

Sunday School.

INTERNATIONAL LESSON NO. VI.
FEBRUARY 5, 1905

Jesus at Jacob's Well—John 4:1-14. Study Verses 1-14.

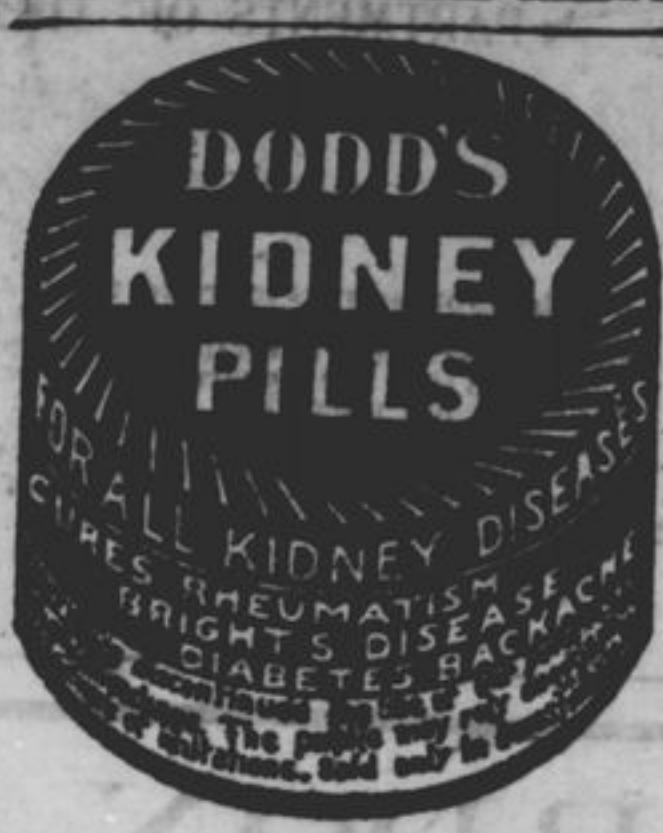
Commentary.—I. Jesus at the well (vs. 5-8). 5. Then cometh He—Our Lord's route lay through historic ground. He, doubtless, passed through Gibeath, the ancient capital of the kingdom of Saul; through Bethel, where Jacob had his dream; and the latter was the angelic place; near Shiloh, the first dwelling place of the tabernacle, and the ark in Canaan, and the scene of the downfall of the house of Eli. At the end of that journey three objects of special interest occur in succession: Jacob's well, Joseph's tomb, and the ancient city of Shechem, between the mountains of Gerizim and Ebal.—Whedon. Sychar—Formerly Shechem, at the foot of Mount Gerizim, between Gerizim and Ebal. It is noted in the Scriptures as the place where Abraham first stopped on his coming from Haran to Canaan; where God appeared to him and promised to give the land to his seed; and where he first built an altar to the Lord. In the fourth century, about B. C. 332, Sanballat erected a temple on Gerizim in opposition to the Jewish temple. Parcel of ground—purchased of the children of Hamor (Gen. xxxiv, 27), and given to Joseph (Gen. xlviii, 22).

6. Jacob's well—The well Jacob dug. The word for well in the Greek means fountain. The well has been filled with rubbish until it is only about seventy feet deep. It is about eight or nine feet in diameter and is walled with masonry. Jesus * * * being weary—He was a man, as well as God, and became weary with his journey. He journeyed on foot, sharing with his disciples the fatigues and hardships of the way. Sixth hour—There is a difference of opinion here. According to the Jewish reckoning this would be near noon; but many learned men think John uses a Roman method of reckoning and that it was 6 p. m. 7. Of Samaria—She was not from the city of Samaria, seven miles away, but from the country of Samaria; one of Samaritan race and religion. To draw water—She probably brought her line and bucket (leather or crockery); for oriental wells are not provided with these. Not how our Lord's choice of a well—breaks down rabbinic prejudice all around.—Jesus' choice of a well is interesting, and should be carefully studied. The woman at once said, "Give me this water." She did not fully understand Christ's meaning, but she was anxious to receive any good he might be able to impart. Jesus then, in vs. 10-18, succeeded to make the woman see his profound state and to show her that he knew her heart and secret life. She then acknowledged him as a prophet, and at once introduced the question that was causing the dispute between her and her husband.

