The Woman of Samaria

ILLUSTRATED SUNDAY SCHOOL LESSON

By Alfred J. Buescher

Scripture—John 4:1-42.

On hearing of the arrest of John the Baptist, Jesus leaves Judea for Galilee. Jesus startles His disciples by choosing to go through the forbidden province of Samaria.—John 4:1-5.

While Jesus rests at the well of Jacob a woman comes to draw water. Christ asks for a drink. During the conversation, He reveals that He is the Messiah.—John 4:6-27.

The woman rushes off to tell her neighbors the Messiah is at the well of Jacob. The Samaritans come trooping out and ask Jesus to stay as their guest.—John 4:28-39.

Jesus spends two days teaching in Samaria. When He leaves, the Samaritans declare Him to be the Saviour of the world.—John 4:40-42.

MEMORY VERSE:—"But whosover drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14.

THE LIVING WATER

Christ Rests At Well Of Jacob

(Editor's note: The following material relating to tomorrow's Sunday School lesson is based on copyrighted outlines produced by the Division of Christian Education, National Council of Churches in the U.S. and is used by permission.)

By R.H. RAMSEY

In his Gospel, John not only records the miracles performed by Jesus, he also includes detailed narratives of interesting conversations between Christ and persons seeking His counsel. Let us consider one such conversation, that of Christ with the woman of Samaria.

Our lesson begins with the news of the arrest of John the Baptist reaching Christ and His disciples. Knowing the time of His death had not yet come and that His presence and popularity in Judea could create a premature crisis, Jesus left for Galilee. Guided by an inner voice, the Master startled the others with His decision to go by way of Samaria, a province avoided by "good Jews" due to ancient hatreds and feuds. Jesus led His followers straight to this forbidden province, not stopping until He had reached its most historic spot, the well of Jacob. There Jesus rested while His disciples went to buy food (vv.1-6).

While He sat there, a woman came to draw water. Jesus opens the conversation by asking her to give Him a drink. The woman is stunned, bewildered. Here is this stranger, an obvious Jew, asking her, a Samaritan, for a favor. She answers His request with a question (v.9) harking back to the old prejudices and quarrels, a mad and senseless hostility fostered and encouraged by the governments of both provinces.

Jesus' answer says, in effect, that if she knew to whom she was speaking, she would have asked Him for a drink instead, and He would have given her "living water," meaning salvation or eternal life. Thinking He means the spring water bubbling at the very bottom of the well, the woman reminds Him the well is very deep and He has nothing to obtain the water with, unless He is greater than Jacob who made the well.

Ignoring her reference to Jacob, Jesus enlarges on His original statement. Those who drink ordinary water will grow thirsty again. But those who drink of His water shall never thirst, that the water would be as a well of eternal life within them.

Now the woman's curiosity changes to desire, and she asks for the water. Instead, Christ commands her to go get her husband and bring him back. There is a very close connection between the woman's request and Christ's command. If she is thirsting for the water of salvation, then the thirst cannot be truly awakened unless she is conscious of her sins and has a sense of guilt. Jesus reminds her of her immoral life and she becomes suddenly close-mouthed. She does not deny her sins, yet she is not ready to make a full confession of them, so she changes the subject. She declares Christ a prophet and reminds Him of common ancestors who worshipped on the very mountain where they stood.

Jesus replies that God is a spirit and must be worshipped in spirit and in truth, meaning that man must worship God with both his inward spirit and his outward actions.

When the woman introduces the subject of the Messiah, the time has come for Christ to clearly identify Himself. Thus, the woman of Samaria is the first to hear from Christ's own lips His declaration that He is the Messiah.

The sudden return of the disciples interrupts the conversation at this point, and the woman rushes off to tell all she meets that Christ, the promised Messiah, is at Jacob's well.

Strange indeed were these words from this previously despised woman. She was the last person from whom the proud Samaritans ever expected to hear anything on a religious subject. Nonetheless, she was able to convince them that a remarkable person, the Messiah Himself, was out at the well, and they went trooping out to see for themselves.

