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STUDIES FROM WRITINGS OF JOHN.

Third Quarter.

Lesson I. July 4. John 9:1–37.

JESUS AND THE BLIND MAN.

GOLDEN TEXT.

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

I. THE BLIND MAN.—Vers. 1–5. 1. *And as Jesus passed by.* The "passed by" does not mean when he was passing out of the temple to escape stoning (8:59), but as he was sometime passing along on his way. *He saw a man.* It was he who saw the blind man, not the blind man who came to him; and so earnestly did he look upon him that even his disciples perceived it. *Which was blind from his birth.* Of the six miracles connected with blindness which are recorded in the Gospels, this is the only case described as blindness from birth. In this lies its special characteristic, for "since the world began was it not heard that any man opened the eyes of one that was born blind."

2. *And his disciples asked him, saying, who did sin,* etc. This question grew out of the fact that it was the common opinion among the Jews that every trouble and misfortune was the direct result of some special sin. The question was all the more perplexing, because there was a measure of truth in the principle that underlay it. This truth Christ had already recognized in at least two instances (Mark 2:5; John 5:14), and it is enforced both by warnings and by historical illustrations in the Old Testament (Lev. 26:16; Deut. 28:22; Num. 12:10; 2 Kings 5:27). The Jewish error consisted in believing that all special afflictions were divine visitations for special sins (Job 4:7; 8:6) an opinion which was not confined to the Jews (Acts 28:4.)

3. *Jesus answered, Neither hath this man sinned, nor his parents, i. e.,* so as to be the cause of the blindness. *But that the works of God.* The *works of God* here meant are primarily his saving, redeeming works, including his friendly love, his watchful providence for their good, his overruling, transforming power. Thus Christ gives the key to the Christian doctrine of suffering. It is inflicted sometimes as a special punishment for special sins, but more frequently it is a means of grace, inflicted either that by our endurance we may manifest the grace of God to others (2 Cor. 12:9), or may be taught of God ourselves (Heb. 12:6, 11).

4. *I (better, we) must work the works of him that sent me, while it is day, i. e.,* while the fitting opportunity lasts, as the daylight is the fitting time for our daily work. *The night cometh, when no man can work.* He does not except even himself from the proverbial law. The day of opportunity passes, never to return. Even Christ must do his work of redemption, and of teaching, at the time appointed, or it never could be done. He might do other works afterwards, but not those.

5. He now shows what is one of the works that must be done now, while the day lasts. *As long as I am in the world, I am the light of the world.* It was prophesied that the Messiah should open the eyes of the blind (Isa. 29:18; 35:5; 42:7). The direct reference is to Christ's fulfilment of these prophecies (Luke 4:18, 21). But it is true, in a larger sense, that just so far as Christ is in the world, and expectby the world, he becomes its light, intellectual, moral, and spiritual.

II. THE BLIND MAN CURED.—7. *He spat on the ground, and made clay of the spittle.* Was there efficacy in the clay? The Jews thought that clay was good for eyes, but of course there was no power in it to give sight to the blind. It is noticeable that Christ never cured without giving the healed something to do, as a test of his faith and obedience. When he was asked to heal, the simple request served as an indication of faith; when, as here, he volunteered the cure, he seems always to have required some act as an evidence of faith.

TEACHINGS. (1) We should never despise means, even in works where all the power is divine, as in works of healing, of conversion, and of revivals like that of Pentecost. (2) Even while we use means we should not depend upon them, but on the Lord who made the means, and is the source of the power that flows through them.

7. *And said unto him, Go, wash in the pool of Siloam, i. e.,* wash off the clay that has been put upon your eyes. This was a test of his faith and obedience. *The pool of Siloam* is identified with the pool or tank still found in the vicinity of Jerusalem. *He went his way.* He believed, he obeyed, and it was done unto him according to his faith. *Observe* how great the trial to this blind man's faith, directed to take so considerable a walk, in his blindness, as a condition of cure.

III. INVESTIGATION OF THE CASE BY HIS FRIENDS.—8. *The neighbors,* etc. These would be the ones to recognize the man in his changed condition, and to report the marvellous change in him. *That he was blind.* The best critical authorities read, *that he was a beggar.* He now abandoned that occupation, and this circumstance first attracted notice. The reason of it was readily learned: he had received sight. Hence their first question, *Is not this he that sat and begged?* implying what he was accustomed to do. It is the change in his conduct, that is first observed. And this is what the world usually notices first in those to whom spiritual eyesight is given. And such a change occasions debate, as in this case.

9. *He is like him.* They would not believe that such a miracle had been wrought, and therefore argued that they must have been misled by a striking resemblance. If we are truly changed by grace, our friends and neighbors will remark the difference in us.

