

A JOINT FOUND NECESSARY.

**The Blind Man in His Darkness.**

The blind man in his darkness  
Beside the highway sat;  
He heard the trampling footsteps  
Throng to the city gate.  
They told him Christ of Nazareth  
That hour was passing by:  
And "Jesus, have thou mercy,"  
Was then the blind man's cry.

And when the people chid him,  
Still louder cried he,  
"O Jesus, Son of David,  
Have mercy upon me."  
O joy! He stands and calls him!  
O gush of great delight!  
His pitying words have given  
The blessed gift of sight.

We too had sat in darkness,  
Lost in our sin and care,  
With blind eyes turned to heaven,  
That saw no Saviour there,  
If Jesus had not made us  
His own by love and grace  
Here in his church to serve him,  
And see at last his face

Then let us rise and follow,  
Since Christ has called us in,  
And cast away the garments  
Of slothfulness and sin;  
Till from our dim dark vision  
Each scale be rent away,  
And we behold his glory,  
And see the perfect day.

**ARMY TELEGRAPH IN SOUTH AFRICA.**

Notwithstanding the charge against the British War Office, made by some English scientific journals, that it is hostile to science and averse to the use of recent and improved methods, the claim is made that the English Army Telegraph Corps has reached a higher state of perfection than any similar body. Although the corps has not yet used wireless telegraphy, and has thereby brought down on its head the condemnatory articles referred to just above, it seems to be very expert in the ordinary telegraphic methods. The Electrical Review has an article on the subject, from which we quote as follows:

There is no doubt that the telegraph battalion of the British regular army is a superbly drilled and trained body of men, who should show the highest efficiency. The horses of the mounted corps are especially trained for the difficult service expected of them. . . The illustrations showing the mounted men are of the most interest. It will be seen that the rider stands on the back of his horse to attach the wire to the lance-like pole, whose sharp end is driven in the earth, while another illustration shows one of the well-trained horses standing on wire reels in order to gain the necessary height for his rider to make a joint in the wire."

We are told that in the Dongola expedition of 1896 the battalion kept up with the troops on the march, and that a telegraph had been laid to each camp by the time the troops had established themselves in it. The wire was carried in reels on camels' backs. In South Africa the wire is carried in the usual way on light-wheeled reels or on

mule-back. Newspaper readers will understand the enormous importance of the operations of the field telegraph corps accompanying General Buller through Natal, where the Boers have destroyed all lines of communication. The messages from Ladysmith and Eastcourt arrive either by pigeon or by a native messenger who lurks in the veldt by day and takes his chances at eluding the Boer guards at night.—Literary Digest.

Nearly two hundred skilled telegraph operators from the British Post Telegraph Department have gone to the seat of war in South Africa, and have been rendering splendid service. The Wheatstone automatic system is used on the field of battle, and probably for the first time in the history of warfare. It was worked duplex. Telegraphers were under fire for a whole day at Modder River, and still sent their messages. Both official despatches and press messages numbering 100,000 words were sent at this time. After the Magersfontein battle the operator sent despatches at the rate of 200 words per minute, according to the New York Sun, from which we derive our information. A tape, of course, was prepared by punchers in advance.—Scientific American.

**LESSON NOTES.**

**THIRD QUARTER.**

**STUDIES IN THE LIFE OF JESUS.**

**LESSON VIII.—AUGUST 19.**

**THE MAN BORN BLIND.**

John 9. 1-17. Memory verses, 4-7.

**GOLDEN TEXT.**

One thing I know, that, whereas I was blind, now I see.—John 9. 25.

**OUTLINE**

1. "Who did sin, this man, or his parents?" v. 1-3.
  2. "I must work the works of him that sent me," v. 4-7.
  3. "How were thine eyes opened?" v. 8-12.
  4. "How can a man that is a sinner do such miracles?" v. 13-17.
- Time.—A Sabbath day in the fall or early winter of A.D. 29.  
Place.—Jerusalem, and especially the pool of Siloam.



BLIND BEGGAR, JERUSALEM.

**LESSON HELPS.**

1. "He saw." He earnestly gazed, until his disciples noticed his interest in the blind man. "From his birth"—He probably repeated this sad fact over and over in a monotonous whine. Blind beggars in our own great cities nearly always, by painted sign or by their own words, tell passers-by how they came to be blind.
2. "Who did sin"—The Jews generally believed that all special afflictions were divine punishments for special sins. Modern people often make the same assumption. "This man, or his parents"—As if they had said, "What is the explanation—the man's own sin? That

cannot be, for he was born blind. Is he then punished for his parents' sin?"

3. "Neither hath this man sinned"—That is, nor sinned in any peculiar way calling for the punishment of blindness; he was a sinner only as we all are. "But that"—In order that. "The works of God"—The miracles which Jesus was constantly doing, and one of which he proposed now to do. This poor blind man should become a voucher for the divinity of Jesus.

4. "I must work"—Better, "We must work," the duty is as imperative on the disciples as on the Master. "Night cometh"—Jesus means death is coming to all.

