

the capacity of teachers. But the teachers are few. Our people are not very zealous for the spread of the gospel: alas! the fear of man weighs too much with them. Our village is the only one from which such agents can, as yet, be expected; and they are both too few in number, and too deficient in knowledge, to make much impression on this dark land. It is our day of small things.

Several missionaries could be very usefully employed on this island. Five at least, with other agencies, could have ample work here for a life time, to ground the population of the island, in any proper manner, in the truth. But, alas! where are they? or when shall we see them occupy the field? Oh! that more, both at home and abroad, realized the woeful wretchedness of the poor dark heathen, and our own responsibility in the sight of God as christians, for not making greater efforts to put them in possession of the blessed gospel, which at once sweetens and mellows this life, and freely bestows upon sinners eternal felicity in the life to come.

We had a letter lately from Mr. Gordon, saying that he had had ten weeks of illness since the *Dayspring* left. He had then somewhat recovered, but was very weak.—It is a wonder that he did recover, without any to nurse him but natives."

The Sabbath School.

Lessons for November.

THIRD SABBATH.

SUBJECT:—*The Woman of Samaria*, John iv. 1-32.

Vv. 1-3.—The jealousy of the Pharisees had been excited to a dangerous degree, and they no doubt contemplated putting Jesus to death. Here, as his time was not come, he uses means to preserve his life.—He did not baptize with water; but he preached the gospel, and baptized with the Holy Spirit. Galilee was the loved home of his childhood and youth.

V. 4.—"Must needs"—The direct road from Jerusalem to Galilee lay through Samaria. But the "must needs" has a higher reference. Results of unspeakable value flowed from that visit.

V. 5.—Sychar is the same as *Sichem* and *Shechem*: now called Nablous, between Mount Ebal and Mount Gerizim. "Jacob gave Joseph,"—see Gen. xlviii. 22.

V. 6.—*Jacob's well*—still pointed out to travellers. "Sixth hour," twelve o'clock. Jacob's well was enclosed with a wall; on this wall Jesus sat. It is 120 feet deep, with 15 feet of water.

V. 9.—The Pharisees denounced a curse on the Jew that would ask any favour of a Samaritan. To eat their bread or drink their water was as bad in Jewish eyes as to eat swine's flesh. The Jew was allowed in case of necessity to *buy*, but not to *borrow* of the Samaritan.

V. 10.—*Living water*: the water of a flowing fountain or spring; meaning here the Holy Spirit, who purifies and refreshes the soul.

V. 11.—The woman thinks He means water fresh from the well, or from some fountain: hence her question.

V. 12.—Samaritans claimed to be descendants of Jacob: Who were they? See 2 Kings xvii. 24, &c.

V. 15.—She asks for a temporal gift; Jesus proceeds to bestow an eternal gift.—Mark the connection between the 15th and 16th verses. She asks: Jesus prepares her to ask aright and to receive by convincing her of sin: "Go, ask thy husband."

V. 20.—The woman seeing that He is a prophet, propounded to Him the great question of controversy between the Jews and the Samaritans, as to the proper place of worship. The Jews claimed that honour for Jerusalem: the Samaritans for "this mountain," i. e., Gerizim, which was near by.

V. 22.—The Samaritans acknowledged no part of the Bible as of divine authority except the five books of Moses. They were ignorant of the true worship, and very superstitious. "Salvation"—that is the Messiah—"is of the Jews."

V. 25.—*Messiah* is the Hebrew, *Christ* the Greek, for the *Anointed*.

V. 26.—"I am HE." This, so far as we know, is the first time that Jesus plainly declared Himself to be the Christ.

V. 32.—"*Meat*"—bread. The disciples cannot understand the *meat* or *bread* any more than the woman understood the water of which Christ spake.

LESSONS.

1. Jesus did not unnecessarily encounter the jealous wrath of the Pharisees. V. 1.

2. Let us beware of laying too great stress on any ordinance of religion. Jesus baptized no one. V. 2.

3. Following the example of Jesus we should have no prejudice against any sects or races. Be kind and courteous to all.

4. Here is a most noble and precious sermon preached to one person, and that person a dissolute woman! Let us not be afraid to lay great truths before small audiences. Let Sabbath School teachers be encouraged in their work.

5. Jesus was liable to the ordinary infirmities of men. V. 6.

6. The gospel does away with "sacred places." All lands belong to Christ and