

After All

BY SUSAN COOLIDGE.

Grief is strong, but joy is stronger,
Night is long, but day is longer.
When life's riddle solves and clears,
And the angels in our ears
Whisper the sweet answer low
(Answer full of love and blessing).
How our wonderment will grow
At the blindness of our guessing.
All the hard things we recall
Made so easy, after all!

Earth is sweet, but heaven is sweeter;
Love complete, but faith completer.
Close beside our wandering ways,
Through dark nights and weary days
Stand the angels with bright eyes;
And the shadow of the cross
Falls upon and sanctifies
All our pain and all our loss.
Though we stumble, though we fall
God is helping—after all!

Sigh, then, soul, but sing in sighing.
To the happier things replying,
Dry the tears that dim thy seeing,
Give glad thoughts for life and being.
Time is but the little entry
To eternity's large dwelling,
And the heavenly guards keep sentry.
Urging, guiding, half-compelling,
Thill, the puzzling way quite past,
Thou shalt enter in—at last!

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE LIFE OF JESUS.

LESSON XI.—SEPTEMBER 9.

THE GOOD SAMARITAN.

Luke 10. 25-37. Memory verses, 33-35.

GOLDEN TEXT.

Love thy neighbour as thyself.—Lev. 19. 18.

OUTLINE.

1. The Law of Love, v. 25-28.
 2. The Life of Love, v. 29-37.
- Time.—November, A.D. 29.
Place.—Perea.

LESSON HELPS.

25. "Lawyer"—A professional interpreter of the Mosaic law and of the rabbinical comments upon it, which were far more extensive than the law itself. "Tempted him"—Rather, "tested him," to ascertain the measure of his knowledge and wisdom. "Master"—The word means "teacher." "What shall I do"—It was not the question of a convicted sinner, but of a self-conscious theorist, who sought for an opportunity of airing his knowledge.

26. "What is written"—Instead of giving detailed precepts, Christ sends him back to the law of which he was a teacher.

27. "He answering said"—Quoting from Deut. 6. 5; 10. 12; Lev. 19. 18. "A passage which every Jew repeated in each morning's and evening's prayer and wore in the little text boxes of his phylactery."—Geikie. "The Lord thy God"—The sum of the first four commandments. "All thy heart"—With sincerity and earnestness. "All thy soul"—With the emotional nature, having feeling and warmth. "All thy strength"—With intensity and devotedness, as the one great purpose. "All thy mind"—An intelligent affection, the tribute of reason rather than of blind passion. "Thy neighbour as thyself"—Freely and readily, sincerely and unfeignedly, tenderly and compassionately, constantly and perseveringly.—Burkitt. Love to man is the sum of the last six of the commandments.

28. "This do"—A personal application of the general principle. "Thou shalt live"—Shalt have eternal life.

29. "Justify himself"—To find some excuse for a lack of obedience to this high command. "My neighbour"—The Jews considered only their own people as "neighbours," and all the rest of the world as aliens and enemies.

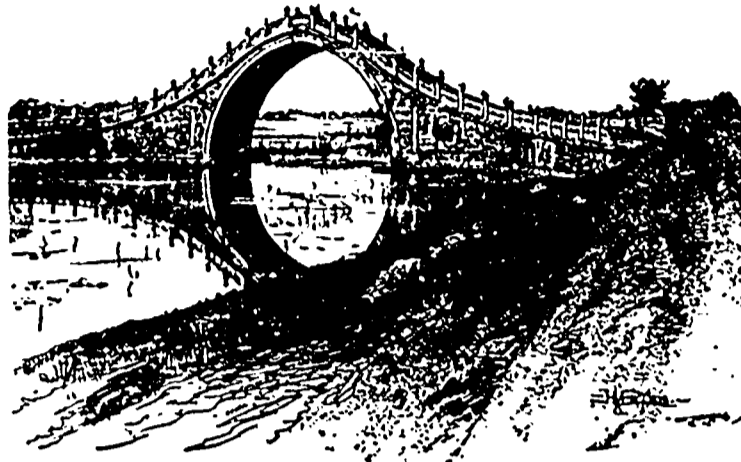
30. "A certain man"—Who by the terms of the parable is supposed to be a Jew. "Went down"—Jericho, about twenty miles from Jerusalem, is thirty-five hundred feet lower, being in the Jordan valley. "Thieves"—More correctly, "highway robbers." Jerome says that in his time this road was called "the bloody way." "Stripped him"—The word "raiment" is not in the original. They probably robbed him of both money and clothing. "Half dead"—Unable to help himself, yet with a chance of life if assisted.

31. "By chance"—"By a coincidence." Not by accident, but by divine order, the sufferer was met that day. "A certain priest"—Many priests had homes in Jericho, from which they went up to the temple for their fortnight service in turn. "On the other side"—"Not of the road only, but of the ravine."—Ellicott.

32, 33. "A Levite"—One from the priestly tribe, though not from the family of Aaron, employed in subordinate duties in the temple and in religious instruction. "Samaritan"—One who was despised by the Jews. "Had compassion"—His creed was imperfect, but his heart was right.

