



LESSON,—SUNDAY, FEBRUARY 9, 1908.

Jesus and the Woman of Samaria.

John iv., 19-29. Memory verses 23, 24. Read John iv., 1-42.

Golden Text.

If any man thirst, let him come unto me, and drink. John vii., 37.

Home Readings.

- Monday, February 3.—John iv., 1-18.
- Tuesday, February 4.—John iv., 19-42.
- Wednesday, February 5.—John vii., 32-44.
- Thursday, February 6.—Ezek. xlvii., 1-13.
- Friday, February 7.—Rev. xxii., 1-14.
- Saturday, February 8.—Isa. lv., 1-13.
- Sunday, February 9.—II. Cor. iii., 6-18.

FOR THE JUNIOR CLASSES.

Last Sunday we learnt in our golden text some very beautiful words that Jesus said while he was here upon earth. Who can say them? Yes, that is right, and now let us see if we remember to whom Jesus first said these words. Yes, it was Nicodemus, a prominent Jew who lived in Jerusalem and who came to see Jesus one night. Our golden text to-day is not so long—let us say it over together. 'If any man thirst, let him come unto me, and drink.' What do those words 'any man' mean? Was there anything like them in our last Sunday's text? Surely. 'Any man' and 'whosoever' mean just the same thing. We find that same word 'whosoever' in our lesson again to-day; look in the 13th and 14th verses. Who has found it? 'Whosoever' that means 'it does not make any difference who it may be.' Last lesson Jesus was talking to a powerful Jew in the great city of Jerusalem; in our lesson to-day He is talking to a poor woman out in the country, but He tells them both just about the same thing. He tells them about God loving and seeking his people in the world, and how He sent Christ to save them so that any one who wanted to might come and take what God wanted to give. But how did Jesus meet this woman and where did he find her?

FOR THE SENIORS.

The Judean ministry, about which John's is the only gospel to speak, had lasted now some nine months and the manner in which people had flocked to Christ's teaching had caused a not unnatural jealousy for their master in the hearts of some of John the Baptist's disciples (John iii., 26). This had brought from John his magnificently unselfish reply, but the little bitterness seemed to have spread until it reached the ears of the Pharisees. It was not the desire of Jesus in any way to lessen the power of his great forerunner and so he quietly withdrew from that region. He took the quickest but rather unusual route through Samaria and stopped at Jacob's well for the conversation of our lesson. The wonderful truths spoken to Nicodemus were met by surprise and lack of comprehension, and we must wait some years, until the time of Christ's death, to find that they really did have a power in the wise man's heart. In the case to-day, when the mists of ignorance were removed comprehension resulted in immediate action. The woman, persuaded of Christ's truth, could not stay to fulfil the errand upon which she had set out, but must at once return to spread the good news. She may be looked upon as at the other extreme from Nicodemus in society. Yet to the learned ruler of the Jews and the

power class woman of the despised Samaritans Christ had the same message to give,—the need of renouncing old ways and works and entering into the true spiritual relation to God through Christ himself. This woman must not be looked upon with too great a censure, however. Her experience was common at the time and is to-day in some eastern lands, and that she bitterly realized its misery was evident (John iv., 17). She was rather an example of the ignorant lower classes, and her conversation with Christ, recorded by John so shortly after the visit of Nicodemus, warrants their being considered together. It is true Christ started with Nicodemus from ground that he could appreciate, and with this woman from matters which she could more readily understand, but both introductions lead up to the main message. The insistence on salvation as a gift should be always kept in mind (John i., 12; John ii., 16; John iv., 14).

(SELECTIONS FROM TARBELL'S 'GUIDE.')

It appears from Josephus that in the later years of the procuratorship of Pilate, there was an actual rising of the Samaritans, who assembled on Mount Gerizim, under the influence of these Messianic expectations. Who can say that they may not have been originally set in motion by the event recorded in the Fourth Gospel?—William Sanday.

Verse 28. They marvelled that he was speaking with a woman. It was thought beneath the dignity of a rabbi to talk with a woman about questions of law. 'Rather burn the sayings of the law than teach them to woman,' was the rabbinical advice. One of the six things which a rabbi might not do was to 'converse with a woman on the street, even his own wife.' 'Blessed art Thou, O Lord, who hast not made me a woman,' was an exclamation often heard.

We must not be too particular about the kind of sinner that we try to reach: Jesus took as much pains with Nicodemus as with the woman of Samaria.—Leunis S. Hamlin.

