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THE Teachers' Preparation Leaflet

LESSON 12.

SEPTEMBER 16th, 1894.

3rd QUARTER.

Jesus at Jacob's Well. John 4: 9-26.

GOLDEN TEXT: "Whosoever drinketh of the water that I shall give him shall never thirst." John 4: 14.

COMMIT TO MEMORY verses 11-14. Children's Hymnal 55, 92, 44, 73.

PROVE THAT—Jesus knows all things. John 2: 24.

SHORTER CATECHISM—Quest. 94. What is baptism?

DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH.
John 4: 5-15	John 4: 16-26	John 4: 27-42	Isa. 55: 1-7	John 7: 28-39	Rev 22: 1-7	Rev 22: 8-17

NOTES AND EXPLANATIONS.

INTRODUCTORY. After his conversation with Nicodemus Jesus itinerated throughout Judea preaching, while his disciples baptized. Their baptism must have been substantially the same as that of John for the Christian church with its ministry and sacraments was not yet instituted. The Spirit had not come for our Lord was not yet ascended. Comparisons invidious to John were made owing to the large number of disciples now flocking to Jesus and accordingly he left that part of the country, not wishing to appear for a moment as the rival of his Forerunner, and we do not read that his disciples baptized any more converts during his earthly ministry. (Read the account of the magnanimous manner in which John received the news of our Saviour's popularity, ch. 3: 22-36.) Jesus took the direct route to Galilee, through Samaria, and came in the course of his journey to Sychar, the ancient *Sichem* (or Schechem), afterwards called *Flavia Neapolis*, now *Nablous*. Here Jacob had purchased a "field" on his return from Padanaram and had dug a well which remains to this day. By this well our Saviour rested himself while his disciples went into the town to procure fresh supplies of food. Meantime a woman came from the city with her water pitcher on her shoulder and Jesus, ever watchful for souls that were open to his teaching, asked a drink from her.

LESSON PLAN. I. Living Water. vs. 9-18. II. Spiritual Worship. vs. 19-26

I. LIVING WATER. 9. Woman of Samaria—i. e. "Samaritan woman" It is not likely that she lived in the city of Samaria, which was several miles away, but in the neighboring Sychar. **Being a Jew**—She knew this by his garb, or speech. The Ephraimite dialect was preserved in Galilee (Judges 12: 5, 6) and the test letter *sh* occurred in the word that Jesus used. **For the Jews**—An explanation added by John for the benefit of his gentile readers. For the cause of his enmity read 2 Kings 17: 24ff. "The Samaritan people was a mixture of five nations transported from the East by Esarhaddon to repopulate the kingdom of Samaria, the inhabitants of which his predecessor had removed. To the worship of their national gods, they united the divinity of the country, Jehovah. After their return from the Babylonish captivity, they refused the Jews their services for the rebuild-

ing of the temple. Being rejected, they used all their influence with the kings of Persia, to hinder the re-establishment of the Jewish people. They built for themselves a temple on Mount Gerizim. Their first priest was Manasseh, a Jewish priest who had married a Persian wife. They were more detested by the Jews than the gentiles themselves were. Samaritan proselytes were not received." (Godet.) This enmity gives point to the parable of the Good Samaritan.

10. The gift of God—Salvation, and that through acceptance of Christ. (Eph. 2: 8.) Christ himself is the gift of God. Isa. 9: 6; 42: 6; Rom. 8: 32; 2 Cor. 9: 15. **Living water**—Spring water (Gen. 26: 19 marg.) as opposed to cistern. Jesus uses the word in a double sense. The water he means is eternal life through reception of the truth. His words were spirit and life (John 6: 63.) compare Isa.

THE TEACHER'S PREPARATION LEAFLET is published weekly by the General Assembly's Sabbath School Committee, Presbyterian Church in Canada, at 35 cents a year, or 25c. if four or more copies are sent to one person. Address Rev. T. F. Fotheringham, 107 Hazen Street, St John, N. B.

12: 3; 44: 3; Jer. 2: 13; Zech. 13: 1; 14: 8. She, not he, was the really needy one (Rev. 3: 17, 18.)

11. The well—The woman can think only of this well and its water. There were no appliances at hand for raising water. Usually an earthen jar was let down by a rope and the stone curbing of ancient wells in Palestine is often deeply grooved by the friction of such ropes for many centuries. This well was about 100 feet deep and nine feet in diameter with a spring at the bottom, which is now choked up with rubbish. It is quarried through the solid rock. The word for well in verses 6 and 14 means properly "a spring or fountain," the word used in this verse means "a cistern or pit," our word "well" has both meanings according as we refer to the water, or to the depth and shape of the excavation.