II. The Samaritan woman (v. 9). How it is, etc.—In Oriental manners there were many strict regulations against strangers. But these regulations were less regarded at wells and fountains than in other public places (Gen. xxiv, 13-24, Exod. ii, 17). Jesus rejected all restraints of caste. His disciples were themselves surprised that he should converse with a woman, but they did not feel at all surprised to see him talking to a Samaritan. How did she know he was a Jew? By his dress and by his dialect. The word "Jew" is here used broadly to describe the race which filled both Judea and Galilee. She probably recognized him as Galilean also. "Hurlubul"—A remark thrown in by the writer to give the reason for her surprise. They have no dealings of friendly intercourse. "This ill-will, however, did not extend beyond familiar intercourse for in such matters as buying and selling intercourse was allowed."—Tittmann. They were excluded by the Jews from the temple at Jerusalem. The Samaritans—The Samaritans were the descendants of the ten tribes whom the Assyrian conquerors of the tenth century bled the land of the captive Israelites (see II. Kings xvii, 24-33). Although of purely heathen origin, they united the worship of Jehovah with their own idols. They built a temple on Mount Gerizim and established a worship in opposition to the Jews. This they considered the most sacred place on earth. It had been, as they believed, the seat of paradise. Between these people and the Jews a deadly hatred existed.

III. Divine truth imparted (vs. 14-18). 10. The gift of God—See John iii, 16. The Messiah, and the salvation He is bringing to man. Thou wouldst have asked—"Spiritually, our positions are reversed. It is thou who are weary and thirsty and parched with the well, yet unable to drink; it is I who can give thee the water from the well, and quench thy thirst forever." Living water—The gift of the Holy Spirit (John vii, 37-39). It is called "the water of life" (Rev. xxi, xxii, 1, 17). See also "water" (Ezek. xxxvi, 25-27). See also Isa. lv, 1; viii, 11. It is received by faith (John vi, 25). abides eternally (v. 14), is offered freely (Rev. xxi, 1, 17). Note, 1. Its source (John vii, 37, 2. Its supply (Rev. xxi, 1, 3. Its freshness, 4. Its satisfaction (Isa. xli, 3). "The issues of the new life are wonderful, expressing itself in every good word and work, every fruit of the Spirit, every cleansing, life-giving, beautifying influence in the world. The water to the living must flow forth. As man sated as man is, so many sated is the religion of Jesus. As He has made music for the ear, light and beauty for the eye, water for thirst, food for hunger, so He has something to meet every want and satisfy every thirst of man. Even the wants of our physical nature are not perfectly satisfied except through Him. Our food is not perfect unless we eat to the glory of God. Jesus transforms the whole life, and makes the desert to blossom like the rose. The living waters are inexhaustible, because there is no limit to the source of supply, just as the fountains and springs are fed from the limitless ocean. There are more of us than we can receive. We might as well expect to breathe all of God's air, or use all of His sunlight, as to exhaust the gifts of His Holy Spirit He is urging us to receive."

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—The woman was quick in her comprehension, and saw there was some truth which she did not understand, to which she proceeded from a feeling that Jesus assumed some extraordinary character; that he claimed a spiritual power; perhaps claimed to be a prophet like Moses, who could make a fountain of water by miracle.—Lange. Our father Jacob—The Samaritans were living in the territory of Ephraim and Manasse, sons of Joseph, and grandsons of Jacob, and although they were not the descendants of Jacob, yet no doubt some of the ancient blood ran in their veins.

