

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLEJESUS AND THE WOMAN OF  
SAMARIA.\*

(By Rev. F. M. Macdonald, B.D.)  
 "Ye worship ye know not what," v. 22. One of the old English preachers said, "Darkness is the devil's element, and the sinners' punishment." And how true it is! When there is a veil over the eye of knowledge, there will be a chain upon the heart of worship and the hand of work. The light of the world came as the foe of darkness. He came to make known to men the mind and heart and will of God, that we might worship Him. God does not wish us to travel homeward as the slave traders carried their captives to the market. The nations were lashed down on the poor, dark-surrounded people, and the ship ploughed her way through seas unknown to them. "The people that do know their God, shall be strong and do exploits." Let knowledge of God grow from more to more, and more of reverence will dwell in us.

They that worship Him must worship Him in spirit, v. 24. Christianity is not a set of rules. It is a spiritual religion. It does not give us a chart of life, with the rocks and shoals marked and the course for our ship laid out. It does not say, "Do not go to this place; do not do that." It is a set of principles which we are to apply according to our own consciences. God is not worshipped by the mere saying of prayers, but by praying with the heart in the unselfish spirit in which Christ prayed. The Pharisees worshipped God in a formal, perfunctory way, and thought they would be heard for their talkativeness; but they sacrificed the inward worship and spiritual reverence to the outward and formal reputation of mere meaningless words. It is St. Augustine who says, "There is often a vast difference between the face of the work and the heart of the workman."

The woman then left her waterpot, v. 28. The sons of Zebedee left their boats and nets. Matthew left his money tables. Paul left the Sanhedrin. Carey left his shop. Geddie left his home. Why? Because they had found a better master and a better mission. A new affection expelled the love for the old life they had been living, and they wished to be with Him, and in the service of Him, who had won them. What have you left for Christ's sake and service? The measure of our love for Him is our unattachment to the possessions and pleasures of a passing world. The progress of a growing Christian ought to be pictured by the path of an eager, advancing army, strewn on either side with the abandoned baggage become valueless in view of the victory ahead. Envy the people who can leave their waterpots to tell of a better possession!

A man, which told me all things that ever I did, v. 29. Some one has said that Christ was a Man to whom all men with whom He came into contact were like those clocks with a crystal face showing us all the works. This is a matter for thankfulness. When we know that He knows our frame and frailty and the way we have come, we are assured He will have mercy. He knows what sore temptations have assailed us. He knows how we were misguided and misinformed. He knows where, when, why and how we have succeeded or failed, but He will not use it against us, so long as life its term extends. Christ does not store up

our misdeeds to fling them in front of us as obstacles to trip us up. That is Satan's way. Christ reveals us to ourselves, that we may see our need of a changed heart. He wants us to pray.

"And Ah! for a man to arise in me That the man I am may cease to be." Is not this the Christ? v. 29. There was a godly woman in Wales some years ago who claimed that Jesus must be Welsh. When asked for a reason, she said He always spoke to her in her own heart language, and no one but a Welshman could do that. All nations and kindreds and peoples might claim Him on the same ground. He is the Brother of all, the Kinsman of every human creature. Surely this power which He has of speaking to people everywhere in their own heart language is proof that He is the Christ. The promise was, "all nations shall call Him blessed." He is King of men. He belongs to all humanity.

## PRISONERS OF HOPE.

This world, alas is full of prison bars,  
 And they are many who behind them  
 Lie—

Albeit we may never know of it,  
 Nor see within their hearts the wounds  
 And scars.

We only know some windy current mars  
 The eagle's lofty flight, the sorry tit  
 Falls from the housetop, and the  
 feeble wit  
 Flickers and dies, that fain would  
 search the stars.

O eagle, whose strong pinions beat in  
 vain;  
 O little sparrow, stricken by the blast;  
 O captive spirit, languishing in pain,  
 By iron bonds of circumstance held  
 fast—

Yet strive, yet sing, until the portals ope  
 Where freedom waits the prisoners of  
 hope!

