

SUNDAY SCHOOL LESSON

LESSON I.

April 1, 1917.
Jesus Gives Sight to the Blind.—John 9: 1-38.

Commentary.—I. A blind man healed (Ch. 9: 1-7). I. As Jesus passed by—it was the Sabbath and it is natural to suppose that Jesus was going to or from the temple. This was a very serious matter for the Jews upon the subject of soul freedom. He saw a man blind from his birth—Jesus did not turn his eyes away from those in distress. He "saw" the afflicted man at the pool of Bethesda and healed him. He "saw" the blind man and gave him sight. He sees us in our blindness and desires to make us see. There are six of Christ's miracles of healing the blind recorded, but this is the only instance of his giving sight to one who was born blind. There are many in the east whose eyes are diseased and who are blind. There are several causes that, working together, contribute to this condition. The brightness of the sun, the dust carried by the wind and lack of knowledge of how to care for the eyes of some of these. The unsanitary way of living tends to cause these afflictions of the eyes and to spread them from one to another. The cases of those born blind are not numerous.

2. Who did sin... that he was born blind? The theory that special afflictions are the consequences of particular acts of transgression in an ancestor is one. Job's friends who came to comfort him in his affliction could not see why he should be afflicted as he was unless he had grievously sinned. God's words about him forever exploded that theory. Suffering is in the world because of sin, but particular cases of affliction are not generally traceable to particular sins. The disciples' question shows that they had some idea of the man's blindness with some of the previous sins. Their question shows that they were in confusion for the man was born blind, and he could not have sinned previous to his birth. It is scarcely supposable that the disciples had in mind the theory of the transmission of the soul. 3. neither had this man sinned nor his parents—Jesus does not make a connection between suffering and sin in this instance. In this reply he declares that the state of blindness in the man was not the result of his sin or that of his parents. He is not to be understood as saying that they had never sinned, works of God made manifest in him. Not that this man was born blind for the sake of a purpose, that a miracle might be wrought, but that his blindness furnished an opportunity for Jesus to perform the divine work of healing, and thus to show himself to be God. 4. The works of God include his miracles and all those acts in which he manifested himself.

5. The works of him that sent me—Jesus does not let us forget the fact that he was sent by the Father into the world, and that, too, for a definite purpose. The Father gave him to do, while it is day—Night is here again, as so often in literature of the King, life and death. Plummer. It is not improbable that these words were spoken toward evening and if so, they would be especially forcible. Jesus' earthly ministry was to be of short duration and each must be crowded into those few years. The night cometh, Christ realized how soon opportunity would pass and wisely improved every one. What an example of diligence he left to the world! It is a lamentable fact that multitudes of his professed followers come far short of working "while it is day," and "the night cometh" and finds their work undone. 6. As long as I am in the world—Jesus intimated that he would not be long with them in the flesh. The light of the world—Here there is special reference to his giving light both to the man's eyes and to his soul. The Pharisees prove the truth of the saying that "the darkness comprehended it not" (Jam. 1: 8). He is the Light of the world to illumine man's pathway to heaven.

7. When he had thus spoken—the discourse of Jesus was preliminary to the performing of the miracle. His words declared his divinity and his words would shortly declare the same truth. Made clay of the spittle—Saul was applied to the eyes by afflicted persons as a curative agency very generally. In this instance Jesus used simple means, but to encourage the blind man's faith. Jesus put the clay upon the man's eyes, but as yet there was no vision. 7. Go, wash in the pool of Siloam—Jesus placed upon the blind man a test of his faith and obedience. The pool of Siloam is in the valley of Jehoshaphat, just southeast of the walls of Jerusalem. The water was supplied from a spring a little further up the valley northward. The name Siloam means "sent," perhaps because of the water's being sent from the natural spring, just mentioned. The word "sent" is so frequently used by Jesus of himself that we naturally apply it here also to himself as if the noiseless stream which their fathers had despised (Isa. 8: 6), and which they could trace to its source, was a fit type of him whom the Jews rejected because they knew his origin, and because he had no external force.—Exp. Greek Test. Washed, and came seeing—The man had faith enough to obey the Lord's command and was healed. He went, a blind man, but he "came seeing." Neither he nor others thought he received his sight by natural means. The power of Jesus gave him sight.

