



Christ Healing the Blind Man

John ix., 1-11. Memory verses, 5-7. Study the chapter.

Golden Text.

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

Home Readings.

M. John ix., 1-12.—Christ healing the blind man.

T. John ix., 13-23.—Questionings.

W. John ix., 24-38.—'Now I see.'

T. Mark x., 46-52.—Bartimaeus.

F. Matt. xiii., 10-17.—Spiritual blindness.

S. Isa. xlii., 1-7.—Prophecy of Christ.

S. II. Cor. iv., 1-7.—Darkness and light.

Lesson Story.

On a certain Sabbath day in October, A.D. 29, about six months before the crucifixion, Jesus was walking with his disciples in Jerusalem. And they saw a poor blind beggar sitting by the roadside.

The disciples asked if this affliction was a punishment for some sin of the parents, or if the man himself was being punished. But Jesus replied that the blindness was not given as a punishment, but that the affliction had been sent to make the man, through the healing of his blindness, an object lesson to all the world of God's glorious healing power. If he had not been blind, he could never have been healed, but by being healed he became an illustration of the truth that Jesus is the Light of the world.

So the Lord Jesus anointed the eyes of the blind man, and sent him to wash in the pool of Siloam. The man obeyed Jesus, and was perfectly healed of his disease. Then the neighbors and those who had known him before gathered round with eager questionings. Many doubted if he could really be the man that they had known, but he answered that he was the man who had been blind.

Then they asked him how his eyes had been opened, and he told them that Jesus had opened them. The people took him then to the Pharisees, who were very angry to hear that Jesus had wrought another healing on the Sabbath. They sent for the man's parents to ask if this really was the man who had been born blind, and how he came to be healed. The parents were afraid of the priests, so they answered that the man was their son, but they could not tell who had opened his eyes, saying, 'he is of age; ask him; he shall speak for himself.'

The man again declared that Jesus had opened his eyes and that a man who could do such works must be come from God.

Then they excommunicated him. For they had agreed beforehand that if anyone confessed that Jesus was the Christ, he should be cast out of the synagogue. When Jesus heard that the healed man was excommunicated, he went to him and comforted him, and taught him that he, Jesus, was the Son of God, the long promised Messiah. And the man worshipped and believed on him.

The Bible Class

'Blind.'—Deut. xxvii., 18; Luke vi., 39; Rev. iii., 17, 18; Psa. cxlvi., 8; Isa. xxxv., 5, 6; Luke iv., 18; Matt. ix., 27-29; xi., 5; xv., 30, 31; xx., 30-34.

'Sin.'—Prov. xiv., 9; John viii., 34; Deut. xxiv., 16; Rom. iii., 23; Matt. i., 21; I. John i., 9; Rom. vi., 23; Heb. ix., 11-28.

'Healing'—Ex. xv., 26; Psa. ciii., 3; cxlvii., 3; Isa. lvii., 18; Jer. iii., 22; xvii., 14; Hos. xiv., 4; Mal. iv., 2; Luke ix., 11; Jas. v., 16; I Pet. ii., 24; Rev. xxii., 2.

Lesson Hymn.

O Christ, our true and only Light,
Illumine those who sit in night;
Let those afar now hear Thy voice,
And in Thy fold with us rejoice.

Fill with the radiance of Thy grace
The souls now lost in error's maze;
And all in whom their secret minds
Some dark delusion hurts and binds.
John Heermanu, 1630.

Suggestions.

Troubles of some kind are sent to everyone to teach them and to bring them nearer to God.

Blindness is a very common disease in the East, but very few persons are born blind. This man was helpless and hopeless, but the affliction which seemed to him so great was as nothing when compared to the exceeding and eternal weight of glory which it brought him (II. Cor. iv., 17, 18). That man, through his sorrow and poverty, gained a blessing and a joy such as the proud Pharisees and rich men could not even know of. For the poor in spirit are 'filled with good things' and the rich are sent empty away. A man must be in need before he can receive anything from Jesus.

'The night cometh when no man can work,' we must endeavor to make use of every opportunity God gives us while we are here. Our Lord helped this man first by a thing he could understand. It is a widespread superstition in the East that saliva is a cure for blindness. Jesus helped the blind man to believe by using the clay made from saliva. So we can sometimes use means which seem to us trivial, but which will help to bring blind souls into the understanding of higher things that they may believe on Jesus, the Light of the world.

The man obeyed. Obedience is the test of faith. Obedience is the language of love and trust. Unbelief is disobedience to God.

The man looked different after his eyes were opened. A man should be known to be different after his conversion. This man was brave enough to bear testimony to the power of Jesus even though it meant excommunication.

Questions.

1. Why was this man born blind?
2. Why does everyone have troubles?
3. Would the man have been healed if he had not obeyed?
4. Is it more important to obey God than to obey men?
5. What happened to the man after he was healed?

