

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## JESUS AT JACOB'S WELL.

S. S. Lesson, John 4: 5-14. Feb. 5, 1905.

**GOLDEN TEXT**—Whosoever will, let him take the water of life freely.—Rev. 22: 17.

By Rev. W. J. Clark, London, Ont.

Jesus therefore, being wearied with his journey, v. 6. How strange it seems to think of Jesus being wearied, and yet how near it brings Him to us. If it had not been for such passages as those which tell us of His weariness, He would have been far removed from our thinking; but this makes Him one with ourselves:

"In every pang that rends the heart,  
The man of sorrows hath a part;  
He sympathizes with our grief,  
And to the sufferer sends relief."

A woman of Samaria to draw water, v. 6. How very plain it is, that heaven's choicest gifts are meant for ordinary people. The poor and ignorant and weak may have them as freely as the rich and learned and powerful. From the commonest of every-day occupations, too, there is a broad and well-trodden path right up to the throne of God. Along this, divine messengers, like the angels on Jacob's ladder, are constantly coming to minister to us. There is a glory about the commonplace to those whose eyes are opened. The light of heaven shines on our every-day path.

Give me to drink, v. 7. If only the opportunity of doing some great service came to us, how eagerly we would seize it! So we sometimes dream, and all the while let slip a hundred chances of speaking a word of cheer, or doing some little deed of helpfulness. And yet it is these little kindnesses that scatter bright flowers on steep pathways, and put a song into the heart of the discouraged. How sweet the words of the glorified Saviour, "Ye have done it unto Me." With these words He will welcome us, if we are faithful in our wayside ministries to His brethren.

Thou...a Jew...me...a woman of Samaria, v. 9. Look at the coins as they come from the mint! On every one of them is stamped sharp and clear the head of the Sovereign. So every man, of whatever race or character, is made in the image of God. Defiled and defaced by sin that image may become, but it is never lost. There yet remains something, howsoever obscure, that betokens the original God-likeness. It is this that gives to human nature its true value and dignity. And no one who truly honors the Maker will ever despise one formed in His likeness.

If thou knewest, v. 10. If the one who has long been digging for water in vain, only knew that a few more blows of his pick would open up a never failing spring of pure, clear water, with what new

eagerness of hope he would go on. Yes, and if we would only believe what Christ Himself tells us, that the forth-putting of a single act of faith would cause to spring within us the fountain of a deep and endless joy, how eagerly would we reach out toward the heavenly Saviour and Lord, who can perform that miracle of gladness; He is far more willing to bestow His gifts than we are to ask them.

Nothing to draw with, v. 11. What then, poor soul? Must thy thirst go unquenched? So, at any rate, saiest not thy heavenly Master. He "had nothing to draw with"; yet He drank deep Himself, and drew for all who would come and drink—drank deep and gave freely hast within thee His blessed Spirit; hast, like Himself, refreshing fountains of waters within thine own self. Thou, too, mayest drink and be satisfied, because thou art "filled with all the fulness of God."

Everyone that drinketh of this water shall thirst again (Rev. Ver.), v. 13. What the world offers is not worthless. Pleasure, wealth, power, fame, knowledge—all these are good things, and it is right to strive for an enjoy them. But the wise man will remember that they can never completely satisfy, and that they will not last forever. He will seek his happiness, not from these "cisterns" which in time will all be "broken," but in the "fountain of living waters," whose flow will never fail.

The water that I shall give him, v. 14. The living water is not offered for money, else the poor could not enjoy it; nor as the reward of goodness, else it would be out of the reach of sinners; nor as the prize of great learning, else the ignorant could not obtain it. Our only and sufficient claim upon it, is our deep need. To every needy soul it is offered as a free gift. All may have it "without money and without price."

Shall never thirst, v. 14. It is one thing to be thirsty in a dry and barren desert where there is no water within reach, and another to thirst where there is abundance of water near at hand. "Blessed," says Jesus, "are they which do hunger and thirst after righteousness." Our progress in the Christian life is a succession of thirsts which sends us to Christ for their satisfaction. From Him we receive fresh strength and inspiration in our upward course.

A well of water springing up into eternal life (Rev. Ver.), v. 14. The man who has come to Christ and received of Him will have in himself that which is not dependent on outward circumstances, on health, or wealth, or place, or power. The history of the Christian church contains many illustrious instances of this great fact. Men and women have been imprisoned, martyred, tortured, and

through all the suffering to which they were subjected, yet preserved unbroken and unspoiled peace. Surely there is no gain to be compared with this. The very greatest gift the world has to offer weighs light in the balance over against this wonderful gift which heaven bestows upon us.

## TROUBLES ORDERED BY GOD.

The word of God teaches us that our troubles do not come by chance. Our lives are ordered for us in the unerring wisdom and goodness of God. He does not afflict us willingly, or from desire to see us suffer, but He does permit and order many things that we would not choose for ourselves. Nor, if they were not for our final good, would God choose them for us.—Herald and Presbyterian.

## CHRIST'S RELATION TO MEN.

Very many figures have been used to picture Christ to the world, says Rev. J. Wilbur Chapman. He has been called the Way, the Truth and the Life. Without Him as a Way there is nothing but wandering. Without Him as the Truth there is nothing but error. Without Him as the Life there is nothing but death.

Christ has been called the Door, and no man can enter into God's presence except through Him.

But of all the figures in the Bible, Light seems to me to be the best, and for very many reasons. First: Because light is the symbol of knowledge, and just in the proportion as we receive Christ we shall know the things of God, for He is the revelation of God and all that have seen Him have seen the Father also.

Second: Light means the absence of darkness. That Christian who is living today with so many problems unsolved and so many difficulties which he cannot overcome, is living out of fellowship with Christ, for if we walk in the light, we shall not have darkness.

Third: Since He is the light and we walk with Him we too in turn become lights, and in proportion as we live for Jesus Christ, others take knowledge of us and are drawn to Him. Jesus said to His disciples, "The world cannot see Me, but ye see Me and because I live ye shall live also." These words suggest the picture of the sun and moon. When the sun sets, we cannot behold him in the night, but the moon beholds him, catches his glory and reflects it upon the earth, and that is supposed to be our position. We can see what the world cannot see, we know what the world does not know, and what we see and know should be reflected for those who are round about us.