

dencies of mind and heart, and, above all, wicked habits formed under bad examples, and, worse, home rule, are the heritage of thousands everywhere.

**BUT THAT THE WORKS OF GOD,** etc., ver. 3. In him existed an opportunity for God's wonderful works of healing and saving to be made manifest. To make these works manifest to man is an end sufficiently glorious to warrant the permission, even the sending of evil. Suffering has nobler uses than mere retribution. "*He purgeth it,*" etc., John 15. 2; "*Whom the Lord Loveth he chasteneth,*" etc., Heb. 12. 5; "*Most gladly therefore will I rather glory,*" etc., 2 Cor. 12. 9, 10. Each ill, and want, and woe of mine, affords my Lord an opening for the showing of his grace.

**2. THE WORKING LORD.** "*The works of him that sent me,*" ver. 4. This appointed sphere had Jesus filled all through his days. "*Wist ye not,*" etc., Luke 2. 49. Primarily, the work of Jesus was to "save his people from their sins," Matt. 1. 21. Incidentally, his work was to save from all the consequences of sin. For such works abundant opportunity was found in the world lying in sin. Men awaited these works, and Jesus came to do them.

... *The working Jesus:* "*My meat is to do the will,*" etc., John 4. 34; "*I have greater witness,*" etc., John 5. 36; "*Many good works,*" etc., John 10. 32; "*Who went about doing good,*" etc., Acts 10. 38.

**THE NIGHT COMETH,** ver. 4. The end of opportunity for toil comes on apace, and comes to me, in my humanity, and to all men. Our limitations, as well as our burdens and sorrows, are shared by our older brother Jesus.

**I AM THE LIGHT OF THE WORLD,** ver. 5. To dispel the darkness of natural blindness, vers. 6, 7; also to dispel the more desperate blindness of the soul, John 9. 35-38. Among the works of God to be done by the Messiah, Isaiah specifies, "*to open the blind eyes,*" Isa. 42. 7. This specific work, and every other, was done perfectly.

**THE CURE,** vers. 6, 7. **ON THE PART OF JESUS,** we find, "*he spat . . . made clay . . . anointed the eyes . . . and said,*" etc. **ON THE PART OF THE BLIND MAN,** we find, he heard Jesus, submitted to Jesus, obeyed Jesus. The text says, "*He went . . . and washed, and came seeing.*" **LEARN,** (1.) In what varied and apparently unlikely ways Jesus works; and, (2.) How certainly and how quickly success follows submission to Jesus.

... *The pool of Siloam.* Mentioned Isa. 8. 6; Neh. 3. 15; and in this lesson. The Scriptures give no clue to the location of the pool; Josephus, however, locates it at the mouth of the Tyropœon. Dr. Robinson gives its length as fifty-three feet, its width eighteen feet, and its depth nineteen feet. See *Whitney's Hand-book of Bible Geography*.

**3. THE WONDERING NEIGHBOURS.**—"*Is not this he?*" ver. 8. It seemed to be, and yet how changed. **LEARN,** (1.) The power of a changed life; (2.) Newness in Christ cannot escape observation. "*How were thine eyes opened?*" ver. 10. The wondering world cannot avoid inquiry when a true work of grace stands before it. "*He answered,*" etc., ver. 11. A frank, simple telling of his experience with Christ. To what this led, each teacher must observe carefully from the remainder of the chapter, especially observing verses 35-38.

**SPECIAL POINTS.** A darkened world—Jesus its light. The abundant opportunity for holy work—the Christian labourer's greatest spur. (1.) Jesus had a precise work to do on earth; (2.) What he did was "the work of God;" (3.) Each work had its own time and place; (4.) No work could be delayed or neglected; (5.) His night, like ours, pressed on, and spurred his zeal.

### English Teacher's Notes.

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In the passage which forms the subject of the lesson before us we have another of the wonderful "*I am's*" of St. John's Gospel. And here, as with the "*I am*" of the sixth chapter, we have the truth to be brought forward "embodied in a tale," a narrative of real need and actual supply. The miraculous provision made for the hungry multitude was a picture of the "bread from heaven" given for the life of the world. And so the light which dawned on the blind beggar was the outward symbol of the rays which found entrance into his heart, and which are still continually enlightening "them that sit in darkness and in the shadow of death."

The incident is one that can easily be imagined by children. There are probably few who have not passed a blind man "sitting by the way side," and who have not felt the throb of pity, and the rising impulse to help if it were possible. To young people, whose eyes take in with delight all that is new, strange, or beauti-