



LESSON VIII.—AUGUST 19.

The Man Born Blind.

John ix., 1-17. Memory verses, 4-7. Read
Luke ix., 57-62; John vii., 2-9, 41.

Daily Readings.

M. Must Work. John ix., 1-12.
T. Been Blind. John ix., 13-27.
W. His Disciple. John ix., 28-44.
T. Bartimaeus. Mark x., 46-52.
F. Thy Light. Isa. lx., 1-22.
S. The Truth. I. John i., 1-10.

Golden Text.

'One thing I know, that, whereas I was blind, now I see.'—John ix., 25.

Lesson Text.

(1) And as Jesus passed by, he saw a man which was blind from his birth. (2) And his disciples asked him, saying, Master who did sin, this man or his parents, that he was born blind? (3) Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be manifest in him. (4) I must work the works of him that sent me, while it is day: the night cometh when no man can work. (5) As long as I am in the world, I am the light of the world. (6) When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay. (7) And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, sent). He went his way therefore, and washed; and came seeing. (8) The neighbors therefore, and they which before had seen him that was blind, said, Is not this he that sat and begged? (9) Some said, This is he: others said, He is like him: but he said, I am he. (10) Therefore said they unto him, How were thine eyes opened? (11) He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and I received my sight. (12) Then said they unto him, Where is he? He said, I know not. (13) They brought to the Pharisees him that aforetime was blind. (14) And it was the Sabbath day when Jesus made the clay, and opened his eyes. (15) Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. (16) Therefore said one of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. (17) They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

Suggestions.

Our Lord was one day walking along with his disciples when they saw a blind beggar sitting by the wayside. The disciples as they looked at the blind man remembered that they had been taught by the Pharisees that all affliction was sent from God as a punishment for sin. They did not see how a person could sin before he was born, and as this man had been born blind, they asked our Lord whether this affliction was a punishment for the man's sins or for those of his parents.

The Saviour answered that neither the blind man nor his parents had committed any extraordinary sin but that this affliction had been sent in order that God's mighty power might be shown forth. If this man had never known the miseries of blindness he could never have known the joy of receiving his sight. If he had not been in great need of the Saviour's help he would never have received from him the great blessings which he did. This man's affliction was not only the means of bringing a great blessing to himself, but because of his contact with the Lord Jesus he has been used as an illustration to all the world of one of the greatest truths of the universe. Jesus is the light of the world, only from

him can the darkened soul receive light and healing.

Jesus said that we must work while it is day, that is, while we have strength and opportunity, for this life will soon be over and these bodies will soon be able to do no more work. Jesus is the light of the world, the only light that can dispel the clouds of doubt and unbelief, the shadows of sorrow, and the black darkness of sin.

The Lord Jesus opened the eyes of the blind man. He made clay with the dust of the ground and the water of his mouth, and anointing the eyes of the blind man, sent him to wash in the pool of Siloam. The blind man believed and obeyed the Lord. When he washed his sight was suddenly given to him, and he returned to his place full of joy. The neighbors and those who had known him before were filled with wonder and questionings, they could scarcely believe that it was he. The man declared his identity and they were forced to believe in him, but with great amazement they questioned him as to his healing. He told them what Jesus had done for him and how by obeying him he had received sight.

The neighbors of the man who had been blind took him before the Pharisees to be questioned. They were puzzled by the wonderful healing that had so evidently been performed, and disputed among themselves, some saying that if Jesus were a godly man he would not have worked miracles on the Sabbath, and others saying that if he were not godly he could not work miracles at all. It was not the commandment of God that would be broken by working miracles, but the traditions and additions of men, who, not understanding the spirit of the law, had enlarged and multiplied the letter of the law. Again the Pharisees questioned the man as to his healer. He answered, He is a prophet. Then the Jews determined not to believe that the man had ever been blind, but they sent for his parents and asked them. The parents said that he was their son and had been born blind, but declared that they did not know how he was healed, he was old enough to speak for himself and should just do so. They were afraid to take their son's part lest they should be put out of the synagogue, for the Jews had agreed that if anyone confessed Christ, that one should immediately be excommunicated. So they excommunicated the man who had been blind because he insisted that Jesus was from God. But Jesus found him and comforted him, and taught him that it was indeed the Son of God who had opened his eyes. He opened also the eyes of his heart, and the man knew his Lord and Saviour, Jesus Christ.

What kind of a man did Jesus notice?

What did the disciples ask about the man? Who said, The night cometh when no man can work?

Who is the light of the world? Why?

