

* The Sunday School *

BIBLE LESSON.

Abridged from Peloubet's Notes.
First Quarter, 1905.

JANUARY TO MARCH.

Lesson VI.—February 5.—Jesus at Jacob's Well.—John 4: 5-14.

GOLDEN TEXT.

Whoever will, let him take the water of life freely.—Rev. 22: 17.

EXPLANATORY.

I. THE TEACHER RESTING BY A FAMOUS WELL.—Vs 1-6. For several months Jesus and John were preaching to crowds at the same time in different parts of Judea, John extending his labors up the Jordan, but not entering Galilee, so far as we know, Jesus, through his apostles, brought the believers to open confession by baptism. John, from the nature of his work, sent to Jesus those interested and desiring to be delivered from sin, till, ere long, Jesus had more confessed followers than John. John's glory was in self-renunciation, and in leading men from himself to the Messiah.

The natural result was that the growing popularity of one who claimed to be their Messiah, but disavowed their views and condemned their conduct, should awaken intense opposition on the part of the Pharisees as well as envy on the part of the more zealous, but less Christianized disciples of John. Hence he left Judea, by one of the great highways which led to the valley between Mt. Ebal on the north, and Mt. Gerizim on the south, which was a town (vs. 5) CALLED SYCHAR, either the ancient Shechem, or the neighboring village of Askar. THAT JACOB GAVE TO HIS SON JOSEPH. See Gen. 33: 18-20; 48: 22. "Few places in Palestine, after Jerusalem, have had so much of Bible history connected with them." See Gen. 12: 6; 37: 12; Acts 7: 15; Josh. 8: 33; 20: 7; 24: 1; 24: 32; 1 Kings 12: 1; 12: 25.

6. NOW JACOB'S WELL WAS THERE.—"One of the few sites about which there is no dispute." It is a short half mile south of Askar, and a mile from Nablus, the ancient Shechem. It is at the fork of the roads which lead to these two villages. The well is 75 feet deep, but 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. JESUS THEREFORE, BEING WEARIED BY HIS JOURNEY. He had probably been walking several hours, as the Orientals were accustomed to start early in the morning, and it was now about the sixth hour, or noon, according to Jewish reckoning.

II. THE UNLIKELY SCHOLAR.—Vs. 7. THERE COMETH A WOMAN OF (OUT OF) SAMARIA. Not the city of Samaria, but from the country of Samaria; one of Samaritan race and religion.

III. THE WISE APPROACH.—Vs. 7-9. First. He asked a favor, GIVE ME TO DRINK. Jesus asked for water because he needed it, but he used the request as a means of preparing the way for his teaching.

Second. He used, as he often did, the things nearest at hand, as his text, or introductory illustration: here the well and the water-jar; by the sea, nets and fishing; the loaves for the bread of life.

Third. The courtesy and largeness of heart shown by his entirely ignoring race prejudice and religious differences, was an attractive factor.

8. FOR HIS DISCIPLES WERE GONE, etc. This is given as the reason why he asked the woman instead of his disciples to draw the water; and also why he could talk more freely to the woman. In very many cases, reproach, advice, and entreaty are much more effective with one person alone than when others are present. **TO BUY MEAT.** Provisions, the plural being used in the Greek.

9. HOW IS IT THAT THOU BRING A JEW. "Jesus would be recognized as a Jew by his dress. The color of the fringes on his garments was probably white; that of Samaritans would be blue. Doubtless, other peculiarities indicated his nationality. Ask him to drink, etc." "The wonder of the Samaritan woman was that a Jew should seek, by asking and receiving drink, to make a friendly compact with a member of a hostile race." (THE JEWS HAVE NO DEALINGS WITH THE SAMARITANS. "Have no familiar intercourse." A later tradition said, "It is forbidden to eat bread or drink wine with the Samaritans." The Samaritans were partly of heathen origin, accepted only the first five books of the Bible, and had a different temple and ritual from the Jews. Tradition says, "He who receives a Samaritan into his house, and entertains him, deserves to have his own children driven into exile.")

IV. A LESSON ON THE WATER OF LIFE.—Vs. 10-14. **10. IF THOU KNEWEST.** There were two things which the woman did not know,—the gift of living water and the presence of the Messiah. "The pathos of the situation strikes Jesus. The woman stands

on the brink of great possibilities, but is unconscious of them."

Illustration. "George MacDonald has a story of a father and daughter, dwellers in an old Scotch castle, so reduced and poor they could only live in scantiest way, who all the time, however, were really rich, because in secret cupboard were masses of flashing jewels, put there by some ancestor of the elder time. If they had known how rich they were! And all the time God's utmost gift of forgiveness, strength, love, power for noble living, are at men's hand, if they only knew."