6. "Spat . . . clay"—It was a current idea of the Jews that both saliva and clay had curative qualities. Jesus used them as means at hand.

7. "Wash in the pool"—Wash off the clay into the pool. Which is by interpretation, Sent.—Or, sending; that is, out-let of waters. "The pool by its very name was a symbol of him who was sent into the world to work the works of God, and give light to the world by providing a fountain in which not only all uncleanness is washed away, but all ignorance and blindness of heart."—Abbott.

8. "He that sat and begged"—He was well known in the streets.

9. "I am he"—There were many things about this poor man's healing which he did not understand, but he could say, "One thing I know, I was blind, now I see."

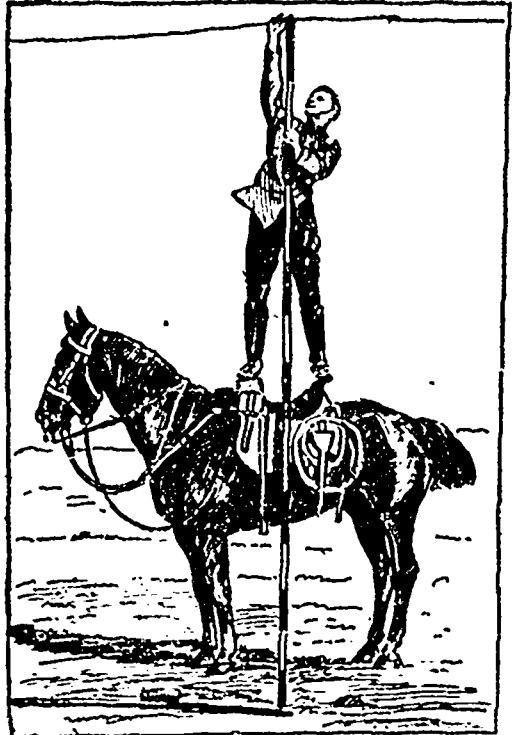
10. "How were thine eyes opened"—Personal experience always has an interest to men, whether it be in the physical or the spiritual life.

11. "He answered and said"—He told a straightforward, simple story, from which all cross-examination of the rulers could not make him averse.

12. "Where is he"—Either that they might satisfy a natural curiosity to see one who could do such a work, or that they might arrest him as a Sabbath-breaker.

13. "They brought to the Pharisees him that aforesaid was blind"—These friends and neighbours were perhaps well-meaning people, not intending to make mischief, but they are going the way to make it.

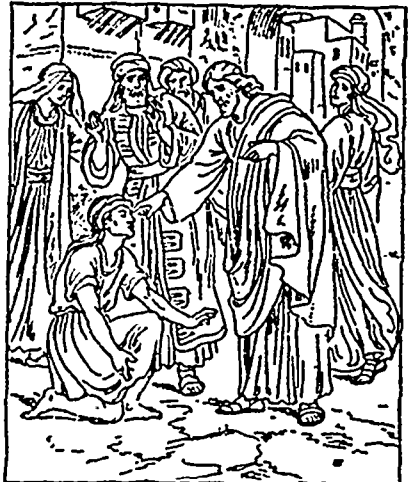
14. "It was the Sabbath day when Jesus made the clay"—The curing itself may not have been a breach of the Sab-



PUTTING UP A WIRE.

**QUESTIONS FOR HOME STUDY.**

1. "Who did sin, this man, or his parents?" v. 1-3.  
Where had Jesus and his disciples been?  
Whom did they see on the way?  
What question did the disciples ask of Jesus?



How did the Jews regard personal infirmity?  
Does sin ever bring its own punishment?

What was Christ's answer?  
What did he do?  
What is the meaning of Siloam?  
How did the Jews regard the Pool of Siloam?

2. "I must work the works of him that sent me," v. 4-7.

How was "God made manifest" in the blind beggar?  
Is there anything too mean or lowly to glorify God?

What lesson may be drawn from the man's ready obedience?  
What is the cure for spiritual blindness?

What is the use of miracles?  
Do we need them in these days?  
What did Christ say of himself. Verse 5.

In what did he come to bring light?  
What is here meant by night?

3. "How were thine eyes opened?" v. 8-12.

What was the result of the beggar's visit to Siloam?  
Would he have received the blessing if he had not obeyed?

What effect had this upon his neighbours and others?  
How did they question him?  
How did his answer proclaim the divinity of Christ?



bath, but making the clay was, according to the rabbins.

16. "This man is not of God, because"—The truth of the miracle is granted.

17. "He is a prophet"—According to a Jewish maxim a prophet might dispense with the observance of the Sabbath.

**HOME READINGS.**

- M. The man born blind.—John 9. 1-17.
- Tu. "One thing I know"—John 9. 18-29.
- W. The eye of faith.—John 9. 30-41.
- Th. The healing touch.—Mark 8. 22-26.
- F. Blinded minds.—2 Cor. 4. 1-7.
- S. Seeing the invisible.—2 Kings 6. 8-17.
- Su. Spiritual discernment.—1 Cor. 2. 7-16.