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The Sabbath School.

INTERNATIONAL G. E. S. O. V.

Fourth Quarter Lesson 10 Dec. 9, 1900

BARTIMEUS HEALED.—Mark 10: 46-52.

Read Mark 10: 32-52.

Commit Verses 51, 52.

GOLDEN TEXT—Lord, that I might receive my sight.—Mark 10: 51.

HISTORICAL SETTING.

Time—The last of March, A. D. 30, soon after the last Passover.

Place—Jericho, situated about fifteen or twenty miles northeast of Jerusalem, five miles west of the Jordan, and six or seven north of the Dead Sea. In the days of our Lord, Jericho was an important city, having been established by Herod the Great, and being a considerable centre of traffic.

JESUS JOURNEYING TOWARD JERUSALEM.—V. 46. When Jesus talked with the rich young ruler, he was just leaving a house to proceed on his journey. Jesus talked with his disciples, and encouraged them in their self-denial. This was followed by the parable of the laborers in the vineyard (Matt. 20). For the same purpose of encouragement and instruction. Some were on his southward way, Jesus taking his disciples apart told them again that his death was at hand, and comforted them with the assurance of his resurrection; but they did not understand. Then came the mother of James and John asking that her sons might be nearest to him in the new kingdom which they expected him to soon set up. Crowds accompanied Jesus, many of them going up to the Passover. We know nothing more of his journey till he had crossed the Jordan at the ford near Jericho, and gone up to the city, where the blind man met him.

BLIND BARTIMEUS, THE BEGGAR.—V. 46. As he went out of Jericho. Luke says, "as he came nigh unto Jericho." That is, simply "while he was in the vicinity of Jericho." Blind Bartimeus, the son of Timaeus. Bartimeus means son of Timeus, but was used as a proper name, like our Johnson or Thomson. *Sat by the highway side.* Because there many people would see his need, and especially now as the crowds were thronging in this main thoroughfare to Jerusalem. *Begging.* I, those days there was almost nothing a blind man could do to earn a living.

THE BLIND MAN SEEKS HELP FROM JESUS.—V. 47. *And when he heard.* (See Luke 19: 37.) The blind man heard a great multitude going past the place where he was begging, and inquired what it meant, and was told that it was Jesus of Nazareth. He had heard of him before,—heard of healings wrought by him, of blind eyes opened, of dead men raised. They tell him that he is near at hand. He can do that for him which none but he can do. It is his one and only chance. *He began.* Immediately, and continued until he gained his end. *To cry out.* God loves to be entreated. *Jesus, thou son of David.* This is the Messiah who was to come, and one of his works was to be the opening of the eyes of the blind (see Isa. 29: 18; 42: 7). *Have mercy on me.* The emphasis naturally falls on the word me; for Bartimeus, hearing that it was Jesus, and knowing his own disadvantage from his blindness in the crowd, fears he may be overlooked.

HE PRESSES HIS CASE IN SPIRE OF OPPOSITION.—V. 48. *And many.* Not his immediate disciples, but the surging crowds who were annoyed by his importunity. *Charged.* Rebuked, and fault with him. *That he should hold his peace.* They thought they were pleasing the Master in defending him from a beggar. *But he cried the more a great deal.* It was the one opportunity of his life; it was now or never with him; it was a case of almost life or death. Therefore he must push in spite of all opposers. The very opposition increased his efforts.

JESUS STOPS, AND WELCOMES THE BLIND MAN.—Vs. 49-51. *And Jesus stood still.* Jesus never refused to listen to a call for help. *And commanded him to be called.* He sets those to calling the man who had just been hindering him. He gives them an opportunity to undo the evil they have done. *They call the blind man.* No doubt cheerfully and gladly, now that they know it is the will of the Master. *Be of good comfort (or "cheer"), rise; he calleth thee.* They know now that the blind man would see. It is a blessed thing to be the bearer of good news. *And he, casting away his garment.* This was his cloak, or mantle; which is often used by the poor at night for a covering. The outside garment hindered his speed, and is therefore thrown aside. The casting away of his garment was another proof of his faith.

Rose. Sprang up. He did not hesitate. *And came to Jesus.* G. ided by the now favoring crowd. *And Jesus... said unto him, What wilt thou that I should do unto thee?* He as well as the rest knew exactly what he sought, but Christ will elicit a still clearer prayer, and make the noble faith of the man shine forth. *The blind man said unto him, that I might receive my sight.* This was the one great thing he desired. No earthly gift was of value to him.

THE BLIND MAN RECEIVES HIS SIGHT.—V. 52. *And Jesus said unto him.* At the same time touching his eyes (Matt. 20: 34), as a means of communicating the power, as an aid to the blind man's faith, and to show that the healing came from him. *Go thy way.* Not necessarily a command to depart, but a token that his prayer was granted. *Thy faith hath made thee whole.* Complete, sound, nothing wanting to perfect physical manhood. *And followed Jesus in the way.* He did not say to the blind man, "Follow me"; yet he did it; love compelled him; he did not need a command.

