

then, by God's power, I was made a new man, and have been so ever since.' 'Well, can you explain the doctrine of the Trinity?' 'No; but one thing I do know: whereas I was once spiritually blind, now I see.' Such testimony is of far more value than the mere ability to answer hard theological problems; for, though a sinner were able to answer all questions, and to explain all mysteries, yet without any experience of the healing power of Jesus, all his knowledge would be vain. Satan can doubtless answer the question as to how he came to sin and was ejected from heaven; but that does not in any way help him to get back there again.

This experimental creed marks out the true way in which to set forth the 'evidences of

Christianity. Monuments, and prophecy, and moral arguments are all good; but personal experience far surpasses them all. The sinner who has been freed from the power of ruling sin,—the drunkard, the *roué*, the selfish man, the miser, the lustful person,—all these can have one fundamental proof of the truth of the Bible, if they desire it. Let them follow its directions, and there is no danger at all as to the nature of the witness they will afterwards bear. All will say, each in his turn, 'One thing I know; that, whereas I was blind, now I see.' Full creeds are good for the believer; but for the unbeliever no creed is of any value until he has come into an experimental realization of this short creed of the blind man."—*Rev. A. F. Schauffler in the S. S. Times, 1886.*

SUMMARY AND REVIEW.

Our lesson is but a portion of the narrative which we have to study. Jesus is not done with the man when he sends him to Siloam. He is to prove himself the Light of the World in its deeper sense. Nor has the man shewn us all that is in him when he confesses his cure. The selection before us is manifestly incomplete, and we must take in the whole chapter in our general review. The theme is, as the lesson title was in 1875, "The Light of the World." Christ throws light upon the mystery of innocent suffering; upon the life which we are called to live in the world; and upon the life of the soul in its relations to sin and God.

I. Here we are shewn that, while suffering may indeed be the consequence of our own sin, it is always intended to promote the glory of God and our own good. We should receive it *penitently*, for sin is the cause of it, and repentance will bring us into that humble and submissive state of mind through which alone spiritual blessings can be received. We should bear it *patiently*, that our meek and cheerful spirit may make others stronger in heart; *praisefully*, since it calls out so much love from others, brings Jesus so near, and renders us the means by which God is making his mercy and love manifest.

II. As this man found his eyes opened upon the world in which he had been living, and now he could see clearly what he had been but dimly familiar with before, so Jesus sets our earthly life in a new light, and enables us to see its true relations and the course of duty that is laid before us. His followers are called "*Children of the Light*." (Eph. 5: 8; 1 Thess. 5: 4-8; 1 Pet. 2: 9.)

III. The blind man's faith grew stronger, until he confessed faith in Christ as his Saviour. So Jesus reveals to us our need of pardon and cleansing; the condition on which these are bestowed; and the reward of accepting salvation, eternal life.

JESUS SHEDS LIGHT



SUFFERING

SERVICE

SALVATION

Penitence
Patience
raise

Walk as
Children of
Light

ITS Need
Condition
Reward

"The Lamb is the light thereof."