IV. INVESTIGATION BY THE RULERS.—13. *They brought to the Pharisees,* etc. There were in Jerusalem two smaller courts, or synagogue councils, and the man was probably taken to one of these; or it was a mere informal investigation.

14. *And it was the Sabbath day,* etc. There were two courts in thier indictment. (1) He had made clay, and (2) he had healed the man. In neither case did he break the Fourth Commandment, even in its strictest construction, but only their Pharisaic caricature.

16. *This man is not of God, because he keepeth not the Sabbath day.* The logic is simply, God ordained the Sabbath; but God will not contradict himself, and endorse a man who defies his laws. The fault of their logic was in a misunderstanding of the facts. Jesus did not break God's Sabbath, but their Sabbath. The fact of a miracle is not denied; but it cannot have been done with God's help; therefore, it was done with the devil's help. *Others said, How can a man that is a sinner do such miracles?* The logic of this is based on the same principle as that of the others. God will not contradict himself and endorse a man who defies his will and nature as expressed in his laws.

17. *They say unto the blind man again.* Each side hopes to find something in his account that will favor them. But they gain nothing from him to help them against Jesus. Thus the contest goes on. They bring his parents, hoping that they will deny that the cured man was their son, and so doubt be thrown over the fact of the miracle. Then the man himself grows bolder in the faith, and argues the case so clearly, that their only answer is to expel him from the synagogue. But he finds Jesus afterwards, and becomes a true disciple. His spiritual as well as his bodily eyes are opened.

After Seventeen Years.

BY MRS. ANNIE A. PRESTON.

Nearly forty years ago a tall, slight young man was making his way on horseback through a sparsely-settled portion of the State of Kentucky. His vocation was that of a colporteur. He aimed to conscientiously serve his Master in whatever field he might be called upon to work. With him he carried a few Bibles and tracts that he left here and there where he found some able and willing to read them.

One of these tracts was entitled "How to Make the Most of Life," and as the young man rode along he could but question whether he should ever see any of the results of his work, whether he should ever know if the gospel message this particular tract carried ever reached the heart of any of the uncultivated people, who treated him cordially enough in the main, but who evidently cared little for the seed he was prayerfully endeavoring to sow among them and considered his visit rather in the light of an intrusion than otherwise. Yet he persisted in speaking of the call and claims of Jesus to every person, high or low, bond or free, whom he met on the way, and gave voice to his rejoicings in hymns of praise that came back to him in echoes and re-echoes from the mountain-sides.

At a little low farmhouse perched on a cliff high above the river, where he found shelter one rainy evening, he became interested in a young girl in her teens, who listened eagerly to what he had to tell of the better life all were called upon to live for Jesus' sake, and of the future life with its promised rewards awaiting all those who love and serve him here. The girl's absorbed attention in all he had to say prompted him to talk more and longer than usual, and the humble gratitude with which she accepted the Bible and the tract, "How to Make the Most of Life," encouraged him to believe that one soul at least had been illumined with a knowledge of Christ's undying love by his efforts.

Some seventeen years later, as chaplain of a regiment of Union soldiers, he passed once more on horseback through the same wild country. Here and there he came upon some familiar scene, and memory was constantly filling in the prospect now before his eyes with incidents of that former quiet, peaceful, monotonous journey.

The devastation made by war was everywhere, and one evening they were convinced that the guerrillas were not far in advance, by the light of a burning dwelling shining down upon them from a mountain-side in the near distance. On the morrow their line of march took them past the place, and as the tired soldiers came to a rest and proceeded to heat their coffee by the still smoldering fire, a woman came down to them from the covert of a broken ledge above the building spot.

"I am glad to see the Union soldiers," she said, "but this is all the home I have to welcome them to. My mother and father are dead, my husband is in the Union army. I have done what I could for the cause, and that is why my house was burned, but I saved my life and this." As she spoke she unrolled from her apron a much-worn copy of the Bible.

With a start of surprise the chaplain took it from her hand, and it opened of itself to the tract placed for safety between the leaves, "How to Make the Most of Life." Looking into the eyes of the woman, who was regarding him attentively, he recognized the eager, questioning look that characterized the girl whose face he had never forgotten.

"I left this with you," he said, "seventeen years ago this very month. I stopped over one rainy night in the cottage here. I remember the place well now—the blue mist crawling up the mountains yonder, this roaring stream—and your eyes have the same look in them that encouraged me to go on that night delivering the message I had brought. What have the years done for you?"

"The Bible and the tract have helped me to try to make the most of my humble life. I have read little else and have known little else, but the Bible is always new to one who loves it. It has given me courage to help the oppressed, and I know the Lord will not forget his own, even if he has permitted the enemy to burn the roof from above my head."