8. A clear testimony (vs. 9-12). Neighbors said—The afflicted man had been blind from birth and he and his condition were well known to many. Moreover, he was a beggar, and hence a familiar object to those who went about the city. Beggars then, as they do now, took their place close to buildings used for worship, expecting to receive gifts from those who attended. The people quickly recognized him as the man who had been blind. 9. Some said—Others differed slightly. Some were convinced of his identity and others

hesitated to say it was he, for it seemed impossible, but he healed man had no hesitation in saying that he was the man. 10. How were thine eyes opened—The people could not understand how such an extraordinary thing could take place, and they were eager to learn. 11. He answered and said, etc.—He told at once all he knew of his cure in a clear, straightforward manner. He was positive that he had received his sight. He did not know much about Jesus, but he knew that he had been instrumental in opening his blind eyes. 12. He could not tell where Jesus was when the people asked him.

III. The questioning Pharisees (vs. 13-34). This miracle made no small stir among the people. The Pharisees had the cured man before them and questioned him. He gave a clear account of his healing, but they would not accept his statement regarding his blindness until they had questioned his parents. They declared that he was their son and that he was born blind. They referred them to their son for a statement as to his healing. They feared that they would be put out of the synagogue if they acknowledged Christ. The healed man gave a positive testimony and declared that Jesus must be a prophet or He could not open the eyes of one born blind. The Pharisees said Jesus could not be of God because he had healed him on the Sabbath. The man maintained his testimony and was cast out by the Pharisees.

IV. Believing in Jesus (vs. 35-38). 35. Dost thou believe on the Son of God—Jesus would not leave the man without giving him soul benefit. Sight had come to his eyes and he had testified of Jesus' power. For his testimony he had been cast out by the Pharisees. Jesus would have him realize the full benefit of believing on Him. 36. Who is He—Here is a striking example of a heart open to the truth. He was in earnest to believe on Jesus. 37. It is He that talketh with me—Jesus declared definitely His Messiahship. 38. Lord, I believe—Not only his cure, but the bearing of Jesus called for him to believe. Worshipped Him—The man believed that Jesus was divine and worshipped Him as God.

Question.—What feast had Jesus come to Jerusalem to attend? What discourse did He deliver? What was the condition of the man whom Jesus saw? What question did the disciples ask? What reply did Jesus make? What did Jesus do to the afflicted man? What command did Jesus give? What was the result? What was the healed man's testimony? Why did the Pharisees find fault? What faith had the man who was healed?

PRACTICAL SURVEY.

Topic.—The works of God.
I. Disproved human philosophy.
II. Attested Christ's divine mission.
1. Disproved human philosophy. Jesus was peering out of the temple to avoid stoning, but without fear or hurry, he healed the blind man before his disciples saw him, and his look awakened their interest. This man vividly reminded Jesus of His mission to earth. His restoration would evidently and gloriously be the work of God. He saw what the man would become under divine grace. In response to a speculative question Jesus unveiled His deepest motives in bestowing an unsought blessing. He did not find fault with His disciples for their inquiry. He asserted that they had entirely misapprehended the philosophy of the poor beggar's history. Beneath that unromantic exterior Jesus saw the elements of a noble character and set about to bring them forth. In an unusual way the man was wrought into the plan of Christ's ministry. It was his recompense after years of weary blindness to be permitted to be the instrument through whom "the works of God should be made manifest." The performance of the cure on the Sabbath day was the pivot upon which the question turned. It caused a fresh outburst of Jewish hatred against Jesus. On the ground of their allegiance to Moses they rejected the clear evidence of Christ's divine mission. The Pharisees were technical, rather than moral, in their standard of judgment. They were biased, rather than candid, in their examination of evidence. They were divided in their conclusions. They were malignant, rather than generous, in their aims. They endeavored to make the whole thing a ceremonial crime. It was probably with the purpose of showing His contempt for the traditions of men, by which the word of God was made void, that Jesus infringed on the rules of the Talmud and struck a blow at their prejudices.
II. Attested Christ's divine mission.



MURAD CIGARETTES

Everywhere Why?

