

A temple had been erected here by Samballat for his son-in-law Manasses, who had been driven from Jerusalem by Nehemiah (Neh. 13: 28) about B. C. 332. After standing for nearly 200 years it had been destroyed by John Hyrcanus, a Jewish king and high priest, in B. C. 129. But the worship continued and is still observed by a remnant of the ancient people living there. The Samaritans defended their position by reference to Deut. 27: 4ff. where their scriptures read "Gerizim" instead of "Ebal." Here Abraham built his first altar (Gen. 12: 6, 7; 13: 4,) here too Jacob worshipped (Gen. 33: 18-20,) and here, according to their version of the passage, Abraham offered up Isaac. In Jerusalem—The Jews were right. See Deut. 12: 5, 11; 1 Kings 8: 48; 9: 3; 11: 13; Ps. 76: 2. But the Samaritans did not recognize any portion of the Bible except the Pentateuch. To quote these passages to the woman would have been like quoting the Apocrypha to a protestant, they had no authority with her. Jesus' answer must have startled his hearer, it was the first stroke of the knell of Judaism and Samaritanism in all their protean forms.

21. **Believe me**—a more familiar and condescending form of expression for his usual "Verily, verily I say unto you." **Worship the Father**—"You will not bring the Jews hither; but neither shall they force you to go to them. You shall meet each other, both parties alike, in the great family of the Father's worshippers." (Godet.) Mal. 1: 11; 1 Tim. 2: 8.

22. Jesus does not evade the question regarding the legitimacy of the Samaritan worship. **Ye worship that which ye know not** (R. V.)—God was to them in a large measure unknown because they refused to receive the fuller revelation of the Messiah contained in the Psalms and prophets and disobeyed the commands in regard to worship. Idolatry too was mingled with their religion.

(2 Kings 17: 29.) **We know**—The only instance in which our Lord uses this pronoun. He includes himself amongst the Jews, for the woman considers him one, but his discourse rises above all national limitations. In verses 23 and 24 he speaks of Christian worshippers. **Salvation is of the Jews**—Out of them the Saviour was to come. Isa. 2: 3; Luke 24: 47; Rom. 3: 12; 9: 4, 5.

23. **The hour now is**—He again draws the woman's attention to himself, and the immediate blessing he is prepared to give. **True worshippers**—i. e. ideal worshippers. It is not opposed to hypocrites but to the ignorant and formal. **In Spirit**—as opposed to dead ceremonial. Ph. 3: 3. **In truth**—in real fellowship of soul with God. **Seek**—desire. "Of this character he too desires his worshippers to be."

24. **Messias**—The woman feels bewildered. Jesus has soared beyond her clear comprehension. Yet she is profoundly impressed and yearns for enlightenment. She speaks out her thoughts. "When Messias comes he will make it all plain to me." The Samaritan expectation of a Messiah was probably based upon Deut. 18: 15, 18. Their view was more correct than that of the Jews, for they looked for a prophet, and not a temporal king.

26. **I... am he**—This is the first clear avowal in distinct language of his Messiahship. If he afterwards forbade some to make him known there were special circumstances requiring the prohibition. "Who else but Christ could He be who had presented himself to her as giver of living waters to quench the thirst of the soul; who had caused her to feel how intense that thirst was, and how vainly she had tried to quench it from troubled springs; who had roused her to a sense of her need and sin, and had then disclosed the fatherly heart of God yearning over this prodigal daughter and going out in purposes of mercy and love to her." (Reith.)

SUMMARY AND REVIEW.

By Mr. Geo. H. Archibald, Superintendent of St. Matthew's Sabbath School, Montreal, Que.

This is a difficult lesson to teach to little children. These suggestions are more suitable for a Primary class than for the superintendent's use.

We can use the blackboard with a twofold object: 1st. To make the story clear and plain. 2nd. To apply the truth.

The *first* can be done best perhaps in a pictorial way. The blackboard is not the place to shew off artistic abilities and therefore a few simple lines will do to teach the lesson. In the centre of the top of the board a round ring and a few lines will make a representation for a well. A tree may be drawn, if you like, shading the well. On the left hand side a few lines will represent the city. If you cannot draw at all, get a picture of a well and another of a city and pin them to the board, but be careful your pictures are not too modern for they may leave a wrong impression on the child-mind. Perhaps you might sketch with a slate or lead pencil on the board beforehand, but do not make the drawing or you will not gain the interest of the children as you will if you start and develop the work before them. Now with the flat of the chalk make a path from the distance to the well. As you do this tell the approach to the story. Now describe as vividly as you can Jesus and the disciples coming along the road. Away in the distance make a few small marks and say "that is Jesus and the disciples." Erase them and make them nearer the well. Erase again and make them close to the well, with Jesus just alongside of it. Now erase all but the white mark representing Jesus, and place other dots along the road to the city for the disciples going to buy food. Erase these and make, say, a yellow mark representing the woman approaching the well and erase again and