THE GIFT OF GOD. The Messiah, and the waters of eternal life. Perhaps there is no cry more striking than that of the Eastern water-carrier—"The gift of God," he cries, as he goes along with his water-skin on his shoulder. **THOU Wouldest HAVE ASKED OF HIM.** Emphasize the "thou" and "him." "Spiritually, our positions are reversed. It is thou who art weary, and footsore, and parched, close to the well, yet unable to drink; it is I who can give thee water from the well, and quench thy thirst forever." **AND HE WOULD HAVE GIVEN THREE LIVING WATERS.** "That is perennial, springing from an unfailing source (Gen. 26: 19) ever flowing, fresh (Lev. 14: 5) bringing life, refreshing."

12. ART THOU GREATER THAN OUR FATHER JACOB? Can you dig a better well, or find sweeter water?

13. WHOEVER DRINKETH OF THIS WATER SHALL THIRST AGAIN. This water satisfies only bodily thirst, and for brief periods,—a type of all worldly supplies for the deeper thirsts of the soul.

14. WHOEVER DRINKETH OF THE WATER THAT I SHALL GIVE HIM. Emphasize "give." The living water is a gift, and all that is asked of the people is that they will be willing to receive. The best things of God can never be bought. Sin has wages, its rewards can be bought, but eternal life is God's "gift."

SHALL NEVER THIRST. This does not contradict the Beatitudes "Blessed are those that hunger and thirst after righteousness," but it declares there is an unfailing supply always at hand for the thirst. Life is made up of a succession of thirsts and their satisfaction. There is no enjoyment unless there is a thirst, and unless the thirst be satisfied. This satisfaction is what is promised in this verse. The reason follows. The water that satisfies is not from without, an external supply, that may fail or be far away, but SHALL BE IN HIM A WELL (a fountain, a spring) OF WATER SPRINGING UP INTO (unto) EVERLASTING LIFE (compare John 7: 38, 39).

The American people are eating less meat and more vegetable food than a half century ago. In 1880 they consumed 920 dozen eggs for each 100 persons. In 1903 the consumption was 1,700 dozen. That is, the per capita consumption is 17 dozen. In 1850 they ate 4.30 bushels of wheat a piece. Now it is 6.23 bushels. Most of the increase probably is in breakfast foods. The consumption of oats in various forms has increased fourfold in forty years. Meanwhile the consumption of meat has fallen off 36 per cent.

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A CHEER FOR YOUTH.

BY OLIVER WENDELL HOLMES.

Why linger round the sunken wrecks
Where old Armadas found their graves?
Why slumber on the sleepy decks
While foam and clash the angry waves?
Up! when the storm-blast rends the clouds,
And winged with ruin sweeps the gale,
Young feet must climb the quivering shrouds
Young hands must reef the bursting sail!
Leave us to fight the tyrant creeds
Who felt their shackles, feel their scars;
The cheerful sunlight little heeds
The brutes that prowl beneath the stars;
The dawn is here, the day star shows
The spoils of many a battle won,
But sigh and sorrow still are foes
That face us in the morning sun.
Who sleeps beneath yon bannered mound
The proud y-sorrowing mourner seeks,
The garland-bearing crowd surrounds?
A light-haired boy with beardless cheeks!
'Tis time this "fallen world" should rise;
Let youth the sacred work begin!
What nobler task, what fairer prize
Than earth to save and Heaven to win!
—The Independent.

We may win fulness of life by being interested in all human experience, by keeping in touch with all sides of human life. We win fulness of life by knowing nothing of fear except fear of wrong, by being sincere in our thinking, sincere in our speaking, sincere with others, and sincere with ourselves.—Elinor Gordon.

"He knows it all—how tired I grew
When pressing duties that I knew
When mine, I left in part undone,
And how I grieved at set of sun,
And could not rest till his sweet tone
Of calming love had gently shown
Me that he did not blame—he knew
That I had tried my best to do."

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On and after MONDAY, November 21st, 1904, trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

6—Mixed for Moncton.	6.30
2—Exp. for Point du Chene, Halifax, Sydney and Campbellton	7.00
26—Express for Point du Chene, Halifax and Pictou	12.15
4—Mixed for Moncton and Point du Chene	13.15
8—Express for Sussex	17.10
134—Express for Quebec and Montreal	18.00
10—Express for Halifax and Sydney	23.25

TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax and Sydney	6.20
7—Express from Sussex	9.00
133—Express from Montreal and Quebec	13.50
5—Mixed from Moncton	15.20
3—Express from Moncton and Point du Chene	16.50
25—Express from Halifax, Pictou and Campbellton	17.40
1—Express from Halifax	18.40
81—Express from Moncton (Sunday only)	24.35

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.

D. POTTINGER,
General Man.

Railway Office,
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THE CANADIAN NORTH- WEST.

Homestead Regulations.

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 20, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded by any person who is the sole head of a family or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township. A settler who avails himself of the provisions of clauses (2), (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 80 acres substantially improved.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1880.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT.

should be made at the end of the three years before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

W. W. COBY,

Deputy Minister of the Interior.
N. B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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