13. Shall thirst again—Jesus does not discuss the question of greatness, but turns her thought toward spiritual truth, as he did Nicodemus. 14. Shall never thirst—He does not mean that one ought to be satisfied with a few drops of water. He means that one who has the living water in his soul will never thirst. Shall be in him—The religion of Jesus has to do with the inner life. Christ puts new principles and affections within us. A well of water—The supply is exhausted. Here is an unending fullness of love, joy, peace and spiritual strength—a full salvation. Springing up—Whoever has this living water in his soul already has a given life. The water of life: 1. Is given by Jesus. 2. It is pure. 3. It satisfies the soul. 4. There is a never-failing supply. 5. It is free. 6. It is for all who thirst. Into everlasting life—He who receives the living water in his soul opens in his soul of spiritual satisfaction, which shall neither be dried up in this life nor the life to come, but shall flow on to all eternity. The remainder of the story is intensely interesting, and should be carefully studied. The woman at once said, "Give me this water." She did not fully understand Christ's meaning, but she was anxious to receive any good he might be able to impart. Jesus then, in vs. 10-18, succeeded to make the woman see his profound state and to show her that he knew her heart and secret life. She then acknowledged him as a prophet, and at once introduced the question that was causing the dispute between her and her husband.

14. 10. The gift of God—See John iii, 16. The Messiah, and the salvation He is bringing to man. Thou wouldst have asked—"Spiritually, our positions are reversed. It is thou who are weary and thirsty and parched with the well, yet unable to drink; it is I who can give thee the water from the well, and quench thy thirst forever." Living water—The gift of the Holy Spirit (John vii, 37-39). It is called "the water of life" (Rev. xxi, xxii, 1, 17). See also "water" (Ezek. xxxvi, 25-27). See also Isa. lv, 1; viii, 11. It is received by faith (John vi, 25). abides eternally (v. 14), is offered freely (Rev. xxi, 1, 17). Note, 1. Its source (John vii, 37, 2. Its supply (Rev. xxi, 1, 3. Its freshness, 4. Its satisfaction (Isa. xli, 3). "The issues of the new life are wonderful, expressing itself in every good word and work, every fruit of the Spirit, every cleansing, life-giving, beautifying influence in the world. The water to the living must flow forth. As man sated as man is, so many sated is the religion of Jesus. As He has made music for the ear, light and beauty for the eye, water for thirst, food for hunger, so He has something to meet every want and satisfy every thirst of man. Even the wants of our physical nature are not perfectly satisfied except through Him. Our food is not perfect unless we eat to the glory of God. Jesus transforms the whole life, and makes the desert to blossom like the rose. The living waters are inexhaustible, because there is no limit to the source of supply, just as the fountains and springs are fed from the limitless ocean. There are more of us than we can receive. We might as well expect to breathe all of God's air, or use all of His sunlight, as to exhaust the gifts of His Holy Spirit He is urging us to receive."

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MURDERED WITH TOWEL ROLLER

Crazy Woman Kills Two Patients and Injures Another in an Insane Asylum.

Concord, N. H., Jan. 23.—Mrs. Mignette Seavey, of Barrington, an inmate of the New Hampshire State Hospital for the Insane, unexpectedly developed murderous proclivities early to-day and with a towel roller killed two other inmates of the institution, Mrs. Isabelle Merrill, of Lima, and Ophelia Cossett, of Gonic, and seriously injured another patient, Josephine Howard, of Rochester. Miss Fiske, a nurse, was slightly injured.

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COMPANY MAKES CHARGES.

Starting Action Against Executors of J. J. Long.

Toronto, Jan. 23.—The Northern Navigation Company, with offices at Collingwood, has entered suit against J. J. Long and John J. Hopkins, executors of the late J. J. Long, for \$83,773, which Long, it is alleged, agreed to pay in settlement of a claim for false and fraudulent representations made by him; or, in the alternative, for \$150,000 damages for fraud and false representations, upon which the plaintiffs acted, to their loss and damage to that amount. The writ was filed at Osgoode Hall yesterday.

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Market Reports

The Week.

