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Sabbath School.

BIBLE LESSONS.

Second Quarter.

Lesson II. June 1. Luke 10: 25-37.

THE GOOD SAMARITAN.

GOLDEN TEXT.

"Thou shalt love thy neighbor as thyself."—Lev. 19: 18.

I. THE GREAT PERSONAL QUESTION OF ALL AGES. And, behold, a certain lawyer: a lawyer was one who was a student and teacher of the Jewish law. It would take the two terms theologian and lawyer, in our day, to describe the lawyer of those days: for with the Jews state and church were united, and there was no such distinction between religious and legal rules and studies as with us. Stood up: rose to indicate his purpose of a discussion. And tempted Him: rather, tested or tried Him. There is no sign of any malicious purpose in this case. The lawyer proposed to test Jesus' knowledge and wisdom as a teacher, and perhaps the soundness of His teachings. Saying, Master, What I do to inherit eternal life? How can I become a child of God, and as a child inherit from my Heavenly Father, and so have possession of eternal life? II. JESUS' ANSWER. THE WAY TO ETERNAL LIFE. 25. He said unto him, What is written in the law? An apt question, since it was a lawyer who had asked him, whose office it was to understand and explain the law. How readest thou? How do you understand the law to teach regarding this? 27. And he answering said, He replied by quoting the great summary of man's duty towards God in Deut. 6: 5 (which, it appears, was recited in the early prayers of the Jews), and a statement of the law of love from Lev. 19: 18.

28. Jesus loves to God. They shall love the Lord thy God. Love is an affectionate affection, embracing not only every other affection proper to its object, but all that is proper to be done to its object; for, as love spontaneously seeks to please its object, so, in the case of men to God, it is the native worship of a voluntary obedience. It is, besides, the most personal of all affections. With all thy heart, Heart denotes in general terms the affection and will; affectionate choice, "the love of conscious resolve, expressed with which must at once become a second nature. And with all thy soul. Soul is the individual existence, the person himself, the seat of the will, disposition, desires, character. With all thy strength. Enjoys the full and entire devotion of all these powers. Love to God that is not expressed in love to man. With all thy mind. This commands our intellectual nature. "Thou shalt put intelligence into thine affection"—in opposition to a blind devotion, or mere devoteism.

29. Love thy neighbor as thyself. (1) Neighbor, he does love himself, but as he ought to love himself. (2) After the same manner; i. e., freely and readily, sincerely and unfeignedly, tenderly and compassionately, constantly and perseveringly. 30. This has answered right: this do, and these shalt live. Shall have eternal life, the life of heaven. For this heart of love is eternal life. It is the life of saints and angels in Paradise. It makes heaven what it is. No outward glories and delights can make heaven without this spirit of love. And every person who goes to heaven must necessarily have at least the beginnings of this love, which will grow into its perfect fullness.

31. THE PARABLE OF THE GOOD SAMARITAN. 29. But he, willing (wishing, desiring) to justify himself, to make himself appear right, both to his own conscience and to Jesus. Said unto Jesus, And who is my neighbor? For the degree in which he had kept the law of love would depend on the answer to this question. If his neighbor meant his personal friends, he may have kept the law in some measure, or, at least, had come much nearer it than if "neighbor" included a wider circle. Doubtless this was a disputed question among the lawyers.

30. Jesus made answer: by a parable or illustration, which very possibly may have been founded on fact. A certain man went (was going) down from Jerusalem to Jericho. The road, or path, for there was no road nor as it literally is—was from Jerusalem went down literally, to Jericho, the descent in less than twenty miles being about 3,500 feet. It was also a very dangerous road, lying through soft rocks in which caves and chambers afforded shelter to miscreants, who from them sallied forth to prey upon travellers. It is necessary to have an escort in passing over that road. And fell among thieves. Highway robbers, banditti. "40,000 workmen were dismissed from work on the temple of Herod at this time." Stripped him of his garment, a mixed case that he was despoiled of everything he had. And wounded him: by inflicting blows upon him. So the Greek.

31. And by chance there came down a certain priest. Jericho was one of the residences of the priests. About 12,000 priests and Levites who used to attend the temple, in courses, resided at Jericho. He passed by on the other side: not of the road only, but of the ravine. 32. And likewise a Levite. A Levite was one of the tribe of Levi; a priest was of the family of Aaron in the tribe. Came and looked on him. He did little more than the priest, but resisted the impulse. His false and slight compassion withered away; and he also passed by on the other side. The Greek text followed by the revisers makes the conduct of this man exactly like that of the priest. "Being in the line of religious work does not make a man religious. Having a share in Christian service doesn't make a man Christian-like."

33. But a certain Samaritan. The Samaritans were half-breeds, a mixed race of Jews and Gentiles, occupying the Pentateuch only as their Bible, erroneous in some points of doctrine, and greatly despised by the priests and Levites. The Lord selects this case, but He does not mean to teach by it that the Jews as a people were worse than the Samaritans. "Yet it is a fair inference that some men are better in practice than their wrong creed would lead us to expect; while others who are theoretically right may be practically all wrong." He had com-

passion on him. From this feeling all the subsequent actions flow. The first step in becoming "good Samaritans" is to obtain this feeling. But law, good resolutions, beautiful moral examples, and the whole army of human contrivances fail to create it. It is learned from Christ.

34. Bound-up his wounds, pouring in oil and wine. This was a well known method of cure in the East. Set him on his own beast. His care of the wounded man must have consumed considerable time; but this was the greatest magnanimity, and much more than common kindness required. Real love does not ask how little, but how much it may do.

35. And on the morrow... he took out two pence (denarii) from his girdle. Shilling is a more exact translation of "denarius" than penny. It is worth about 17 cents. But two such pence would be equivalent to \$3 or \$4 in our day. Whatsoever thou spendest with, etc. He did all he could, consistently with his other duties.