Those who came listened, believed and begged the Master to stay as their honored guest and teach some more. Jesus and His disciples remained in Samaria for two days. In that time He taught them a New Testament of brotherhood of man for man; of forgiveness as the answer to old grudges, feuds and hatreds; of a love that heals all wounds.

This lesson in tolerance was His first public teaching and many more became believers because of what they heard. They told the woman, "It is no longer because of what you said that we believe for we have heard Him ourselves; and we know that this is, in truth, the Saviour of the world." (v. 42).

I'll never forget the first time I saw a harp. I was walking by a music store with my mother and it was there in the window, tall and golden. I knew, then and there, that I wanted to be a harpist.

But, my heart sank, for I knew my parents could afford neither the instrument nor the lessons. I started to pray every night to God to send me a harp.

Nothing happened. My small spirit rebelled, and I blurted out to my Sunday School teacher that my prayer hadn't been answered. My teacher was a wonderful woman. She just said, "You've been going about this in the wrong way, Ann. You've been *demanding* something of God. Don't you think it would be better if you *asked* Him?"

Her quiet words made an impression. The tenor of my prayers changed. And the teachings of the Church meant more to me than ever.

Well — in time I did become a harpist. Recently, I played my first concert. And as the great, golden instrument came to life beneath my fingers I hoped that the angels, too, were smiling.

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THE CHURCH FOR ALL • ALL FOR THE CHURCH

The Church is the greatest factor on earth for the building of character and good citizenship. It is a storehouse of priceless blessings. Without a strong Church, neither democracy nor civilization can survive. There are four sound reasons why every person should attend services regularly and support the Church. They are: (1) For he own sake. (2) For his children's sake. (3) For the sake of his community. (4) For the sake of the Church itself, which needs his moral and material support. Plan to go to church regularly and read your Bible daily.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Psalms	Proverbs	Jeremiah	Lamentations	Matthew	John	I John
39:1-11	10:27-32	17:5-10	3:22-30	20:20-28	3:19-24	5:13-17

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ATTEND THE CHURCH OF YOUR CHOICE
READ THE CHURCH ANNOUNCEMENTS ON THIS PAGE FOR TIMES OF SERVICES

Christian Hostility Notably Decreasing

By CARDINAL McGUIGAN

Many words have been written in the past few years creating a new atmosphere that is pervading the Christian scene. At last, separated Christians are talking to one another.

This seems ridiculously little to brag about, but its significance is heightened in that it follows 400 years of hostile silence. Perhaps the word "hostile" seems out of place in this new era— indeed the absence of hostility toward one another is becoming more characteristic of our relationships with other Christians—but as a word it is a grim reminder of the past.

If the word "hostile" is accurate, "silence" is not. During the course of the past four centuries our antagonism has flared into the open, both in word and in action. That this is fact is plain for all who read or remember.

HOSTILITY

If we mention the hostility of separated Christian communities toward one another in the past, it is not to stir up new hostility. Rather, we wish to contrast the past with the present past hostility with present appreciation, past recrimination with present acknowledgment of positive values, past silences with present conversations.

A change has taken place, and it is a change of major proportions. How this change has come about is a matter for historians to describe. The important thing for us is that it has occurred. We are living in a new age and our attitude toward one another has changed.

This is a positive gain. To those who feel that the ecumenical movement, the surge toward unity, is all "sounding brass and tinkling cymbals" with no significance, we point to our new found love for one another.

But this change, while religious in its roots, is largely psychological. Profound religious differences remain. If Christians have agreed to accept one another, to appreciate positive Christian values, they still must admit that they find in one another expressions of Christianity that do not seem authentic.

It may be that some things are missing that you consider essential for Christianity. It may be that some things are present that appear like aberrations. In any event, these things force you to admit that your Christian witness cannot be the same as that of your separated brethren.

DIVIDED CHRISTIANS

And so Christianity presents itself to the world as a divided thing. This is the scandal of divided Christians.

Our renewed appreciation of one another has not ended our divisions, it has brought them into sharper focus.