LESSONS FROM BARTIMEUS. A PARABLE OF SALVATION.—Like Bartimeus, the sinner is blind, poor, helpless to cure himself, deprived of the largest and fullest life. No one point of difference. Bartimeus' blindness was a misfortune. The sinner shuts and blinds his own eyes.

The first step toward a better life is the realization of his condition and needs. Bartimeus had others telling about the blessings of sight. Jesus had been preaching and healing for three years all around him, but he had not realized it enough to go far to seek him. But now he learns that Jesus is about to pass by. And it was the last time. So Jesus of Nazareth often passes by where we are. He comes near by the presence of his Holy Spirit, in times of revival, in public worship, in prayer meetings, in private devotions, in providences, in the conversion of friends, in sickness, and in many other ways.

As the crowds draw near, Bartimeus cries out for mercy. He cannot see Jesus, but knows that he is coming somewhere. He has heard enough of his cures of others to awaken hope and faith for himself. He recognizes him as the Saviour who alone can help. So he shouts and calls with all his might.

He does not ask help from Jesus, because of his worth, but only in the name of mercy.

His blindness was a great hindrance; he could not see where Jesus was. Another obstacle was his poverty and beggar's rags, which made him despised and neglected and easily thrust aside by the well-dressed multitude going up to a festival. The very ones who should have helped him hindered him, and bade him stop his cries. Whenever any one would go to Jesus, obstacles spring up in his path. His own sense of unworthiness, his past sins, his old habits stand in his way. Duties loom up like hills of difficulty. Friends sometimes stand in the way; acquaintances sneer and oppose; fascinating temptations allure him.

These hindrances must be overcome. They are tests of faith. They prove earnestness and sincerity. They arouse the slumbering powers of the soul. They reveal a man to himself. They prepare him for the blessing to come. When these obstacles are overcome, those who hindered will turn round and help.

As Bartimeus threw aside his cloak in order that he might go with swifter steps to Jesus, so we must throw aside every hindrance, however good and right in itself, if it keeps us from going and swiftly to Jesus.

Jesus stood still for Bartimeus. This illustrates the peculiar grace of Jesus Christ, who thinks it not unworthy to hear the cries and heal the infirmity of a blind beggar.

Bartimeus believed, and according to his faith it was done unto him. He showed his faith by his coming and the way of his coming. Bartimeus was made whole. So Jesus, in saving men from sin, completes and perfects their nature and character. The true man is a whole man.

The saved man follows Jesus. Henceforth Jesus is his Leader and Teacher, his King as well as his Saviour and Friend.

One cannot help thinking what the blind man would look at first after receiving his sight. He would look in the face of his Saviour. He would look at those whom Jesus had saved. He would look at the disciples. He would look at the beautiful world God had made. The whole world would be new.

Every duty omitted obscures some truth that we should know.

THAT HACKING COUGH is a warning not to be lightly treated. Pny-Balsam cures with absolute certainty all recent coughs and colds. Take it in time. Manufactured by the proprietors of Perry Davis' Pain-Killer.

A Gigantic Sabbath School.

The Greatest Sunday School in the world, is the subject of an article in the November Woman's Home Companion, by Belle M. Brain, dealing with the famous school of Stockport, England. The following excerpt gives some idea of the school:

On a high hill in the midst of the most thickly populated portion of the city of Stockport, England, stands an immense four-story brick building, at once the pride of the town and the mecca of Sabbath-school pilgrims from every quarter of the globe. This is the world-renowned Stockport Sabbath school, famous alike for its gigantic size and its remarkable history, extending over a period of one hundred and seven years. With a present enrollment of over 5,000, and a total record of 6,085 teachers and 105,900 scholars trained within its walls, its achievements are without a parallel in the annals of Sabbath-school effort.

Members of the school are now widely scattered in all parts of the world, and it is interesting to know that hundreds of them have crossed the Atlantic to make America their home. The most notable of the old pupils residing in this country is Mr. Thomas W. Weathered, a retired merchant of New York city, whose devotion to the school is so great that for thirty-one consecutive summers he had crossed the ocean to take part in the anniversary of the laying of its corner-stone.

This famous institution dates back to 1784, four years after Robert Raikes began his notable experiment in Sooty Alley. It was originally established for the children of the laboring poor, whose condition was at that time pitiful in the extreme. In the early days teachers were employed at the rate of one shilling and sixpence a Sabbath, and there were two sessions, lasting from nine o'clock in the morning to five, and from one o'clock to the hour of afternoon worship, when the pupils were conducted to church or chapel, returning again to the school until six o'clock. The curriculum embraced not only Bible study, but reading, writing and spelling, arithmetic being added in the case of a few who distinguished themselves by diligence and good behavior.

