

in us. The body was made for it and not it for the body. Shall we be more concerned about the empty casket than about the priceless jewel? The Sermon on the Mount, the parables, the cross of Christ teach us what we most need.

And Jesus stood still, and commanded him to be called. v. 49. The importunity of the blind and the maimed and the leprous is no offence to God; nor should it be an offence to us. The church is not to press on as if it could save humanity without saving individual men. The movement should be so ordered that the cry of one soul might arrest the advance. Men do not exist for the church but the church for men. So the Lord taught. He stood still, and called the men and said: "What wilt thou that I should do unto thee?"

And they call the blind man, v. 49. Jesus did not call Bartimæus himself, but commanded others to call him, and so taught them a lesson of humanity. We cannot save men, but we can call them to Jesus, who is able to save. By His life and death and resurrection He has provided salvation

for all men. It is our business as His followers to carry the message of this salvation to the ends of the earth.

Go thy way; thy faith hath made thee whole. v. 52. Many a petition he had urged in vain, and many a small favor had been discourteously bestowed; but Jesus, whose tenderness loves to commend while it blesses, shares with him, so to speak, the glory of his healing, as he answers, "Go thy way, thy faith hath made thee whole." By thus fixing the man's attention on his own part in the miracle, so utterly worthless as a contribution, but so indispensable as a condition, Jesus taught him to exercise thereafter the same gift of faith.

And immediately he received his sight, and followed Jesus in the way. v. 52. Jesus said to Bartimæus, "Go thy way," and Bartimæus "followed Jesus in the way." His way was Jesus' way. He made use of his new gift of sight to discern the footsteps of Jesus that he might walk in them. We shall be truly happy if we imitate him in his following the Master, and if we shall be as prompt, too, as he was in so doing.

POINTS AND PARAGRAPHS

It is at the door of mercy alone that sinners can knock with confidence. v. 47.

Sometimes the hindrances in the way of a man's approach to Jesus come from those who profess to be on His side. v. 49.

The Lord will not do for men what they can do for themselves and for one another. v. 50.

When we really feel our need we shall be eager to have it supplied. v. 51.

Urgent requests need few words. v. 51.

God alone can give; but faith is the hand that takes. v. 52.

One is never surer, safer, or better employed than in following Jesus. v. 52.

Milton who was himself blind describes the deprivation of the blind in the following lines:

"Thus with the year
Seasons return, but not to me returns
Day, or the sweet approach of even or morn,

Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But cloud instead, and ever during, doth
Surround me, from the cheerful ways of men
Cut off, and for the book of knowledge fair
Presented with a universal blank
Of Nature's works to me expunged and rased,
And wisdom at one entrance quite shut out."

"There is a story of a man who dreams he is out in an open field in a fierce, driving storm. He is wildly seeking a refuge. He sees one gate over which 'Holiness' is written. There seems to be shelter inside and he knocks. The door is opened by one in white garments, but none save the holy can be admitted and he is not holy. He sees another gate and tries that, but 'Truth' is inscribed above it, and he is not fit to enter. He hastens on to the third, which is the palace of 'Justice'; but armed sentinels keep the door and only the righteous can be received. At last, when he is almost