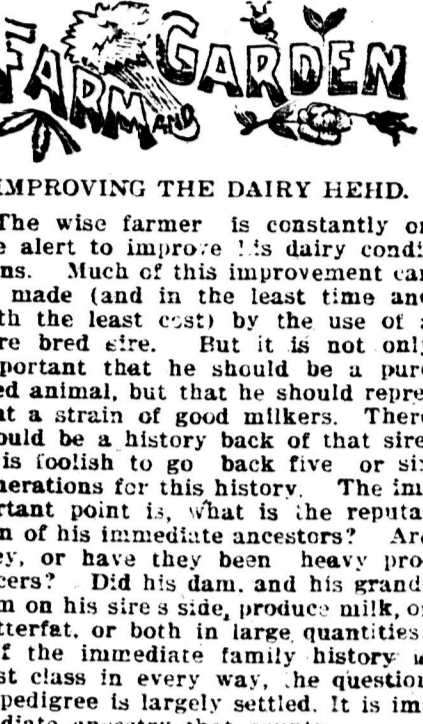
The blending is exceptional

The healed man, having nothing to conceal, gave a simple recitation of what had taken place. His conduct stood in sublime contrast to that of his parents or the Jewish rulers. In defiance of the Sanhedrin he declared that Jesus was his healer and that according to their own doctrine, no one without divine authority could perform miracles. He set his practical conviction of the claims of Christ against their speculative doubts concerning him. His general argument from scripture denied the assertion of the Pharisees that Jesus was a sinner. They desired to obliterate a fact by a false interpretation of the Sabbath law. They were agnosts at the assumption of a person whom they considered under God's curse, undertaking to teach the recognized guides of Israel. They confronted unanswerable logic with the language of insult. They cast him out for exercising the right of private judgment, for respectfully expressing his honest convictions and for defending the truth. A coming Messiah was a fundamental Jewish doctrine. The miracle was one of those which the Jews were especially taught to expect in the Messiah's time. The profound interpretation and lofty significance of the event perfectly harmonized with Jewish belief. Nevertheless, they thrust out the man who accepted and declared the Christ. The final cause of the man's blindness was not reached when the wonder of the healing had been wrought. In the temple where he was wrought, in the eyes of a fresh benediction, in his new living soul. He beheld Jesus, and in that interview the purposes of Christ's love were fully accomplished. He lifted the man's thoughts above the circumstances of the hour. His fidelity to truth had been manifested amid sore temptations. Against them all he was loyal to his benefactor and true to himself. Such fidelity was too rare and too precious to fail of its reward. Jesus knew his further necessity and met him at the point of conscious need ready to compensate his positive, repeated, consistent testimony. He required only an answer to one question, implicitly to credit the record of God concerning his Son. He had displayed insight in apprehending Christ's character, courage in resisting Christ's adversaries, and now his faith and gratitude were evidenced in acknowledgment of Christ's further help followed upon Christ's words. Confession followed faith; worship followed confession.

Plants That Give Heat.

We do not as a rule think of plants as giving heat, yet at certain times some flowers show an astonishing rise of temperature. Most remarkable in this respect are certain kinds of Arum. Just at the opening of the flower in these cases there is a great liberation of heat. This is due to the fact that the respiration, or breathing is at such times very vigorous. Some very interesting experiments have been carried out in connection with these Arums by means of placing a thermometer just inside the spathe, or a meter just inside the spathe. One of the most remarkable cases was that of a species growing on the Mediterranean coast and known as Arum italicum. The temperature of the air was 60 degrees at the time of the experiment. That inside the spathe was 110 degrees! At that time the blossoms, which when expanded are practically scentless, gave out a fragrance suggestive of wine. It is said that plants of this kind are particularly common in Mexico.—Exchange.

A woman is a paradox. No matter how plain she may be, she is still a riddle.



FARM GARDEN

IMPROVING THE DAIRY HEHD.

