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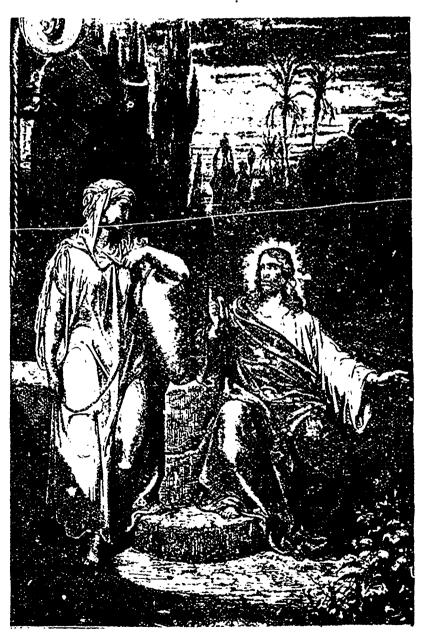
## THE WOMAN AT THE WELL

ANCIENT Shechem, rendered famous in Old Testament listory by a variety of deeply nteresting circumstances is in the 4th chapter of the Grapel by St. John known as S, char. This name seems to have been a nickname, perhaps from deker, 'falsshood,' spoken of idols in Hab. ii. 18; or from hikkar, 'drunkard,' in allusion to Is, xxviii. 1-7—such as the Jaws were fond of imposing upon places they disaked; and nothing could exceed the epmi v which existed between them and the Samaritans, who possessed Shechem. Seph n. however, in his historical retrospect, used the proper and sncient nan.e.—Acts vii. 16.

"Net 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 suff red 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,

Flavius Vespasian.

"There had already been converts to the



JESUS AND THE WOMAN OF SAMARIA.

the former epithet, no doubt, derived from , probable a church had been gathered here by the apostle. Justin Martyr was a native of Neapolis. The name of Germanus, Bishop Christian faith, under our Saviour, and it is 1 of Neapolis, occurs in A.D. 314, and other

bishops continue to be mentioned down to AD 535, when the bishop, John, eighed his name at the S nol of Jarasa. lem."-K TT >

The Moslems, the Crusaders, and the Saracens have each, in turn, been its masters. It was finally taken from the Christiaus 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 occur ies the site of the ancient Shechem. The town itself is long and narrow, extending along the NE base of Mount Ger zim, 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 est mated by Dr Oan, at 8 000 or 10 000, of whom 500 or 600 ere Caristians of the Greek communion, and the rest Moslems, with the exteption of about 150 Samaritans, and one-third that number of Jaws."

In the Gospel by John, we have one of the most interesting of the New Testament narratives. 'And he must needs go through Samaria. Then cometh he to the city of Samaria, which is called Sychar, near the parcel of

ground Jacob gave to his son Jeseph. Now, Jacob's well was there. • • There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink."