

HOME AND SCHOOL

Unknown Heroes.

We see them and we know them not,
So plain in garb and mien are they;
So lowly is their thankless lot,
We hear not what they do or say.

And yet for weary months and years,
Without a murmur, plaint or cry,
Thousands who eat their bread in tears
To daily duty pass us by.

A sickly mother, wan and worn,
Bereft of cheerfulness and light,
From longed-for rest and joy is torn,
To work from early morn till night.

To steal one hour from dreary fate,
Or falter in the hardest tasks,
Would make some home disconsolate,
And so no peace or joy she asks.

A little child, faint with its fears—
A girl, untimely old and gray—
A man bent down by weight of years—
All bravely go their bitter way.

We see them and we know them not,
So plain in garb and mien are they;
So lowly is their thankless lot,
We hear not what they do or say.

Heroes unknown—through weary years
They make no sign or outward cry,
But eat their bread with bitter tears,
And we, in silence, pass them by.

The Woman at the Well.

ANCIENT Shechem, rendered famous in Old Testament history by a variety of deeply interesting circumstances, is in the 4th chapter of the Gospel by St. John known as Sychar. "This name seems to have been a nickname, perhaps from *sheker*, 'falsehood,' spoken of idols in Hab. ii. 18; or from *shikkar*, 'drunkard,' in allusion to Is. xxviii. 1-7—such as the Jews were fond of imposing upon places they disliked; and nothing could exceed the enmity which existed between them and the Samaritans who possessed Shechem. Stephen, however, in his historical retrospect, used the proper and ancient name—Acts vii. 16.

"Not long after the times of the New Testament, the place received the name of Neapolis, which it still retains in the Arabic form, Nablus being one of the very few names in Palestine which have survived to the present day. It had probably suffered much, if it was not completely destroyed, in the war with the Romans, and would seem to have been rebuilt by Vespasian, and then to have taken this new name; for the coins of the city (of which there are many) all bear the inscription, Flavia Neapolis, the former epithet, no doubt, derived from Flavius Vespasian.

"There had already been converts to the Christian faith, under our Saviour, and it is probable a church

had been gathered here by the Apostle. Justin Martyr was a native of Neapolis. The name of Germanus, Bishop of Neapolis, occurs in A.D. 314, and other bishops continue to be mentioned down to A.D. 535, when the bishop, John, signed his name at the Synod of Jerusalem."—KITRO.

the ancient Shechem. The town itself is long and narrow, extending along the N.E. base of Mount Gerizim, and partly resting on its declivity. The streets are narrow, the houses high, and, in general, well built, all of stone, with domes upon the roofs, as at Jerusalem. The population of the place is

Testament narratives. "And He must needs go through Samaria. Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground Jacob gave to his son Joseph. Now, Jacob's Well was there. * * * There cometh a woman of Samaria to draw water. Jesus saith unto her, Give Me to drink." Now study our illustration, which is drawn by the great artist Doré. Having done so, let the mind dwell upon the conversation, and its consequences:

1st. To the woman herself. When self-condemned, she seeks to change the subject, and introduces a controversial topic; but our Lord, bent upon the recovery of this lost sheep, instructs her in the spirituality of the worship God requires. The place was of no importance, whether in this mountain (Gerizim) or at Jerusalem. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." The woman would feign dissatisfaction with this reply, and asserts her confidence that, although He would not settle the vexed question, when Messiah cometh, which is Christ, "He will tell us all things."

Our Lord replied, "I that speak unto thee am He." What a wonderful discovery.

2nd. Consequences to the citizens of Sychar, and

3rd. To the disciples themselves, and

4th. To the world at large.

Study, with much prayerfulness, John iv. 5-42.

A Touching Story.

A CHINESE leper girl was brought to Miss Houston by her friends, on foot, for nearly a hundred miles, that she might take her to Jesus, for Him to lay His hands upon her and cure her of her leprosy. She had heard a native catechist preach on the Scripture narrative, and thought that the missionary lady at Foochow could lead her to that powerful Healer. Miss Houston said that she should never forget the poor girl's look of bitter disappointment when she explained to her that the Lord Jesus was no longer upon earth; but she hastened to tell her of His power still to heal the worst leprosy—that of the soul—and set before her "the old, old story." The leper girl remained for a short time in Foochow before returning home, and Miss Houston had cause to rejoice over her having really found the Saviour, whom, with such a simple trust, although in ignorance, she had come to that city to seek.



THE WOMAN AT THE WELL.

The Moslems, the Crusaders, and the Saracens have each, in turn, been its masters. It was finally taken from the Christians in A.D. 1242, by Abu Ali, and has remained in Moslem hands ever since.

"There is no reason to question that the present town occupies the site of

estimated by Dr. Olin at 8,000 or 10,000, of whom 500 or 600 are Christians of the Greek communion, and the rest Moslems, with the exception of about 150 Samaritans, and one-third that number of Jews."

In the Gospel by John, we have one of the most interesting of the New