What then can we do about it? If we are theologians, we can investigate the causes of our divisions, re-evaluate our present positions, strive to incorporate into our communities the positive values we may have excluded or underplayed.

TWO THINGS

But most of us can do but two things.

We can first of all co-operate with one another in those areas where we do agree. We can let the truths we hold in common draw us closer to one another. Secondly, we can pray for one another. Another octave of prayer for Christian unity is now drawing to a close. We must always remember that unity is a gift from God. We cannot give it to one another.

But WE CAN pray for each other, that we will all be humble enough to place ourselves in God's hands and courage enough to follow the path His Spirit traces out for us.

Australian Religious Sect Is Big Business

By IAN McFARLING
Canadian Press Correspondent

SYDNEY, Australia (CP)—A religious sect with only 20 adherents has become one of Australia's biggest business enterprises.

The sect is the House of David, whose real estate and buildings on the northern edge of Sydney, are an off-shoot of the House of David at Benton Harbor, Mich., in the United States.

The Australian sect has as its "spiritual" home a sort of little promised land of 42 acres estimated to be worth more than $2,000,000.

On the estate, the House of David operates an automobile agency, a 10-acre park, supermarket, news agency, milk bar, restaurant, nine public tennis courts, market garden and a used automobile division.

The new and second-hand automobile businesses are among the biggest and busiest in Sydney.

Sydney's House of David is run by a board of control under its leader, Jack Brown, who migrated to Australia from Yorkshire, England, 52 years ago. His wife runs it with him.

Their son, Bill, runs the automobile businesses and their daughter, Joyce, looks after the modern, big supermarket that is fully air-conditioned.

Both father and son wear the sect's flowing beards and long hair, except that the father goes the extra step by wearing a small pigtail held in place at the back of his head with a bobby-pin.

All of the sect's 20 adherents live on the estate where they try to be as self-supporting as possible. To help them, they employ 60 "outsiders."

Brown says he joined the sect after he had first operated a sawmill and then become a successful builder.

"But my life lacked real purpose," he said. "I found happiness and purpose when I joined the sect."

He says the sect has no organized religious worship and no chapel on the estate, but beyond that he is reluctant to detail the sect's beliefs.

However, it is believed that the sect's main mission is to make people aware that this is the "time of the end," as spoken of in the scriptures. They claim that now is the time when the scattered tribes of Israel will be gathered together.

The sect is strictly vegetarian.

Hopes Pilgrimage Helps Unification

VATICAN CITY (Reuters)—Pope Paul VI said recently that he hoped his pilgrimage to the Holy Land would help the unification not only of Christians but of all mankind.

Receiving the heads of diplomatic missions accredited to the Holy See, he stated that his visit to Jordan and Israel "had had an unexpected echo among the civil authorities and public opinion."

The Pope said he thought the enthusiasm shown by people who were mostly non-Christian signified "an aspiration of men of our times toward moral and spiritual values, which they see present in the person of the Pope."

He added the hope that the impulse resulting from the pilgrimage might "contribute to the great movement of the unification of mankind."

On Christian unity, the pontiff said his meeting with Patriarch Athenagoras of Constantinople, head of the Eastern Orthodox Church, was the first step toward a reconciliation between the two churches ardently desired by all real Christians.

"Unity of Christians and unity of the world—let us hope that a new step has been taken in these two directions, that a new milestone has been placed," the Pope said.

GIANT-SIZED NICKEL

SUDBURY (CP)—Plans for the erection of a 30-foot-high model of a Canadian five-cent piece, plus a park and a coin collectors museum, all at a cost of about $50,000, were announced Saturday. The tourist enterprise for this "nickel capital of the world" is planned by Nickel Monument Development Limited, recently formed by three local businessmen.

Bibles, Prayer and Hymn Books, Mottoes, Plaques and Greeting Cards
The Bible House
170 Kent Street
Opposite Eaton's

Charlottetown Bible Chapel

233 Cumberland St. at Longworth Ave.

11:00 a.m.—Adult Service and Sunday School

7:30 p.m.—Guest Speaker Blake Matthews

Speaker: JAMES A STAHR, B.S., M.Th.