Toronto Farmers' Market. The grain receipts to-day were moderate, and prices as a rule firm. Wheat is easier for white, 200 bushels selling at \$2.08 to \$2.05, 100 bushels of red at \$1.95, and 100 bushels of green at \$1.90 to \$1.85. Barley firm, 400 bushels selling at \$1.75 to \$1.70. Oats steady, with sales of 400 bushels at \$1.25. Rye unchanged, a load selling at \$1.50 a ton.

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SAVED FROM THE GRAVE.

Came to Life When Being Measured for Her Coffin.

Has Three Times Been Looked Upon as Dead.

Lay Six Hours as Dead in a Cold Room.

New York, Jan. 23.—A London dispatch to the Herald, dated Jan. 18, relates the following: Mrs. Holden, a young woman of Haplin, a village in the county of Lancashire, under extraordinary circumstances, was brought back to life while being measured for her coffin by an undertaker. She looked very pale and feeble, but cheerfully told the correspondent: "I have been subject to faintings ever since I was born, and this is the third time they have put me by as dead. When I was 15 years old, I was laid out for three days, and a similar thing happened when I was a small child, but I do not remember anything about that, except what my mother told me." The woman's husband is an engineer's laborer. They have three children, one an infant, six months old. They live in a farm house among the hills, half a mile from Burnley, on the Accrington Road. Mrs. Holden was supposed to have died at 5 o'clock on Monday morning, and a few minutes before the hour she told her husband she felt she was going to die.

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Increase Your Income \$320

DO you realize how much money is made from poultry raising? Do you know that many owners of Chatham Incubators are making \$320 a year and not devoting more than a half-an-hour a day to it? If you owned a Chatham Incubator your wife or your daughter could attend to it and add at least \$320 to the profits of your farm. That is more than many another department of your farm produces which occupies a lot of your time and represents considerable money invested. Let us figure it out.

A No. 2 Chatham Incubator holds from 100 to 120 eggs. Though an average hatch is eighty per cent, you will deduct some to pay for oil and feed and make up for accidents. Say 80 chicks out of 120 eggs. That is a fair average. Suppose you only take off eight hatches in a year. That is 640 chickens. They are worth about a dollar a pair. That is \$320.00 profit from a

CHATHAM INCUBATOR on which you have not as yet been asked to pay one cent. There is always a big demand for poultry. It is increasing every year. The value of the poultry exported to Great Britain in 1896 was \$18,992; in 1902 it had increased to \$239,986. One English poultry house says they could handle 36,000 chickens a week. The increase in the Canadian demand has been even greater, poultry exporting firms getting such good prices here that they didn't need to ship them. The demand for poultry is ever increasing. That means you cannot make money in the poultry business without an Incubator and Brooder. If you would raise chickens for the market you cannot depend on the setting hen. It is absolutely beyond your control, whereas an Incubator is easily controlled by you. Choosing the best Incubator is the problem. With makers claiming so much for their machines you are left in a quandary. We settle all questions by the most liberal offer ever made. If we hadn't the best Incubator on the market and unquestioned financial strength we could not make it. Here is the offer:

We will send you—freight prepaid by us—a CHATHAM INCUBATOR and BROODER without any cash from you until October 1st, 1905. We do not ask you to take our word for it. Read these few LETTERS FROM CHATHAM INCUBATOR USERS

I placed four dozen eggs under four hens, and must say that the first hen brought out ten chicks out of the 12 eggs, but the other three never raised a chicken. Now then I took good care of the four hens, had them all in one building, and nothing to molest them. I set them about a week apart. It certainly seems strange that the one hen would do so well and the other three do nothing at all. I have since used a Chatham Incubator and met with good success. I set out one of 25 eggs, I got high per cent, and all further eggs I buy, no matter how high the price. Yours sincerely, E. A. HART, Castleton, Ont.

The No. 2 Incubator I purchased from you last fall has given perfect satisfaction. The first hatch I got 90 per cent, strong healthy chicks, and put in two turkey eggs just one week before we did the hen eggs, and both the turkey eggs hatched. Yours truly, DAVID WALZER, Falconbridge, Ont.

