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JUDICIOUS

SUNDAY SCHOOL.

THE AREOFANISHOLAR BUILDING

INTERNATIONAL LESSON COM-MENTS FOR SEPTEMBER 2.

Subject: Bartimaeus and Zacchaeus, Luke xviii., 35, to Luke xix., 10 -Golden Text, Luke xix., 10-Memory Verses, 42, 43.

Bartimaeus cries aloud for mercy (vs. 35-39). 35. "Was come When Jesus and His disciples were entering Jericho they met the blind men and Eartimaeus was healed. Mark says it was when they were leaving the city. "Certain blind man." Matthew says there were two.

36. "The multitude." In addition to the crowds that frequently followed Jesus, there were many people on their way to attend the Passover at Jerusalem. 37. "Jesus of reth was His home until He began His active ministry.

38. "He cried." He had evidently heard of the fame of Jesus, and how He could heal the blind. It is the chance of a lifetime; there is no time to lose; in a moment He will have passed. "Son of David." With the Jews this expression was applied to the Messiah. "Have mercy on me." The case of this blind man illustrates well the condition of a sinner and his efforts in coming to God. 39. "Rebuked him." Whenever a soul begins to cry after Jesus for light and salvation the world and the devil join together to drown its cries and force it to be silent. "Criedmore." He was in earnest, and opposition only caused it to increase. II. Jesus restores Bartimaeus'

40. "Jesus stood." The cry for i mercy will always cause the Saviour to stop. He takes not another step: this is the first thing to be attended to. "To be brought." He could have healed his eyes at a distance, but this is an important case and He decides i to show His power before this whole company. "When he has come." Mark tells us that in his haste to reach Christ he cast away his garment. 41. "What wilt thou?" Christ know what he desired, but He must know it from him; the divine plan is to ask if we would receive. "Lord." The Revised Version in Mark renders this Rabboni -- my Master. This was the highest title of

sight (vs. 40-43).

42. "Thy faith hath saved thee." His faith was the medium through which the blessings of God were brought to him. It was not his earnestness, or his prayers, but his faith in Christ that was commended, and yet earnestness and prayers are also important. 43. "And immediately." t was not necessary to wait a long time for a gradual healing, but instantly he saw. "Followed Him." As a disciple.

III. Zacchaeus overcomes difficulties (vs. 1-4). 1. "Passed through" "Was passing through."-R. V. Zacchaous evidently lived in the city. Tidings of the approach of Christ and His apostles must have preceded Him. 2. "Zacchaeus." He was a Jew by birth (v. 9), but because he had engaged in a business so infamous in the eyes of the Jews he was considered as a more heathen (v. 7). "Chief among the publicans." At Jericho was lecated one of the principal custom houses. The trade in balsam extensive and Zacchaous was evidently superintendent of the tax collectors who had the oversight of the revenue derived from that article. As a publican he was a religious outcast. "Rich." And like many rich men had not always come honestly by his

"Sought to see Jesus." At this time Zacchaeus must have had conviction of sin. He was not satisfied with his riches and his dishonest, wicked life. "Little of stature." And could not see over the heads of the multitude. 4. "Ran before." Laying aside his dignity as chief pub-

IV. Jesus abides with Zacchaeus (vs. 5-7). 5. "Jesus—saw him." The truly divine part was that Jesus , fathemed his heart and understood its longing. "Zacchaeus." Jesus called him by name, although He had probably never met him in the flesh before. "Come down." Those whom Christ calls must come down must humble themselves. "Must abide." Christ invited Himself, not doubting a welcome. How long He remained we do not know. 6. "He made haste," etc. He had not expected to have the honor of being M. D. Meekin, thirty-third degree, noticed, much less to entertain the

"When they saw it." The crowd of Jews marmured. It required courage to meet the prejudices of the nation, but Jesus always Noble David E. Sawyer, thirty had courage to do the right. "To be guest." Thus recognizing Zacchaeus as an equal, socially.

V. Salvation comes to Zacchaeus

8. "The half of my goods," etc. Some consider this to mean that he had already done this, but it is far more probable that he now determines to use his property for God and humanity. 'II-by false accu-, sation." The "if" does not imply doubt; he had taken money wrong-D. C., Chairman; James O. Bamfield, fully. "Fourfold." This restitution the Roman laws required the tax Richmond, Va., John W. Jones, proved they had defrauded the peo-Baltimore, Md., P. W. Williams, ple. 3. "Salvation come." Zac-Macon, Ga., S. W. Jones, Philadel- | chaeus was saved — delivered from phia, Pa., W. C Scott, Richmond, his past sins and made "a new creat-Va., Jas. H. Hill, Washington, D. C., Zacchaeus was so desirous of seeing Hiram Watty, Baltimore, Md., de- the Saviour, Jesus was more desirous

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