The Salvation Army

"Home of Evangelism Since 1865"
Great George Street

35 Villa Avenue — Major Ronald H. Walker

Sunday: Directory Class—9:30 a.m.
Sunday School—10 a.m.
Holiness Meeting—11 a.m.
Salvation Meeting—7 p.m.
Friday: Young People's Hoboy Class—4:15 p.m.
"A WELCOME AWAITS YOU AT THE ARMY"

First Baptist Church

Corner of Prince and Fitzroy Streets
Rev. Malcolm F. Harlow, B.A., B.D., Minister
Mrs. V. L. Dingwell, Organist and Choir Director

9:45 a.m.—Sunday School
11:00 a.m.—"THE HOLY SPIRIT"
Anthem: "Like As The Hart" (Heaton)
7:00 p.m.—"PARTISANS OR BYSTANDERS"
Hi-Y Induction
Hi-Y Choir
8:15 p.m.—Interdenominational Youth Fireside Hour
Broadcast CFCY

CALVARY TEMPLE

Pentecostal Assemblies of Canada
Upper Prince Street
Rev. C. K. Benn, Pastor

9:15 a.m.—Fellowship Hour, Summerside Radio
9:45 a.m.—Sunday School, Missionary Day
11:00 a.m.—Communion Service
7:30 p.m.—Missionary Rally.
Subject: "ARE THE HEATHEN LOST?"
ATTEND CHARLOTTETOWN'S FULL GOSPEL CHURCH

Central Christian Church

219 Kent Street — Charlottetown, P.E.I.

Morning

10:00 a.m.—Bible School for the whole family
11:00 a.m.—Lord's Supper and Morning Message:
"IT IS EXPEDIENT"
Junior Choir—"Light of God Within Us Shine" (Humperdinck)

EVENING

7:00 p.m.—Evening Worship Service
Message: "JESUS THE SHEPHERD"
Solo: Mr. Donald Stevenson
Minister—Mr. William O. Weale
Organist—Mrs. Allison MacRae, A.R.C.M
YOU ARE WELCOME TO WORSHIP WITH US

St. Paul's Anglican Church

Established 1769 by Royal Foundation
The Rev. F. Louis Elias, L.S.T., Rector
Organist and Choir Director:
George A. Thompson, F.R.C.O., (CHM) A.R.C.M.
PRESENTATION OF CHRIST IN THE TEMPLE
(Sexagesima)

8:30 a.m.—Celebration of Holy Communion
9:45 a.m.—Sunday School, Junior, Senior and Bible Classes
11:00 a.m.—Sunday School, Primary and Beginners Classes
11:00 a.m.—Celebration of Holy Communion
Anthem: "Thine, O Lord, Is The Greatness" by James Kent
7:00 p.m.—Evening Prayer and Sermon
Subject: "PRISONER BEHIND MANY PRISON BARS"

Attend Church This Sunday

PARK ROYAL UNITED CHURCH

13 Christie Drive, Parkdale
Rev. J. H. Tye, B.A., B.D., Minister
Mr. Leslie Hiscott,
Organist and Director of Choirs

9:45 a.m.—Young Adult Bible Class
9:45 a.m.—Junior, Intermediate, Senior Church School
11:00 a.m.—Nursery and Kindergarten Classes
11:00 a.m.—DIVINE WORSHIP
Sermon: THE BIBLE'S MOST IMPORTANT VERSE—Acts 16:31
Solo: "I Come To Thee"—Caro Roma
—Miss June Foster
11:15 a.m.—Primary Church School
7:00 a.m.—EVENING WORSHIP
Sermon: FORGIVEN
Anthem: "All Creatures Of Our God and King"
Music by the Boys' Choir
Installation of Stewards
You are welcome to worship with us.