34. "Went to him"—"Putting aside

2. The Life of Love, v. 29-37.
How did the lawyer seek to justify himself?
Did Christ give a direct answer?
Who first found the wounded man?
What is the office of a priest?
Who next saw him?
What special charge was given to the Levite?
How did he treat the wounded man?
Who finally ministered to him?
Does the knowledge of others' needs make us at all responsible?
What does Christ say in regard to giving?
Who were the Samaritans?
How were they regarded by the Jews?



HUNCHBACK BRIDGE, CHINA.

all fear of robbers and Roman police."—Plumptre. "Oil and wine"—A common remedy, recommended by Greek and Latin physicians. "His own beast"—Probably a donkey. "An inn"—The inn or khan of the East is an open building by the wayside where the traveller finds shelter only, and must provide and prepare his own food.

35. "Two pence"—About twenty-seven cents, but in that time the wages of two days, and able to buy as much as perhaps two dollars now.

36. "Which . . . thinkest thou"—Thus Jesus leads the lawyer not only to answer his own questions, but to a consciousness of his own individual duty.

37. "He that showed mercy"—The lawyer is unwilling to praise one of the despised race, and so answers by a circumlocution, yet answers sufficiently to condemn himself. "Do thou likewise"—He is bidden not to stay questioning about the theory of religion, but to go out and practice it.

HOME READINGS.

- M. The Good Samaritan.—Luke 10. 25-37.
- Tu. Love to God.—Deut. 6. 1-13.
- W. Love for neighbour.—Lev. 19. 11-18.
- Th. Coals of fire.—Rom. 12. 9-21.
- F. Greatness of love.—1 Cor. 13. 1-10.
- S. Perfection of love.—Matt. 5. 43-48.
- Su. The great commandment.—Mark 12. 28-34.

QUESTIONS FOR HOME STUDY.

1. The Law of Love, v. 25-28.
Who came to tempt Jesus?
What question did he ask?
Who had previously come with the same question?
How did Jesus answer this lawyer?
Was this lawyer well versed in the law?
How did Christ reply to him?

How are we to measure our love?
Golden Text.
What does Paul say in regard to love?
Whom does Christ consider our neighbour?
Why is sin doubly wrong in a follower of Christ?

PRACTICAL TEACHINGS.

- Where in this lesson do we learn—
1. That we should love God with all our heart, soul, strength, and mind?
 2. That we should love our neighbour as ourselves?
 3. That the neediest person we know is our nearest neighbour?

THE CHINESE CRISIS.

England, Russia, Germany and France have jointly resorted to arms to protect their subjects in China. The Taku forts which guard the river approach to Peking, seventeen in number, have been captured by the joint forces of these foreign countries. War once begun by these nations against China may not stop short of the division of the Celestial Empire. Of the nineteen provinces of China, thirteen were some time ago leased separately to the four nations which have struck this blow at Taku. Russia began the deal, and the others, fearing that she might be laying plans for the gradual absorption of China, followed suit. This caused a strong national feeling among the Chinese against all foreigners, which a secret society called the Boxers took advantage of to wreak their vengeance on missionaries and other foreigners, encouraged thereto, if popular belief may be credited, by the Empress Dowager. The Chinese Government, under the influence of the Empress Dowager, became involved in the contest with the Boxers,



Patent Applied For.

Tourist: "What is your idea in working with the wire rope on?"
Native: "It ain't my idea; it's my boss's—there's a circus in town!"

whose irregular movements from the first it made no attempt to put down. The Boxers had put the European embassies in danger and were reported to have actually destroyed more than one, before the combined attack on Taku took place. The Chinaman, finding himself excluded from different countries, thinks of retaliation; and if the four hundred millions of human beings who crowd the soil of China, should ever become generally armed and drilled, Europe may have heavy work cut out for her in that part of the world. If Russia were able to add these teeming millions to the population of her empire, the guarantees for the liberty of the world would be greatly weakened. The foreign embassies and other Europeans at Peking have been in great danger, and the question of their safety still causes great anxiety.—Monetary Times.

WHAT STANLEY SAID TO LIVINGSTONE.

In a recent interview Sir Henry M. Stanley describes the actual scene which followed his meeting Dr. Livingstone after the long search in the wilderness: "What were your feelings when you first saw Livingstone?" "That was the happiest moment of my life up to that time. I felt like a school-boy, and I could have jumped up and down, and shouted for pure relief if I had been alone." "Your first words?" "Were as commonplace as you can imagine. I hardly knew how to address the man before me, and I blurted out: "'Dr. Livingstone, I presume?'" "'Yes,' he said." "'I thank God, doctor, that I have been permitted to see you,' I added." "'I am thankful that I am here to welcome you,' he returned."

Max O'Rell—"We Americans are always hitting at Britons about coming over here and dropping their 'h's.'" Luke Warme—"Yes; but no one ever objects to them coming over here and dropping their X's and V's."

Judge—"What brought you here?" Prisoner—"A hack, your honour." "Oh, it did, did it? And I suppose you paid the driver?" "No, your honour; I thought perhaps you would give me something so I could pay him." "I'll give you ten days." "Would you just as lief give it to the driver, your honour."

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