The wise farmer is constantly on the alert to improve his dairy conditions. Much of this improvement can be made (and in the least time and with the least cost) by the use of a pure bred sire. But it is not only important that he should be a pure bred animal, but that he should represent a strain of good milkers. There should be a history back of that sire. It is foolish to go back five or six generations for this history. The important point is, what is the reputation of his immediate ancestors? Are they, or have they been heavy producers? Did his dam, and his granddam on his sire's side, produce milk, or butterfat, or both in large quantities? If the immediate family history is first class in every way, the question in this regard is largely settled. It is immediate ancestry that counts.

REQUIREMENTS OF THE BULL.

Professor Trueman, of Storrs Experiment Station, in referring to the sire, says:

The bull should be a good individual as well as have a good pedigree. It is not wise to use a poor animal simply because his ancestors have been good, for he will be one of the ancestors of the succeeding generations.

The bull should be vigorous as shown by a bright eye, a wide awake, active disposition, a full crest, broad chest, fine silky hair and soft hide. He should have a large deep body with well sprung ribs, indicating feeding capacity. He should not be coarse and beefy. The hind quarters should not be peaked, but should be comparatively light. The thighs should not be overloaded with fat, and he should get better results than his competitors. He should have a fine, straightaway walking gait, not cross-legged. When you find one just right, buy him, and do not be too particular about the price.

This bull should be used on the best cows that can be selected from those available. They need not be pure-breds. In fact many men will get better results with a cross-bred cow than with a pure-bred one. It does not require as much skill to breed good grades as it does to breed good pure-breds. The pure bred bull will be prepotent over the grade cows, and the calves will be more than half-blood in actual characteristics. The strong blood of the pure-bred bull impresses the offspring much more than does the weaker blood of the grade. So that the bull becomes more than half the grade herd. On the other hand, in breeding pure-breds together, great judgment is required to get the two currents of strong blood to mix well; otherwise the results may be disappointed. That means that bulls are not ready for general or extensive use until they are three or four years old. Instead of keeping them until fully mature, the common custom is to use them freely as yearlings and 2-year-olds, and then get rid of them because they may get cross. We can hardly blame the bull for getting disappointed breeders unless they are well fed. It is absolutely folly to expect that heifer calves will develop into first-class cows if they are stunted when they are young. It is perfectly legitimate to get a good rating at a low cost as possible, but nothing but calves that come from trying to save money by feeding a poor or insufficient ration.

The blood of the good bull may be more strongly impressed upon the grades by closer inbreeding than is

advisable when raising pure-breds. A strong bull bred to grade cows gets strong heifers, and he may be bred again to his own with a strong likelihood of getting good results. This method gives 75 per cent. of the blood of the sire in the heifers of the second generation. It is not wise to inbreed too much when raising pure-breds, but it may be practised with excellent results in the case of grades. The average daily ration fed 2-year-old heifers in the Storrs College barn during the winter of 1908 was as follows: Hay, 8 pounds; silage, 20 pounds; grain, 1 1/2 pounds. The grain mixture was made up of 300 pounds of bran, 100 pounds of cornmeal and 100 pounds of linseed meal.

The ration fed milking cows was made up as follows:

Hay 10 lbs.
Silage 40 lbs.
Bran 3 lbs.
Corn meal 2 lbs.
Clover hay 2 lbs.
Cottonseed meal 1 lb.

The amount of grain and silage fed varied according to the size and condition of the cow. The grain varied from 5 to 12 pounds.

FARM NEWS AND VIEWS.

Notice the fruit trees carefully. See which trees bears heavily, ripens on time and matures a high grade of fruit. Notice the trees that are susceptible to disease and insect injury. It is highly desirable that the fruit-grower become thoroughly familiar with the tendencies of the various trees, so he will know how to treat them. Trees are much like animals. A person can always get better results with animals if he understands their peculiarities. Furthermore, one always wants to know the good traits and the poor traits. The poor will need to be replaced as soon as practical. The desirable ones bearing large crops of high-grade fruit may be propagated. Propagation should be from the best.

Those who have had any experience in handling sheep will know how difficult it is to get them into a barn or shed after dark. The interior is dark and they are afraid to enter. Of course, it is possible to catch one or two and carry them inside, but even then the rest will not follow. A lantern placed where the sheep can see it brightly then away instead of entering the barn. But a lantern placed just inside the door and to one side, illuminates the interior of the barn and does not frighten the sheep. The sheep will readily and quietly enter a barn lit up in this way.

