

God is able to make all grace abound toward you.—2 Cor. ix. 8.

OUR COLUMN FOR PREACHERS AND TEACHERS.

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[May 2.] **Jesus at the Well.** [John 4: 5-26.]

John the Baptist is still going on with his work of preparing the way for the Messiah, but has removed from Bethabara to Aenon; and the disciples of Jesus are also baptizing. The Pharisees try to set the disciples of John and Jesus as rivals to each other, chap. 3: 22. This fact led Jesus to withdraw to Galilee; and while the Jews generally went north by the east of the Jordan, Jesus takes the more direct course through Samaria. v. 4. Hence the instructive incidents of this lesson. The historical setting of the place and people should be fully mastered and well rehearsed. Read Gen. 48: 22; Joshua 24: 32.

THE SAMARITAN WOMAN.

To the pure-blooded Jew, the Samaritan was an abomination—foreign intruders on the promised territory—religiously unclean, and loathed. They were, with the Jew, rivals in Temples and worship, and accepting only the five books of Moses.

CHRIST SEEKS TO GAIN THE WOMAN BY ENLIGHTENING HER.

He asks of her water to drink. v. 7. His sweetness, courtesy, composure, tenderness, go far to interest by pleasing surprise, this coarse mannered, adulterous, wicked woman.

FAITHFULLY OBSERVE the interest in the terms by which she addresses Jesus: "Thou being a Jew"—scorn; "Sir," or Rabbi—respect; "Sir and Prophet"—respect and reverence; "The Messiah"—reverence deepened to worship and faith. vs 9, 15, 19, 29.

Christ's kindly manner and sympathetic spirit had much to do with His success in impressing and enlightening the woman.

CHRIST'S METHOD OF RECLAIMING THE WOMAN.

Christ's passion for doing good, and seeking out the worst classes, is illustrated here. Luke 15: 1; John 4: 34.

1. **HE REVEALS HIMSELF AS THE MESSIAS**, which He declined to do to the Pharisees—not merely on the ground of expediency, but because this woman, with all her social degradation, had an appreciative anxiety about the promise of the Messiah.

2. He offers her drink—the Holy Spirit under symbol. Chap. 7: 37-39.

3. He declares God to be a Spirit—seeking after spiritual worshippers.

4. He sets aside all controversial questions about persons, and places—and services—for these three **VITAL FACTS**.

Our Sabbath schools need teaching on worship—and the Father seeking heart service.

[May 9.] **Sowing and Reaping.** John 4:27-42.

The disciples had been to the village to buy bread; and Jesus had been enlightening the woman who had come to the well, just as He disclosed to her that He was the Messiah, they returned and marvelled that He talked with the woman, contrary to Jewish customs and Robbinical teachings, v. 27.

The woman in her zeal forgot her errand, and Jesus forgot His weariness and hunger.

THE INSPIRATION OF THE INTERVIEW

gives the woman a mission to her fellow citizens. "Come see a man that told me all that I ever did. is not this the Christ? Her heart is full, and to her this is quite clear, but she does not wish to be too positive

JESUS INSTRUCTING HIS DISCIPLES ABOUT THEIR WORK v. 31-38.

The disciples press Him to eat, but He declines (v. 32.) They are embarrassed by his refusal (v. 33,) and He intimates that His work at this juncture is of so much interest and importance that He says: I am strengthened by Divine food, "I am eating of food ye know not." The highest strength—and the deepest satisfaction is doing the will of God at every instant, as it is made known and continue in it until the consummation.

THE FIELDS WHITE TO HARVEST.

A reaping time in Samaria has just commenced. There has been good seed sown; and as we sow we reap—sparingly or bountifully. The worker gets wages—in doing the work in seeing the work done, and blessed. "Fruit unto eternal life, for others led to Christ, and for Him who tells of Christ, or leads to Christ and their faithful labour is rewarded vs. 36, 37, 38.

THE TWO DAYS AT SYCHAR.

It is one of the most encouraging records in the ministry of Christ, an ingathering of great interest and significance and of a class least expected and least privileged. *Note well.* The woman's faithful testimony was the beginning of faith in others, leading them to Christ and by coming, their faith grew so that it rested not on the testimony of the woman, but what they heard and saw and experienced for themselves vs. 41-42.

It is interesting to observe the advanced views they present, "truly the Messiah, the Saviour of the world" Lifting up and leading out to Christ and men.

Analysis of the New Testament.

Historical.	{	Matthew.....	Establishment of Christianity.
		Mark.....	" "
		Luke.....	" "
		John.....	" "
		Acts.....	Diffusion of Christianity.
Hortatory and Expository.	{	Romans.....	Exposition of Christianity.
		Corinthians, I, II....	" "
		Galatians.....	" "
		Ephesians.....	" "
		Philippians.....	" "
		Colossians.....	" "
		Thessalonians, I, II...	" "
		Timothy, I, II.....	" "
		Titus.....	" "
		Philemon.....	" "
		Hebrews.....	" "
		James.....	" "
		Peter, I, II.....	" "
John, I, II, III.....	" "		
Jude.....	" "		

Prophetic. } Revelation..... Fortunes and Destiny of Christianity.