12. Art thou greater—with emphasis on "thou." Compare ch. 8: 53. If Jesus was able to give spring water, where Jacob had to bore a hundred feet through the rock for it, he must be possessed of extraordinary powers. **Our father Jacob**—The Samaritans traced their descent from Joseph, who was buried near Sychar. Their blood was mingled with that of heathen nations (2 Kings 17: 24ff.) The Jews shewed similar pride of race (Matt. 3: 9; John 8: 33, 39, 53.) The woman means to say "The water was good enough for Jacob and supplied all his wants, what better do you claim to have found?"

13, 14. This water—By how much the water he gives is better than Jacob found, by so much is he the greater. "This water" stands for every kind of earthly satisfaction. **Shall never thirst**—"Shall certainly not thirst for ever." Compare ch. 6: 35, 58; Rev. 7: 16; 21: 6; Isa. 55: 1; 49: 10. **A well of water**—"a perennial fountain." The water of salvation is a continual supply to him who has once partaken of it, and he becomes a dispenser of the blessings to others. **Unto everlasting life** (R. V.)—(John 7: 38; Isa. 58: 11.) For the purpose of imparting eternal life. This is the certain result of this living fountain within the soul itself. "This water" may preserve the life of the body, "the water that I shall give" sustains the life of the immortal soul.

15. The absence of deeper spiritual cravings prevents the woman from understanding by "everlasting life" anything more than continued earthly existence. Her request is almost amusing in its childish simplicity. **Come hither**—R. V. "come all the way hither." The sigh of a poor weary woman bearing a load of poverty and toil. (Lange.) She had to come nearly a mile.

16. The first condition of receiving this water is to become thirsty for it. Therefore he skilfully touches the tender spot that she may be aroused out of her spiritual insensibility. (Ps. 90: 8.) Observe the delicacy with which Jesus broaches this subject. He knew all about the woman but preferred that her own lips and conscience should accuse her.

17. I have no husband—This answer proves her sincerity and her deep interest in the conversation. If she had been speaking in a frivolous spirit, she would have pretended to go for her husband without any intention of returning; if she had expected to receive miraculous water, she would have hastened for him the sooner to get it and share it with him. But she feels indistinctly that there is more in the speaker's words than she has quite grasped and that he is one who constrains her to speak truly. Perhaps she had not been accustomed to be spoken to so gently and so seriously, and her better nature is awakening. She cannot utter a direct falsehood under his pure eye. In quoting her words Jesus emphasises "husband." "*Husband* I have none." Under a commendation of her truthfulness, too mild and gracious to be sarcastic, he draws her out. With a firm yet tender hand, he probes her conscience until it is thoroughly aroused.

18. Five husbands—All were either divorced or dead. Divorce was permitted for very trivial reasons and carried with it little disgrace. Dr. Van Lennep says, "We have known a man, not forty years of age, who had successively put away and married a dozen wives. Women, too, not far advanced in age, are sometimes met with who have been married to a dozen men in succession." **Not thy husband**—The Greek would warrant our laying emphasis on "thy," but not necessarily. We need not make her case worse than it may have been. Notice that no opprobrious terms are used by him who, when occasion warranted, well knew how to call things by their right names. The repeated commendation of her truthfulness conveys a covert reproof which the woman feels, but accepts without resentment as coming from one whose character warranted him in administering it. She felt that she was respected as a woman, sympathized with as a sufferer from sin, and compassionated for her lot which, must have been made miserable enough for her at times, but not despised with pharisaic selfrighteousness. She could give respect and confidence in return.

II. Spiritual worship. 19. A prophet—She thus virtually confesses her guilt. Others who called him a prophet, Luke 7: 16; 24: 19; John 6: 14; 7: 40.

20. Why did the woman raise this question? "With a woman's dexterity, and uneasy under the exposure, she seeks to turn the conversation into a less unpleasant channel." (Reith.) But would our Saviour have given such glorious truths in answer to a merely evasive remark? We prefer the view of Westcott, "Here is the very natural reply of a soul which finds itself face to face with an interpreter of the divine will." Her conscience has been moved and the question arises "How is pardon to be obtained?" Sin is confessed, how is it to be removed? Where is God to be found? On this mount, or in Jerusalem. **This mountain**—Mt. Gerizim, at the foot of which lies the well (Deut. 11: 29; 27: 12).