—Living Age.

## LIGHT FROM THE EAST.

(By Rev. James Rose, B.D.)  
 "This Mountain"—Gerizim became the sacred place of the Samaritans under circumstances related by Nehemiah, and more fully by Josephus. The temple which Sanballat built was destroyed about B.C. 130. It was never rebuilt, but the Samaritans continued to worship on the spot. In A.D. 487 they were driven from Gerizim, and a Christian church was erected on the site of the temple, but so many attacks were made upon it, that the Emperor Justinian surrounded it with a fortress. After the Mohammedan conquest, both church and fortress fell into ruin, and the Samaritans returned to their worship there, which they have since continued. The summit of Gerizim is the only spot on earth where the Passover is celebrated according to the old ritual by the sacrifice of lambs. The place where the whole Samaritan community observe it is about 200 yards down the western slope of the mountain, but their holy of holies, to which they turn in prayer, is a smooth, oval shaped surface of natural rock, to the south of the ruins of the church and temple. At one corner of the ruins there is a Mohammedan saint's tomb, with a white, dome-shaped roof, which is visible over a considerable portion of Central Palestine.

It is a comfort to reflect that it is the common life of every day that in God's sight is the truest and best, and does the most to bless the world.—J.R. Miller.

## THE GRACE OF RECEIVING.

By Rev. Henry Dickie, D.D.

Unless we first of all receive, we cannot give; and what we receive determines both the quantity and quality of what we give. We are always receiving. Every day, thousands of sensations throng the avenues of sense, seeking admission to the mind; and it rests with the mind itself to say what shall come in, and which shall stay out. Very diverse are the things which people living in the same country and under the same conditions of life admit to their conscious thought. There are some who lay themselves out to receive the pleasant, agreeable, uplifting things. There are others who pick on the disagreeable, who receive only that which is mean and nasty and uncharitable.

"Keep thy heart," says the wise man, "with all diligence; for out of it are the issues of life." Moralists ring the changes on the issues of life, on what we do and say. But the outflow of our life depends upon the inflow. If we are all the time admitting what is foul and impure, how can the issue be otherwise than foul and impure? The sin of commission is the necessary consequence of a previous sin of admission.

Guard well, then, the heart, and admit to residence therein only the right sort of thoughts; for they are the things which are really moulding our lives. As the apostle Paul expresses it, "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

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## THE BROTHERHOOD.

What can the men do? Well, suppose that on Wednesday night one hundred of the men of the church would march into the chapel at fifteen minutes of eight, like a militia company, and then, after the pastor had opened the meeting, one after another of these men should arise and speak, or offer prayer, or recite a verse of scripture. And then suppose that next week the same thing should be repeated, and the next, and the next, and so on several weeks, what would happen? The news of this wonderful event would be soon noised abroad, and the chapel would not be able to hold all the people who would be coming to the prayer-meeting, and we would have to adjourn to our large auditorium, a revival would arrive in great power, and a new life would be pulsating throughout the entire church. Suppose that this company of one hundred men should begin to get together for prayer on Sabbath morning one-half hour before the blessing of God on the meetings of that day. Suppose that this same company should be active in ascertaining the names and addresses of strangers in our sanctuary on Sabbath mornings and evenings, and suppose that this same company should call on these addresses before they are given to the pastor, and a welcome should be afforded to the church; then suppose that this company of men should come to see their opportunity to fill up any vacant seats in our pews or should sit in the front seats, what would happen? Another large gathering of people to see the sight. Any enterprising company of one hundred men can change the whole tone of our church life. Try it.—E. Trumbull Lee.

\*S.S. Lesson VI. JESUS AND THE WOMAN OF SAMARIA February 9, 1908. John 4: 19-29. Commit to memory vs. 23, 24. Study John 4: 1-12.