

OUR COLUMN FOR PREACHERS AND TEACHERS.

BY REV. JOHN MCEWEN, Lakefield, Ont.

[July 4.] **Jesus and the Blind Man.** (John 9: 1-17.)

This lesson is placed as occurring the Sabbath after the appeal and invitation on the living water—near one of the gates of the Temple. As Jesus passed along, His attention is arrested by this well known pitiable object.

A MAN BLIND FROM HIS BIRTH.

Of the six miracles connected with blindness which are recorded in the Gospels, this is the only one described as blind from birth—and the man, from this fact and his occupation, may have been very familiar to the visitors at the Temple, *v.* 8. This makes the case in illustration of Christ's saving power all the more instructive.

The man is a typical case of the moral condition of the world—blind from birth, Eph. 4: 18; Psalm 51: 5.

JESUS' MIRACLES OF HEALING

are living illustrations of His being the moral and spiritual Saviour of men—"The light of the world." *v.* 5; Isa. 29: 18; 35: 5; 42 7. It is very notable in this case, that the man did not come to Jesus, did not see Him, was not in any way brought to Him—but Jesus came to him—and it is observable that the case arrested Christ's attention in passing by. The curious questionings of the disciples were of no practical value—but the glorious object of Christ's coming into a fallen world—blind from birth, *vs.* 3, 4—was to display Divine power, love and mercy—thus human suffering may be a means of grace as well as a mode of retribution.

CHRIST'S METHOD OF EXHIBITING HIS LOVE AND POWER.

Although the man did not ask healing, Jesus gave him something to do in connection with his healing, that awakens, strengthens, and proves the man's faith. This is an instructive lesson on the use of means—although these means are utterly inadequate to the proposed result. (Read Mark 7: 33; 8: 23.)

"GO WASH IN THE POOL OF SILOAM."

The man went and washed. The man walked in darkness, but by faith in the command of Jesus, to the appointed place, and found sight and light. Siloam stands out as more than a symbol of Christ as the fountain of cleansing, healing power—see the ceremony on the last day of the feast—it was the outlet of the stream that flowed under the Temple.

NOTE:—The case investigated by the man's friends
The case investigated by the rulers.
The man's unflinching testimony.

[July 11.] **Jesus the Good Shepherd.** (John 10: 1-18)

The discussion that followed the opening the eyes of the blind beggar, ended in the expulsion of the man from the synagogue. 9: 22-34. Christ takes the defence of the man in His own hand, and has given us this instructive parable.

Distinguish carefully between the sheepfold and the flock. The one is but an enclosure; the other is the flock enclosed—the visible organization of the church in any stage of her history—the flock is constituted by the true people of God, of any age, or country, or name. This is

well brought out in verse 16, new version, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be ONE FOLD, and ONE SHEPHERD." This distinction is observed throughout the chapter. Carefully note and study for picturing the oriental mode of shepherding. We have portrayed the true shepherd or teacher, and the imposture.

THE GOOD SHEPHERD. *v.* 11. Designating His great love in giving His life for the sheep. *v.* 17.

"THE GREAT SHEPHERD," Heb. 13: 20, presenting His saving and preserving power.

"THE CHIEF SHEPHERD," 1 Peter 5: 4, denoting His supremacy—over all under-shepherds—and all subordinate workers. The marks of every true under-shepherd, or S. S. teacher: He leads to green pastures—by still waters—defends the flock in all danger—ready to make all sacrifice for the sheep. Jesus is pre eminent in all these things.

THIS LESSON PRESENTS THE GRANDEST PORTRAITURE OF FIDELITY AND SACRIFICE.

"I AM THE DOOR."

"I am the Way." This entrance gives safety—fellowship—secures provision, and abundance of blessing, *v.* 10—life flowing as a river. This is the only true way to the fold—of every age and name—Jewish or Christian—and all that come between Christ as the door and way into the fold, are thieves and robbers, unacknowledged by the true sheep.

[For OUR MISSION]

A Word for Sunday School Teachers.

BY THOMAS HEATH,

Sunday School Superintendent, Plymouth, England.

"APT TO TEACH."—2 Tim. 2: 24.

WHAT is the 1st thing necessary in a Sunday school teacher? His own conversion.

This should be the starting point. Salvation and pardon regarding my own self. 2. What should he know by the "Spirit" teaching? A devout knowledge of the Bible. 3. In one to be apt in teaching, Scripture should be compared with Scripture, in order that the Scripture should be discreetly handled. 4. Pray for wisdom. Pray for patience and courage in the work. 5. "Apt to teach" the scholars, that the power given us by the Master may influence. Draw the earnest attention of the scholars when we are giving our lessons. 6. "Apt to teach," that the Cross may always be the central attraction in all our lessons—it is a poor lesson that has not Christ in it. 7. That we may pray for our scholars conversion. This is the great duty incumbent on all Sunday school teachers. Let me advise that in lessons given in the class, or addresses behind the desk, there be earnestness, freshness and illustration. The "Notes"* supply us always with abundant Biblical help, full of suggestions, and rich in

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