Practical Points.

BY A. H. CAMERON.

He who marks the sparrow's fall will not fail to notice his children. Verse 1.

God allows sickness and sorrow that he may show his wondrous power to heal. Verses 2, 3.

'Oh, the good we all may do, as the days are going by.' Verse 4.

There is a sun that never sets and cannot be eclipsed. Verse 5. Also Mal. iv., 2.

Strong faith is always accompanied by prompt obedience. Verses 6, 7.

Nothing will change a human being like the touch of Jesus. Verses 8, 9.

We may know when God opens our eyes, but how he does it is a great mystery. Verses 10, 11.

Tiverton, Ont.

C. E Topic.

March 12.—Fellowship in Christian service. Neh. iv., 6, 16-23.

Junior C. E.

March 12.—How to get a pure heart. Psa. xxiv., 1-6. (A temperance topic.)

Child Reform.

A teacher of to-day tells of a traveller who, passing through a country district, heard sounds like the frantic wailing of a woman in sore distress. Pushing his way in the direction of the sounds, he saw a woman wringing her hands and showing every demonstration of violent grief. Asking her what was the matter, she cried out that her child had fallen into the well. In a moment he sprang down the rope and saved the boy. A little further on his journey, he came across another woman wailing and wringing her hands also. In response to his question what ailed her, she answered that her bucket was in the well. He passed on with a smile on his face. The teacher finds a moral in the tale. According to him, all the political and social problems with which men exercise themselves in our generation are like unto buckets in the well, compared with the most important problems of the rescue and salvation of child life. Children in the well should receive the first earnest attention of all reformers who seek to put the world right.—The Rev. D. Sutherland in 'Pittsburg Advocate.'



The Catechism On Beer.

(By Julia Coleman, National Temperance Publication House.)

LESSON IV.—ANALYSIS OF BEER.

'They are drinking slip-slop water also.'—Dr. B. W. Richardson.

What is honest beer?

That which is made from water, grain, hops and yeast only.

When we say 'honest beer,' do we mean that it is good and wholesome?

No, we mean that only those articles named have been put into it.

After the chemical changes of fermentation, what do we find in honest beer?

Alcohol, water, extract of hops, sediment and sugar.

In what proportions

From 2 to 12 parts alcohol, according to the kind of beer, 85 to 95 parts water, and the remainder extract, sugar and sediment.

Why do the proportions of alcohol vary so largely?

To make the various kinds of beer.

Can we get at the exact proportions of all the ingredients in all cases?

It can be done by a good chemist.

A careful analysis of any such complex substance requires much time and skill, and it is, therefore, a very expensive process.

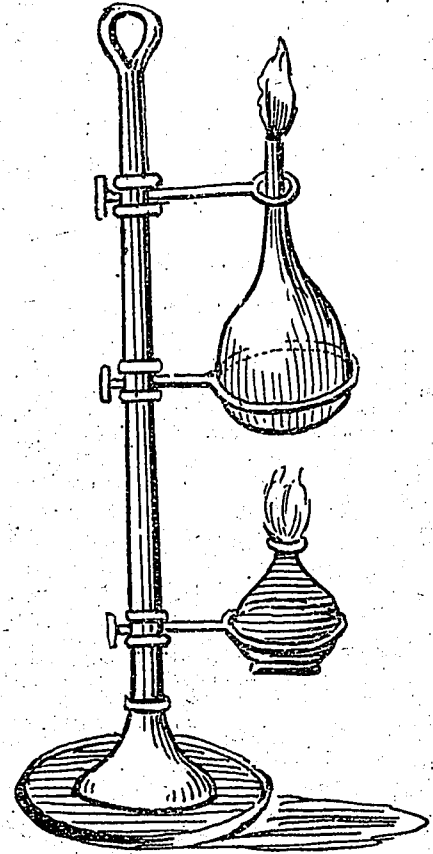
How can those who are not chemists separate some of the ingredients of beer?

By evaporating it over a fire.

Experiment.—If beer be placed in an open pan over a slow heat, the alcohol will soon begin to go off in vapor. If the hands be held in the vapor the alcohol will condense upon them, and show its nature by its odor.

The water can be boiled away, and the gummy, nauseous remains will be mostly gum, sediment, and extract of hops.

To prove that this is alcohol in the vapor, let the evaporation proceed in a small-necked bottle, and if the amount be considerable, as in strong ale, it can be fired at the mouth of the bottle, as in the illustration.



Is this distillation?

It is if the alcohol be gathered and condensed.

Experiment.—For distillation the beer may be heated in a retort and the alcohol gathered in a condenser, or a simple still may be arranged with a tea-kettle or coffee-pot, the spout of which may be connected by