Give the Chatham Incubator a thorough test, make money out of it—the more you make sufficient profits to pay for this incubator several times over.

There is no string to this offer. It is open and free. We make it to show our supreme confidence in the Chatham Incubator and Brooder. We want everyone who desires to raise poultry for profit to accept it. We want you to send us a postal card with your name and address. We will then give you full particulars. Write to-day.

We depend on every machine we put out to advertise itself in your neighbourhood—we know it will prove such a good profit-producer for you that you will be pleased to tell your neighbours about it.

Merit is the only quality that will do this. Because we know the Chatham Incubator and Brooder possess this merit we are willing to sell it on these easy terms.

Remember we do not ask you for one cent of cash until October, 1905. Don't delay. Send the postal card for particulars to-day.

The Manson Campbell Co., Limited
Dept. 33, CHATHAM, ONTARIO
Also Manufacturers of Campbell Fanning Mills, and Chatham Farm Scales
Distributing Warehouses at Montreal, Que., Brandon, Man., Calgary, Alta., New Westminster, B.C.,
Edmonton, S.B., Fort St. John, Chatham, Ont., Detroit, Mich.

SHOT HIMSELF.

SUICIDED IMMEDIATELY AFTER HE WAS ARRESTED.

New York, Jan. 23.—Arrested on a bench warrant for contempt of court as a result of his failure to make an accounting of an estate of which he was executor, John Tunwatt, an elderly justice of the peace, committed suicide by shooting himself at his home in Newark, N. J., yesterday, says the Times. Tunwatt killed himself before Joseph L. Hays, a court officer, who only a minute before had made him a prisoner. The police had been looking for him since Dec. 17.

—The woman was quick in her comprehension, and saw there was some truth which she did not understand, to which she proceeded from a feeling that Jesus assumed some extraordinary character; that he claimed a spiritual power; perhaps claimed to be a prophet like Moses, who could make a fountain of water by miracle.—Lange. Our father Jacob—The Samaritans were living in the territory of Ephraim and Manasse, sons of Joseph, and grandsons of Jacob, and although they were not the descendants of Jacob, yet no doubt some of the ancient blood ran in their veins.

13. Shall thirst again—Jesus does not discuss the question of greatness, but turns her thought toward spiritual truth, as he did Nicodemus. 14. Shall never thirst—He does not mean that one ought to be satisfied with a few drops of water. He means that one who has the living water in his soul will never thirst. Shall be in him—The religion of Jesus has to do with the inner life. Christ puts new principles and affections within us. A well of water—The supply is exhausted. Here is an unending fullness of love, joy, peace and spiritual strength—a full salvation. Springing up—Whoever has this living water in his soul already has a given life. The water of life: 1. Is given by Jesus. 2. It is pure. 3. It satisfies the soul. 4. There is a never-failing supply. 5. It is free. 6. It is for all who thirst. Into everlasting life—He who receives the living water in his soul opens in his soul of spiritual satisfaction, which shall neither be dried up in this life nor the life to come, but shall flow on to all eternity. The remainder of the story is intensely interesting, and should be carefully studied. The woman at once said, "Give me this water." She did not fully understand Christ's meaning, but she was anxious to receive any good he might be able to impart. Jesus then, in vs. 10-18, succeeded to make the woman see his profound state and to show her that he knew her heart and secret life. She then acknowledged him as a prophet, and at once introduced the question that was causing the dispute between her and her husband.

IS WAR THREATENED?

CONCENTRATION OF AUSTRIAN TROOPS ON ITALIAN FRONTIER.

Rome, Jan. 23.—Uneasiness is felt here at the concentration of Austrian troops on the Italian frontier, the papers going so far as to say that Austria is preparing for war against Italy. On the other hand, the Tribuna publishes a statement to the effect that its correspondent at Vienna has been assured by the Austrian Foreign Office that the increase in the number of Austrian troops on the frontier of Italy was merely due to the return of soldiers to their posts after having been on duty along the Russian frontier, their presence there being no longer necessary.

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