Coal ashes are of far less value as a fertilizer than wood ashes are, yet they have a value especially on a soil inclined to clay. They change the soil, making it lighter and more easily handled, and besides this it becomes more productive, because of the mechanical change made to the soil. There also is a slight element of fertility in these ashes.

That horse have their peculiar tastes in selecting the most palatable food is shown by recent investigations of the Ohio Experiment Station in which some oats were eaten with great relish, while others were only partly consumed. Mixed clover and timothy seemed to satisfy their appetites best, and bromo grass was also to their liking. Timothy hay stood third. None of the horses were fond of tall oat grass, timothy and grass, and they were also near the bottom of the list of palatable grasses.

The time being to do with stunted calves is to remove the cause and then give them lime water in the milk. Two tablespoonsful twice a day for a week or two months old, and the larger calves a half a cupful. Make the lime water by putting a hand full lime into a half of water. When the milk is scalded and cooled pour in the clear portion and bottle it for use.

It seems strange that there are so many farms where there are not grown. Most people like fruit, and there are very few people who do not like to grow their own fruit. The reason is that they do not know how to grow them. The first step is to get a good rating at a low cost as possible, but nothing but calves that come from trying to save money by feeding a poor or insufficient ration.

MARKET REPORTS		
TORONTO MARKETS.		
FARMERS' MARKET.		
Dairy Produce		
Butter, choice dairy...	80.42	80.45
Eggs, new-laid, doz...	0.42	0.46
Cheese, lb...	0.00	0.30
Do, fancy, lb...	0.00	0.30
Dressed Poultry		
Turkeys, lb...	0.33	0.35
Fowl, lb...	0.25	0.27
Geese, Spring...	0.20	0.22
Ducklings, lb...	0.20	0.22
Spring chickens, lb...	0.25	0.32
Fruits		
Apples, Baldwin, bbl...	4.00	6.00
Do, Spies, bbl...	3.50	5.00
Do, Greenings, bbl...	3.50	5.00
Do, 6-qt, bbl...	0.40	0.50
Do, 1-qt, bbl...	0.25	0.35
Rhubarb, bunch...	0.10	0.12 1/2
Vegetables		
Beets, per bag...	2.00	2.50
Do, per peck...	0.50	0.60
Carrots, each...	0.10	0.15
Horseradish, lb...	0.00	0.15
Peas, bunch...	0.10	0.15
Lettuces, doz, heads, small...	0.00	0.10
Do, doz, heads, large...	0.40	0.50
Onions, bunch...	0.05	0.10
Do, 1-qt, basket...	0.00	0.10
Do, basket...	0.00	0.10
Potatoes, per bag...	0.00	0.25
Do, per peck...	0.00	0.25
Peas, per bag...	0.00	0.25
Radishes, per bunch...	0.15	0.20
Sage, bunch...	0.15	0.20
Swiss chard, bunch...	0.00	0.15
Turnips, per bag...	0.00	0.15
Do, per peck...	0.00	0.15
MEATS—WHOLESALE.		
Beef, forequarters, cwt...	\$11.00	\$12.00
Do, hindquarters, cwt...	10.50	11.50
Carcases, choice...	12.50	13.50
Do, common...	10.50	11.50
Veal, common, cwt...	10.00	11.00
Do, medium...	11.00	12.00
Do, prime...	12.50	13.50
Shon hogs...	10.00	11.00
Abattoir hogs...	9.50	10.50
Mutton, heavy...	10.00	11.00
Do, light...	9.50	10.50
Lamb, lb...	10.00	11.00
Do, Spring...	11.00	12.00

TORONTO CATTLE MARKETS.

Export cattle, choice...	10.50	11.50
Butcher cattle, choice...	10.50	11.50
Do, do, medium...	9.50	10.50
Do, do, common...	9.00	10.00
Do, do, cow, choice...	9.50	10.50
Do, do, medium...	8.50	9.50
Do, do, common...	8.00	9.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...	5.00	6.00
Do, do, bull...	5.00	6.00
Do, do, cow...	5.00	6.00
Do, do, calf...	5.00	6.00
Do, do, heifer...	5.00	6.00
Do, do, steer...		