St. Peter's Cathedral

Rochford Square
Anglican Church of Canada
The Ven. Archdeacon J. R. Davies, M.A., Rector
The Reverend Canon E. M. Malone, M.A., D.D.
Honorary Assistant Priest
Miss Suzanne Brenton, Lic. Mus., Organist
Mrs. B. W. Patterson, Choir Director

Feb. 2—Presentation of Christ in the Temple and Purification of the Blessed Virgin Mary (Sexagesima Sunday)

8:00 a.m.—Holy Eucharist
8:45 a.m.—Mattins
9:45 a.m.—Sunday School (II Infants)
11:00 a.m.—Choral Eucharist and Sermon
7:00 p.m.—Evensong and sermon.

Visitors are most welcome at all services.

Zion Presbyterian Church

Corner Prince and Grafton Streets
The Rev. Donald A. Campbell, B.A., Minister
Miss Roberta Shaw, Deaconess
Mrs. Madelyn MacKinnon, L.Mus., B.Mus.
Organist and Choir Director

9:45 a.m.—Sunday School—Classes for all ages.
10:00 a.m.—Bible Class — 11:00 a.m.—Nursery School
11:00 a.m.—DIVINE WORSHIP
Sermon: LOST IN THE CROWD
Anthem: Like As A Father—J. L. Hatton
7:00 p.m.—DIVINE WORSHIP
Sermon: THE LORD'S PRAYER
(4) Thy Kingdom Come
Anthem:
A CORDIAL WELCOME TO ALL

The Kirk of S. James

The Reverend T. H. B. Somers, M.A., S.T.M., Minister
Organist and Director of the Choirs
Christopher Gledhill, M.A., B.Mus.

9:45 a.m.—Church School and Young People's Bible Class
11:00 a.m.—Churchtime Nursery and Nursery School
11:00 a.m.—MORNING WORSHIP AND SERMON:
"YOUTH LOOKS AT CHRIST"
(In observance of Canadian Youth Sunday, the Lessons will be read by Mr. Andrew Pletch and Miss Heather Black; and officers of the Young People's Society will be installed.)
Anthem: "Until the shadows lengthen" (Bancroft)
7:00 p.m.—EVENING WORSHIP AND SEMINAR:
(A) "STUDIES IN THE LORD'S PRAYER"
1. The Disciple's Petition
(B) "MEN WHO HAVE WALKED WITH GOD"
1. S. Francis of Assisi"
Duet: "I waited for the Lord" (Mendelssohn)
Mrs. Christopher Gledhill and
Miss Barbara G. Rogers
"Grace be with all them that love our Lord Jesus Christ in sincerity".

TRINITY UNITED CHURCH

Charlottetown, P. E. I.

Ministers: Rev. J. G. E. Ball, B.A.
Rev. G. G. Wyrwas, B.A., B.D.
Rev. Clayton C. Lewis
Organist & Director of Choirs: Royston F. Mugford, A.R.C.O.

9:30 a.m.—Senior, Intermediate and Junior Church School
11:00 a.m.—Primary, Kindergarten and Nursery
11:00 a.m.—"THE GREAT DECEIVER"—Rev. J. G. E. Ball
Soloist—Mr. David Hall
7:00 p.m.—"The Lady From Korea"
Miss Anetta Rose, The U.C.W. Service
Duet: "Come Holy Spirit"—Frederick Jecene
Soprano: Mrs. Ray Hennessey
Alto: Mrs. Louis Johnston
Junior Girls' Choir: "Vesper Hymn" (Bertnianski)
Soloist: Chorister Ruth Wonnacott
"All Night, All Day" (Spiritual)
Angel:—Chorister Jane Johnston
"A WELCOME AWAITS YOU AT TRINITY AND SPRING PARK"

SPRING PARK UNITED CHURCH

(Cor. Kirkwood Drive and Dunkirk Street)
CHURCH SCHOOL

9:30 a.m.—Church School
11:00 a.m.—Nursery in Sunday School Room
11:00 a.m.—"THE ELDERSHIP"—Rev. C. C. Lewis
Choir: "The Lord's My Shepherd" (Crimond)
—Installation of Elders, Stewards and Trustees
Organist: Mrs. Ron H. Atkinson