A temple had been erected here by Samballat for his son-in-law Manasses, who had been driven from Jerusalem by Nehemiah (Neh. 13: 28) about B. C. 332. After standing for nearly 200 years it had been destroyed by John Hyrcanus, a Jewish king and high priest, in B. C. 129. But the worship continued and is still observed by a remnant of the ancient people living there. The Samaritans defended their position by reference to Deut. 27: 4ff. where their scriptures read "Gerizim" instead of "Ebal." Here Abraham built his first altar (Gen. 12: 6, 7; 13: 4,) here too Jacob worshipped (Gen. 33: 18-20,) and here, according to their version of the passage, Abraham offered up Isaac. In Jerusalem—The Jews were right. See Deut. 12: 5, 11; 1 Kings 8: 48; 9: 3; 11: 13; Ps. 76: 2. But the Samaritans did not recognize any portion of the Bible except the Pentateuch. To quote these passages to the woman would have been like quoting the Apocrypha to a protestant, they had no authority with her. Jesus' answer must have startled his hearer, it was the first stroke of the knell of Judaism and Samaritanism in all their protean forms.

21. **Believe me**—a more familiar and condescending form of expression for his usual "Verily, verily I say unto you." **Worship the Father**—"You will not bring the Jews hither; but neither shall they force you to go to them. You shall meet each other, both parties alike, in the great family of the Father's worshippers." (Godet.) Mal. 1: 11; 1 Tim. 2: 8.

22. Jesus does not evade the question regarding the legitimacy of the Samaritan worship. **Ye worship that which ye know not** (R. V.)—God was to them in a large measure unknown because they refused to receive the fuller revelation of the Messiah contained in the Psalms and prophets and disobeyed the commands in regard to worship. Idolatry too was mingled with their religion.

(2 Kings 17: 29.) **We know**—The only instance in which our Lord uses this pronoun. He includes himself amongst the Jews, for the woman considers him one, but his discourse rises above all national limitations. In verses 23 and 24 he speaks of Christian worshippers. **Salvation is of the Jews**—Out of them the Saviour was to come. Isa. 2: 3; Luke 24: 47; Rom. 3: 12; 9: 4, 5.

23. **The hour now is**—He again draws the woman's attention to himself, and the immediate blessing he is prepared to give. **True worshippers**—i. e. ideal worshippers. It is not opposed to hypocrites but to the ignorant and formal. **In Spirit**—as opposed to dead ceremonial. Ph. 3: 3. **In truth**—in real fellowship of soul with God. **Seek**—desire. "Of this character he too desires his worshippers to be."

24. **Messias**—The woman feels bewildered. Jesus has soared beyond her clear comprehension. Yet she is profoundly impressed and yearns for enlightenment. She speaks out her thoughts. "When Messias comes he will make it all plain to me." The Samaritan expectation of a Messiah was probably based upon Deut. 18: 15, 18. Their view was more correct than that of the Jews, for they looked for a prophet, and not a temporal king.

26. **I... am he**—This is the first clear avowal in distinct language of his Messiahship. If he afterwards forbade some to make him known there were special circumstances requiring the prohibition. "Who else but Christ could He be who had presented himself to her as giver of living waters to quench the thirst of the soul; who had caused her to feel how intense that thirst was, and how vainly she had tried to quench it from troubled springs; who had roused her to a sense of her need and sin, and had then disclosed the fatherly heart of God yearning over this prodigal daughter and going out in purposes of mercy and love to her." (Reith.)

SUMMARY AND REVIEW.

By Mr. Geo. H. Archibald, Superintendent of St. Matthew's Sabbath School, Montreal, Que.

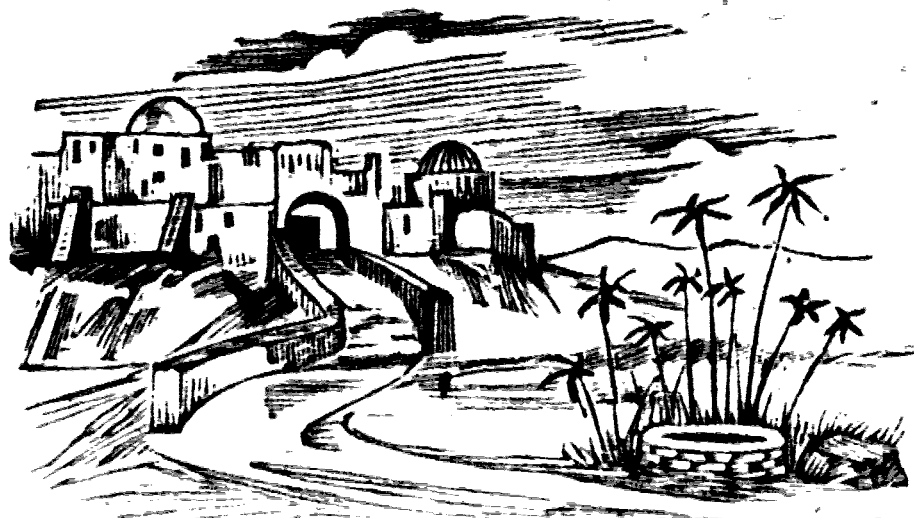
This is a difficult lesson to teach to little children. These suggestions are more suitable for a Primary class than for the superintendent's use.