"What will you do now?"

"Go on trying to make the most of life for Jesus' sake. There are many who need help, and we have the mountains and the rocks and the woods, and we know the way of them."

"Had you not better go on under our protection to a place of safety?"

The woman shook her head. "I should like to hear a prayer," she said simply. So the chaplain read a chapter from the old Book, with the soldiers gathered about him with uncovered heads, and the woman, with her questioning eyes shaded by her hard brown hand, standing by his side. A prayer followed and a hymn, in which the soldiers joined heartily.

"I have never forgotten your first visit. I shall never forget this one; it has given me a world of comfort." she said as the soldiers filed away down the rocky gorge and the chaplain made ready to mount his horse to follow, thankful that after all these years he had the satisfaction of knowing that at least one grain of that summer's sowing had taken root in good ground. "Yet if I had never found it, it would have been growing all the same," he pondered. "Then why should any one doubt? The Lord of the harvest will look after the harvest; it is only for us to sow the seed."—*Christian Weekly.*

WHAT SCIENCE SAYS.

The "Fearful and Wonderful" Mechanism of the Human System Graphically Portrayed.

[In the editorial columns of the New York *Analyst*, H. Lassing, M. D., editor, writes the following beautiful description of the laboratories of the human system. We think we have never read a finer or more trustworthy one.]

"Man is the greatest of all chemical laboratories. Magnify the smallest cell of the body and what a factory is spread before the eyes, countless chambers in which are globes of air, masses of solid matter, globules of dying liquid; a flash comes, and the whole is consumed, and needful heat is carried into every part of the system. Electrical forces also generate, and are conveyed to the brain, the muscles and the various nerve centres.

In another set of a million chambers we see various gasses and vapors. By chemical action these are changed and purified in the lungs and the skin. The blood, we often say, is a great living river. In its current are masses which the air in the lungs did not affect: blocks of chalk; slabs of tartar; pieces of bone-ash, strings of albumen; drops of molasses, and lines of alcohol. How are these waste masses disposed of? Begin where you will in this great stream, you must come to the purifying places of the system. Here is all activity and an invisible force reaches out into the stream, seizes and carries this mass of waste into vast trenches, thence into a smaller reservoir, and finally into a larger reservoir, which regularly discharges its contents.

This separation of lime, uric acid and other wast material from the blood without robbing it of a particle of the life fluid, passes human comprehension. In health this blood purifying process is carried on without our knowledge. The organs in which it is done are faithful servants whose work is silent as long as health remains.

"People strangely wait until pain strikes a nerve before they will realize that they have any trouble. They do not know that pain concerns chiefly the exterior not the interior of the body. A certain set of nerves connect these blood-purifying organs with the brain. They may not gnaw and bite as does the tooth-ache or a scratch, but they regularly, silently report. When these organs are failing these nerves indicate it by drawing the blood from the face and cheek, leaving the lip and eye blanched, by sending uric acid poison into the smallest veins, the skin then becoming gray, yellow or brown. They also prevent the purification of the blood in the lungs and cause pulmonary difficulties, weariness and pain. Who enjoys perfect health, especially in this land where we burn the candle in one mass? The athlete breaks down in the race; the editor falls at his desk; the merchant succumbs in his counting-room. These events should not have been unexpected for nature long ago hung out her "lanterns of alarm." When the "accident" finally comes, its fatal effect is seen in a hundred forms; either as congestion, chronic weakness, as wrong action, as variable appetite, as head troubles, as palpitation and irregularities of the heart, as premature decay, as dryness and harshness of the skin causing the hair to drop out or turn gray, as apoplexy, as paralysis, as general debility, blood poisoning, etc.

"Put no faith then in the wiseacre who says there is no danger as long as there is no pain. Put no faith in the physician, whoever he may be, who says it is a mere cold or a slight indisposition. He knows little, if any, more than you do about it. He can neither see nor examine these organs and depends entirely upon experimental tests, that you can make as well as he.

"If the output is discolored or muddy, if it contains albumen, lymph, crystals, sweet or morbid matter, is red with escaped blood, or roily with gravel, mucus and froth, something is wrong and disease and death are not far away.

"These organs which we have described thus at length, because they are really the most important ones in the human system, the ones in which a large majority of human ailments originate and are sustained, are the kidneys. They have not been much discussed in public because it is conceded that the profession has little known power over them. What is wanted for such organs is a simple medicine, which can do no harm to the most delicate but must be of the greatest benefit to the afflicted. Such a remedy, tried and proved by many thousands all over the world is Warner's safe cure. With those in whom disease is deep seated it is the only specific. For those in whom the seeds are sown and the beginning of illness started it is an unfailing reliance. It may be recommended to the well to prevent sickness and the sick to prevent death. With its aid the great filtering engines of the system keep on in their silent work without interruption; without it they get out of gear and then disease and death opened the door and cross the threshold."