What did Jesus do for the poor man?

Did the man have to trust or obey?

What was the result?

What did the Pharisees say?

What testimony to Jesus did the man give?

C. E. Topic.

Aug. 19.—The woes of the drunkard. Prov. xxiii., 29-35. (Quarterly temperance meeting).

Junior C. E. Topic.

THE DRUNKARD'S WOES.

Mond., Aug. 13.—Bodily. Luke xxi., 34.
Tues., Aug. 14.—Mental. Titus i., 15.
Wed., Aug. 15.—Family. Ex. xxxiv., 7.
Thu., Aug. 16.—Loss of self. Isa. v., 11-12.
Fri., Aug. 17.—Loss of friends. I. Cor. v., 11.
Sat., Aug. 18.—Loss of hope. I. Cor. iii., 17.
Sun., Aug. 19.—Topic—The woes of the Drunkard; what are they? Prov. xxiii., 29-35. (Quarterly temperance meeting).

Various Experiences of Sunday School Teachers.

(Rev. Theo. Gaehr, in 'Living Epistle.')

That teachers' meetings may be made an occasion of great blessing and profit has again been demonstrated in the teachers' meeting of the church over which the writer presides at present. At some recent meeting it was decided that, in the week following, every teacher give his experience in Sunday-school work. Great interest was manifested in the exercises from the beginning. In the hope of profiting some of our fellow-workers we give the

following extracts and bits of experiences.

The first to give his testimony was our superintendent, a comparatively young man. He said that he had been practically engaged in Sunday-school work as an officer or teacher for eighteen years. After having filled the office of librarian for a few terms he was given a class of young ladies, who seemed bent upon puzzling their teacher with 'hard questions.' They agreed that no questions should be asked which would not pertain to the lesson. But even then it sometimes seemed difficult to satisfy the queries presented in the class. A number of years ago, when this mission Sunday-school was started, he was one of the first to take active part, faithfully going on his way of duties every Sunday afternoon, which often implied the exercise of considerable self-denial. But, he added: 'The work has always been a delight to me.'

The brother who spoke next has been a member of the church for about three years only. After his conversion he commenced to go to Sunday-school—wished that all new converts would imitate his example—which was quite a new experience for him. There being a lack of teachers in this prosperous Sunday-school, he was soon pressed into service, although he protested that he was unable to teach. 'I depended a good deal on the boys to help me out. I learned many things from them,' he said. By patient and diligent study of the Word, by his whole-hearted consecration to the work, and, above all, by his dependence upon the Spirit of God, he has become a most excellent Sunday-school worker and a very acceptable teacher.

A young brother testified that he had been teaching for a year and had determined, by the help of God, to do his best and to lead his scholars to Christ.

A sister related how she came to attend the Sunday-school only since last summer. She did not know for what reason she should attend the Sunday-school until urged to come. She soon became so deeply interested in the work that, after a few months, she was placed in charge of a class, which appears to prosper under her leadership.

A young sister who has grown up in the Sunday-school spoke of her experience of a year and a half, saying that the greatest difficulty she meets with is ignorance of the Word on the part of her scholars. She was advised to introduce a uniform system of Bible reading among her scholars—a plan which worked admirably with hundreds.

Another young lady, who had been teaching for about two years, gave some interesting incidents out of her experience, which led to an informal discussion as to the best way of interesting the scholars in the study of the lesson.

Another teacher stated that, during the five years last past, she had been teaching three different classes, and though she had also met with some trials, 'teaching had always been a blessing to her.' Thank God for true devotion to this sacred occupation!

The writer stated that, during the last nine or ten years, since he has been teaching in the Sunday-school, he had charge of eight classes. He was most impressed by the hopefulness of a Sunday-school teacher's work, which will bear its choicest fruits in the future, rather than at present. With him, also, Sunday-school work has always been a favorite occupation, a source of untold blessing and delight.

On the whole, it was a most enjoyable meeting. We shall never forget it. May its results be seen and felt in better teaching, united effort, and consecrated service for Christ and his kingdom!

Study Moses from the bulrush cradle on the banks of the Nile to the strange ending on 'Nebo's lonely mountain.' Do you know how much of history, art, science, and literature can be gained from that one Bible character? Boys are naturally hero worshippers, and they will find no modern warrior, statesman, or poet, who is equal to Moses; and when, through the study of the teachings and life of the grand leader of the Hebrews, they have learned to love the God and Father of us all, there will be no difficulty about their going to prayer-meeting.—Florence J. W. Burnham, in 'S.S. Times.'