We can use the blackboard with a twofold object: 1st. To make the story clear and plain. 2nd. To apply the truth.

The *first* can be done best perhaps in a pictorial way. The blackboard is not the place to shew off artistic abilities and therefore a few simple lines will do to teach the lesson. In the centre of the top of the board a round ring and a few lines will make a representation for a well. A tree may be drawn, if you like, shading the well. On the left hand side a few lines will represent the city. If you cannot draw at all, get a picture of a well and another of a city and pin them to the board, but be careful your pictures are not too modern for they may leave a wrong impression on the child-mind. Perhaps you might sketch with a slate or lead pencil on the board beforehand, but do not make the drawing or you will not gain the interest of the children as you will if you start and develop the work before them. Now with the flat of the chalk make a path from the distance to the well. As you do this tell the approach to the story. Now describe as vividly as you can Jesus and the disciples coming along the road. Away in the distance make a few small marks and say "that is Jesus and the disciples." Erase them and make them nearer the well. Erase again and make them close to the well, with Jesus just alongside of it. Now erase all but the white mark representing Jesus, and place other dots along the road to the city for the disciples going to buy food. Erase these and make, say, a yellow mark representing the woman approaching the well and erase again and

again until she arrives there, and then finish the story. Simple chalk marks are much better than pictures to represent characters. Always use a white mark for Christ.

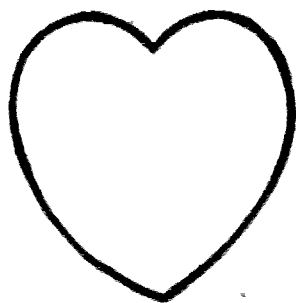
Another good way to teach the story would be to have a table and use simple square blocks, such as children play with, in a manner similar to that described for the blackboard. The sketch following may be used in the class, or roughly copied on the board.



Secondly, to apply the truth. Always remember that *one* thought is about all you can impress on the little ones. One truth well taught is better than two not clearly grasped. What is the chief thought of this lesson? To me it seems to be

**JESUS, THE WATER OF LIFE
CLEANSES THE**

FROM



SIN.

Make the idea—Jesus the water of Life—as clear as you can. It is not easily “taken in” by the children, so be sure they understand it. Print the above just under the picture of the well. It is easy to draw a heart if you take two pieces of chalk (red preferred) and, beginning at the top centre, one piece in each hand, draw both sides quickly at the same time. Before printing the words on the board it might be best to draw the heart and write the word SIN inside it, and then as you talk, erase it and put it at the side and write the word JESUS instead, and afterwards fill in the words JESUS THE WATER OF LIFE &c. Or, you can prepare the words FROM, SIN, and JESUS beforehand by cutting them out of paper, blackening with ink the parts left to keep the letters together so that they will not shew when pinned to the board, and illustrate very forcibly the idea of Jesus driving out sin by changing the places of the words. Make the words FROM and SIN of green, and the word JESUS of white paper.

Ten Minutes Normal Drill

Based on the text-book, “The Sabbath School Teacher’s Handbook; or, The Principles and Practice of Teaching, with special reference to the Sabbath School,” and prepared by Principal Kirkland of the Toronto Normal School.

PRINCIPLES OF MEMORIZING. (Continued.)

The following is a brief summary of the principles of memorizing:—

I. A complete and accurate knowledge of the thing to be memorized.

(1) Close association with something else that is well-known and frequently recalled. Always point out the relation between the different parts and the whole, and in this way bring association into play. See the previous LEAFLET.

(2) Undivided attention. The art of memory is the art of attention, says Dr. Johnston and this eminent thinker has declared that genius itself is nothing but the power of continuous attention.

(3) Close and accurate observation.