Such writing ought not only to please but to carry conviction that what Editor Lassing, M. D.,—so high an authority—says is true, and that his counsel is worthy the attention and heed of all prudent, right-minded people.

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	Halifax,—leave,	7 00		2 30
1	Richmond,		6 15	2 33
14	Windsor Junction,	7 40	7 15	3 30
40	Newport,	8 43	9 12	4 55
46	Windsor,	9 00	10 00	5 32
53	Hantsport,	9 22	10 37	6 11
64	Wolfville,	9 54	11 25	6 51
66	Port Williams,	10 00	11 35	6 53
71	Kentville—Arrive	10 15	11 55	7 10
	Do—Depart,	10 30	12 25	
83	Berwick,	11 03	1 17	
88	Aylesford,	11 18	1 40	
95	Kingston,	11 36	2 10	
102	Middleton,	11 57	3 00	
116	Bridgetown,	12 40	4 00	
130	Annapolis—arrive	1 20	4 55	

Miles.	GOING EAST.	Acc. dy.	Acc. T.T.S.	Exp. dy.
			A.M.	P.M
	Annapolis—leave		6 15	1 [illegible]
14	Bridgetown,		7 10	2 [illegible]
28	Middleton,		8 10	2 5[illegible]
35	Kingston,		8 40	3 19
42	Aylesford,		9 15	3 37
47	Berwick,		9 35	3 52
59	Kentville—arrive	A.M.	10 30	4 23
	Do—depart,	5 40	11 15	4 40
54	Port Williams	6 00	11 35	4 55
56	Wolfville,	6 10	11 44	5 03
77	Hantsport,	6 56	12 30	5 39
84	Windsor,	7 30	1 20	6 05
90	Newport,	8 10	1 44	6 27
116	Windsor Junction,	10 00	3 45	7 28
129	Richmond,	10 40	4 27	
130	Halifax—arrive,	10 45	4 30	8 00

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These, with the various lives of the great tone masters, are most valuable as well as interesting, and should be in every public library.

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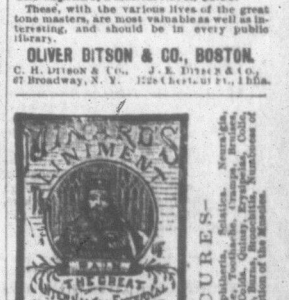

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VALUABLE INFORMATION.

YARMOUTH, N. S., May 15, 1886.

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Having used your Minard's Liniment for several years in my stable, I attest to its being the best thing for horse flesh I know of. In the family we have used it successfully for nearly every purpose that a liniment is adapted for, it being recommended to us by the late Dr. J. L. R. Webster. Personally, I find it the best salve or neuralgic pain that I have ever met.

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☞ MINARD'S LINIMENT is for sale everywhere. Price 25 cents.

Intercolonial Railway.

86. SUMMER ARRANGEMENT. '86.

ON AND AFTER MONDAY, JUNE 14th, 1886, the Trains of this Railway will run daily (Sundays excepted) as follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express,	7.00 a. m.
Accommodation,	11.00 a. m.
Express for Sussex,	4.35 p. m.
Express for Halifax and Quebec,	10.15 p. m.

A Sleeping Car runs daily on the 10.15 p. m. train to Halifax.

On Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Monday, Wednesday and Friday a Sleeping Car will be attached at Moncton.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Halifax and Quebec,	5.20 a. m.
Express from Sussex,	8.30 a. m.
Accommodation,	17.55 p m.
Day Express,	6.10 p. m.

TRAINS WILL LEAVE HALIFAX

Day Express.	6.30 a. m.
Pictou Accommodation,	12.20 p. m.
Truro Accommodation,	4.00 p. m.
Express for St. John and Quebec,	6.20 p. m.

A Sleeping Car runs daily on the 6.20 p.m. train to St. John.

On Monday, Wednesday and Friday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached at Moncton

TRAINS WILL ARRIVE AT HALIFAX.

Truro Accommodation,	8.15 a. m.
Express from St. John and Quebec,	9 10 a. m.
Pictou Accommodation,	12.30 p. m.
Day Express,	6.20 p. m.

All trains are run by Eastern Standard Time.

D. POTTINGER,
Chief Superintendent.

Railway Office, Moncton, N. B.
June 8th, 1886.

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Mention