Jesus Christ said marvellous things about Himself. But is it not even more marvellous that people think Him modest, having said them? If one were forced to lay his finger on one single characteristic of Christ that is universally acknowledged, and that is really an unconscious confession of His divinity on the lips of every one who acknowledges this characteristic in Him, it is His humility. For Jesus Christ was the most boastful, the most arrogant person who ever lived if He was not divine. 'I am the way, the truth, and the life.' 'I and the Father are one.' 'No man cometh unto the Father but by Me.' Modesty! What modesty or humility can be found in those words if they are not true? Granted that Jesus Christ was what He claimed to be, and He is the humblest and most lowly-minded person who ever walked about among men. If Jesus was not what He claimed to be, how does it come that the whole heart of man turns to Him and believes that He spoke the truth when He said, 'I am meek and lowly in heart?'—Robert L. Speer, in 'Northfield Echoes.'

(FROM PELOUBET'S 'NOTES.')

6. Now Jacob's well was there. 'One of the few sites about which there is no dispute.' It is situated in the fork of the two roads that lead to Galilee from this region, one running northeast to the fords of the Jordan, a few miles south of the lake, the other going to the northwest by way of the southern pass into the plain of Esdraelon directly toward Nazareth. The well is 75 feet deep, but was originally much deeper, as the bottom has been filled up with rubbish. The well is about 7 feet, 6 inches in diameter, but the mouth of it is a narrow neck 4 feet long, and only large enough for a man to pass through with arms uplifted. See Hasting's Bible Dict.

'Near the place where Christ talked with the Samaritan woman now stands a Baptist church, with a regular congregation of a hundred persons.'—'Jewish Messenger.'

Every person is full of wants, longings, de-

sires, hopes, both of the body and of the soul. There are the thirsts for pleasure, for power, for money, for respect, for love, for knowledge. There are thirsts for the friendship and love of God, for forgiveness, immortal life, holiness, happiness, usefulness, heaven, a larger sphere, and broader life. The larger the soul, the more and greater are its thirsts.

The greatness of any being is measured (1) by the number of his desires and thirsts; (2) by their quality; (3) by their capacity, intensity.

All growth of the soul is by means of these hungers and thirsts, and their satisfaction. It is a sickly soul that has no appetite. Education, civilization, progress, goodness, always increase the thirsts of the soul.

Dead and Living Water. 'The old Greeks believed that before passing to the Elysian Field, all souls could drink from the River Lethe, and forget the sins and sorrows they had experienced in this world. The living water which Christ offers does not enable us to forget our sorrows, but it helps us to bear them. It is not a prelude to a life of ease, but a stimulus for the struggle entailed on all who follow Jesus. Nor is it an opiate which can only be taken at the end of life, but a fountain of strength always open.'—Alex. W. Dow.

BIBLE REFERENCES.

- II. Kings xvii., 23-41; Ezra iv., 1-6; Neh. iv., 1, 2; Matt. v., 6; Jer. ii., 13; Psa. cvii., 4, 5; lxii., 1, 2; Rev. xxii., 17; Isa. lv., 1, 2; Psa. xvi., 9; John ix., 31; Matt. xviii., 20.

Junior C. E. Topic.

Sunday, February 9.—Topic—Ministering to strangers and the sick. Matt. xxv., 31-46.

C. E. Topic.

Monday, February 3.—How Philip came to Christ. John i., 43.

Tuesday, February 4.—How Philip brought Nathanael. John i., 44-50.

Wednesday, February 5.—How Peter led many to Christ. Acts ii., 37-41.

Thursday, February 6.—A disciple named Tabitha. Acts ix., 36.

Friday, February 7.—The disciples at work. Matt. x., 2-7.

Saturday, February 8.—How to be disciples. John viii., 31.

Sunday, February 9.—Topic—The first disciples. John i., 35-42.

Use your class or lose it.

Some things every Sunday school teacher needs—grit, grace and gumption.

Some persons are born teachers and some have teaching thrust upon them.

The best way to 'Stop the leaks' in Sunday school is to plug up the holes with parents and church officers.

If we have a real desire to lead a soul to Christ it will discover to us the way in which to do it.—'Evangelical S. S. Teacher.'

Every Boy Wants A WATCH and CHAIN.

FREE

For selling 25 copies of that popular illustrated monthly, the "Canadian Pictorial" at 10 cents each. Send us the \$2.50 and you get at once a guaranteed Ingersoll Watch, stem wind, stem set, and a neat, serviceable Chain. Watch alone for selling 20. Other premiums—all good. Everyone likes the "Pictorial." It "sells at sight." Beautiful glossy paper. Over 1,000 square inches of exquisite pictures in each issue. Many worth framing. Orders for current issue rushing in. Don't be among the last. Orders promptly filled. Send no money, but drop us a postcard, and we will forward supply of "Pictorials" also premium list and full instructions. Address JOHN DOUGALL & SON, Agents for the "Canadian Pictorial," "Witness" Block, Montreal. N.B.—Besides earning premiums, your sales will all count in our splendid prize competition. Write for particulars.

