

little forward, but she cannot advance far. "Whosoever drinketh of this water," He says, "shall thirst again; but whosoever shall drink of the water that I shall give him shall never thirst, but the water that I shall give him shall become (*γενεσθαι*) in him a well of water springing up to everlasting life." The woman, her thoughts tied still down to the earth, says, "Sir, give me this water, that I thirst not, neither come hither to draw." Jesus then, by direct speech about her own life and the religious observances of her people, leads her to comprehend somewhat of His character; and after that discloses, in a few words, the gist of the lesson which He had vainly striven to teach by allegory. Both Jew and Samaritan have circumscribed their ideas of God, and so have limited the existence of the Divine presence to particular spots—Jerusalem or Gerizim. This habit has blinded their spiritual vision so that they cannot see God in all places and in all His gifts. But already some are learning what spiritual worship means; and such worship is what the Father seeks. "God is a spirit, and they that worship Him must worship Him in spirit and in truth;" and then they will understand the true source of living water, the lively power of the Holy Ghost, the kingdom of God within them. Thus did Christ employ figurative speech that He might elevate the thoughts of this woman and lead her from the contemplation of natural sustenance to the higher idea of spiritual food. By blending thoughts of the universal Father with a lowly subject, the importance of which she could understand, He would raise her mind to the comprehension of the deep things of the Holy Ghost.

And it was to persons of precisely the same character that our Lord addressed the other discourse (John vi.) to which we now proceed. He had on the previous day performed the miracle of feeding the five thousand. The people followed after Him though He had with-

drawn Himself from them unobserved. But knowing that their thoughts were only busied about food for the body He spoke earnestly to them: "Ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labour not for the meat that perisheth, but labour rather for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." Seek me not, he would say to them, for the support of your bodies: I have better gifts than these, I bring illumination and consolation for your souls. They have obtained a faint glimpse of the meaning of His words; and now they ask Him to teach them how they may work the works of God. But Jesus checks this notion of theirs about their own working, and points them to the novel demand of the gospel, the requirement of faith. "This is the work of God," not any ceremonial observances on which your thoughts may be dwelling, but "that ye may believe on Him whom He has sent." This shall give nurture to your souls, shall fill you with the substance of good gifts hoped for. Yet these men, willing rather to walk by sight than by faith, and in spite of the wonders which they had beheld, still demand of Him some sign coming from heaven, as the manna had been rained down upon their fathers in the wilderness. But Christ recalls them to His promise at the beginning, of the discourse. The bread of which He spake was not like the manna, whereof though their fathers had eaten, they were yet dead. He would have them seek for such meat as should endure unto everlasting life, of which the manna was but a figure, and sufficed only to support the life of the body. For the true bread of God is that which cometh down from heaven, not as food for one nation, or for a brief time, or such as will need to be constantly ministered from without, but this is food universal, and for all time, and which giveth life to the whole world