You Ought to Pray.

When I was a little girl, my parents moved to a new country, and I was sent to a district school. I soon made friends with my new schoolmate.

There was a little German girl, named Lena, that I became especially fond of.

One day Lena told me that she knelt down by her bedside every night to pray, and that I ought to do the same. But I was ashamed to pray, as I had never been taught to do so, and feared some one might see me.

Lena often spoke to me about it, and finally, it was on my mind almost constantly. At night when I went to my room, I seemed to hear some one say, "You ought to pray."

I tried to forget it, but could not. About this time my parents took me on a long journey, to visit my grandparents. I was glad to go. I thought that I should not think so much about praying now.

But what was my surprise, the first night when I went to my room, to hear that same voice, saying, "you ought to pray."

It was God speaking to my heart, but I did not know it then.

Finally I decided to pray. I said, "I'll pray next Wednesday night."

Then such a thrill of joy filled my heart.

Then the Devil tried to make me ashamed, and give it up. I would feel so unhappy, if I listened to him.

But when the time came I went to my room, and knelt down, and prayed my first prayer.

That was my first year ago.

Lena is now a missionary in the West, and I am working for Jesus here.

But I am so glad that I began to pray that night.—Christian Harvester.

Sunday.

Some of the young people of today in our Sabbath schools seem to have forgotten the importance of Sunday and of church-going, in the development of their spiritual life. They will tell you, many of them, when you ask why they do not go to church, "Oh, I go to Sunday-school; isn't that enough?" And when you question them they say they sleep late in the mornings, that Sunday was meant for rest, and in the evenings they take a walk or go to see their friends; they have no other time.

We have grown so used to hearing quoted, The Sabbath was made for man, and we are under a new dispensation, and under a law of love, that it is no wonder some have begun to think that the day

is but a lazy, loafing, selfish time. But what better rule of love could we have than this verse, which is not a law laid down to be obeyed, but a suggested plan of action with a promise of better things than we have dreamed of, as the natural outcome of such a life?

If thou shalt turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, not finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it.—Grace Hill, in New Century Teachers' Quarterly.

A Model Sunday-School Scholar.

Miss Jennie C. Powers, a member of the Sunday-school of the West Side Presbyterian Church of Germantown, certainly deserves the gold medal which was given to her yesterday afternoon by Superintendent Jones. This young lady has attended Sunday-school regularly, without missing a single session, for how many years does the reader think? Not ten years, nor twelve, nor fifteen, but twenty-five. Miss Powers lives at 5029 Henry street.

She said yesterday: I was only a baby in my mother's arms when I made my first visit to the West Side School; but I can still recall the appearance of the school room, the crowd of people, and the pleasure the singing gave me. After that I always wanted to go, and my mother had my name enrolled on the list of scholars. Three, four, five years rolled on, and finally ten was reached.

This was considered a great occasion; but every one thought the limit had been reached, and no one ever suspected that I would double the record. Fifteen, twenty, and now twenty-five years have passed by, and I am still attending the Sunday-school with the same regularity. May Sunday, I went when I was not feeling well, but in all of the twenty-five years just passed I never suffered from any sickness sufficient to oblige me to take to my bed on a Sunday. Rev. Mr. Lee and Superintendent Jones state so far as they can ascertain, my twenty-five years' record is the only authenticated one in the world.—Philadelphia Record.

The Wonderful Old Book.

The Bible contains the mind of God, the state of man, the way of Salvation, the doom of sinners, and the happiness of believers.

Its doctrines are holy, its precepts are binding, its stories are true, and its decisions are immutable.

Read to be wise, believe it to be safe, practice to be holy.

It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's chart.

Here paradise is restored, heaven opened, and the gates of hell disclosed.

Christ is its grand object, our good its design, and the glory of God its end.

Read it slowly, frequently, prayerfully.

It is a mine of wealth, a paradise of glory and a river of pleasure.

It is given you in life, will open at a judgment, and be remembered forever.

It involves the highest responsibility, will reward the searcher, and condemn all who trifle with its contents.—Selected.

What a Woman Sees.

Did you see a man and a woman driving past here in a buggy about an hour ago? asked a detective, known to the Chicago Tribune, of Mrs. Blank.

Yes, answered Mrs. Blank.

Ah, said the detective, now we're getting on the right track. What kind of a horse was it?

They were driving so fast I didn't notice that, replied Mrs. Blank. But the woman had on a Scotch mohair and wool jacket of turquoise blue, last year's style, with stitched lines, a white pique skirt, with deep circular flounce, a satin straw hat, tilted and rather flat, trimmed with hydrangeas and loops of pale blue sursah, and her hair was done up pompadour. That's all I had time to see.

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Yours truly,
(REV.) F. M. YOUNG
Pastor Baptist Church, Bridgetown, N. S.

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