36. Which now of these three... was covered with blood. The Lord's question has been admirably put as "Which now of these three understood best what thou desirest to know?" 37. Go, and do thou likewise. That is, your question is answered by yourself: He to whom you ought thus to show mercy in order that his neighbor be your neighbor. With this interpretation of the term "neighbor," the lawyer would be convicted of sin, and of the need of a saviour.

PERSONAL MINISTRATIONS. Many in our day consider it a sufficient evidence of their Christian charity, if they pay others to fulfill the work of mercy. And, indeed, the good Samaritan paid the host of the inn for the care of the wounded man. But before all he wrought with his own hand, and applied to the pains dressing the wounds of the sufferer, walking by his side after placing him on the mule.

The Money-Shop.

Jack Russell was five years old and ten days over; therefore it was plain that he was now a big boy. He had left off his pinafore, and he had many buttons as it is possible for trousers to have, and his boots had a noble squeak in them. What would you have more? This being the case, of course Jack could go down town with his mamma when she went shopping, a thing little boys don't do as a rule.

One day in Christmas week, when all the shops were full of pretty things, Jack and his mamma found themselves in the gay street, with crowds of people hurrying to and fro, all carrying parcels of every imaginable kind.

"The boy was little because he wore petticoats, and such poor ragged petticoats," but he was taller than Jack. He was looking longingly at the toys in the window. "O mother! he cried, "see that little horse! Oh, I wish I had a little horse!"

"O dear," said the poor woman, sighing, "if I can give you an apple to eat with your bread on Christmas Day, you must be thankful for I can do no more. Poor people can't have pretty things like those."

"Come, Jack!" said Mrs. Russell, drawing him on hastily. "What are you stopping for, child?" "Mamma," asked Jack, trudging along stoutly, but looked grave and perplexed, "why can't poor people have nice things?" "Why? Oh," said Mrs. Russell, who had not noticed the poor woman and her boy, "because they have no money to buy them. Pretty things cost money, you know."

Jack thought this over in his own way; then, "But mamma," he said, "why don't they buy some money at the money-shop?" Mrs. Russell only laughed at this, and patted Jack's head and called him a "little goose," and then they went into a large shop, and bought a beautiful wax doll for Sissy. But Jack's mind was still at work, and while they were waiting for the waxen hair to be put in, he was wrapped in white tissue paper and put in a box he pursued his inquiries. "Where do you get your money, mamma, dear?" "Why, your dear papa gives me my money, Sissy, boy. Didn't you see him give me all these nice, crisp bills this morning?" "And where does dear papa get his money?" "O child how do you ask questions! he gets it at the bank."

said Jack, promptly. (It does sometimes happen that big boys cannot pronounce "th" distinctly, but they are not the least big for that!)

"A thousand dollars!" repeated the cashier. "That's a good deal of money, young gentleman!" "I know it," said Jack. "I want a good deal. I have brought some things to pay for it," he added, confidently, and opening the big bundle with great pride, he displayed to the astonished official a hobby-horse, a drum (nearly new), a set of building blocks, and a paint box.

"It's a very good hobby-horse," he said, proudly. "It has real hair, and will go just as fast as—as you can make him go." Here the cashier turned red in the face, coughed and disappeared. "Perhaps he is having a fit like the yellow kitten," said Jack to himself, calmly, and he waited with cheerful patience till he should get his money.

In a few moments the cashier returned, and taking him by the hand led him kindly into a back room, where three gentlemen were sitting. They all had grey hair, and two of them wore gold-bowed spectacles; but they looked very kind and one of them beckoned Jack to come in.

"What is all this, my little lad?" he asked. "Did any one send you here to get money?" Jack shook his head stoutly. "No," he said, "I stopped myself; but I am not little. I stepped by little when I had trousers."

"I see!" said the gentleman. "Of course. But what made you think you could get money here?" The blue eyes opened wide. "My mamma said that papa got his money here; and I asked her if this was a money-shop, and she said it was the only money-shop she knew of. So I came."

"Just so," said the kind gentleman, stroking the curly head before him. And you brought these things to pay for the money?" "Yes," said Jack, cheerfully. "Cause you buy things with money, you see, so I suppose you buy money with things." "And what did you mean to do with a thousand dollars?" asked the gentleman. "Buy candy, and such things."

Then Jack looked up into the gentle gray eyes, and told his little story about the poor woman whom he had seen the day before. "She was so poor!" he said. "Her little boy could not have any Christmas at all, only an apple and some bread, and I'm sure that isn't Christmas. And she hadn't any money, not any at all. So I thought I would buy her some, and then she could get everything she wanted."

By this time the other old gentlemen had their hands in pockets; but the first one mentioned them to wait, and taking the little boy on his knee, he told him in a few simple words that a bank really was, and why people could not buy money there. "But you see, dear," he added, seeing the disappointment in the child's face, "you have here in your hands the very things that poor woman would like to buy for her little boy. Give her the fine hobby horse, and the drum and the paint box, too, if you like, and she can give him the finest Christmas the poor boy ever had."

Jack's face lighted up again and a smile flashed through the tears that stood in his sweet blue eyes. "I never fought of that!" he cried joyfully. "And," continued the old gentleman, drawing a gold piece from his pocket and putting it in the chubby hand, "you may give that to the poor woman, to buy a turkey with."

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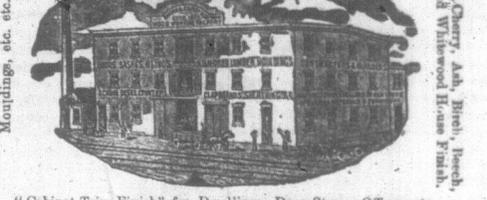
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