

THE GOOD SAMARITAN.*

BY REV. J. DENHAM SMITH.

Dear Friends.—I have often been in France, but I think I never had so happy a visit as this, and I think I have not felt so happy in this visit as on the present occasion. I have you already in my heart; and I should like you all to be in the heart of Jesus, for then at last we shall be all with Him. Shall I tell you who are in heaven? Not the English as such, not the French as such, not Protestants, not Romanists, not Jews, not Gentiles as such,—but sinners saved by Jesus, and they are there, owing all to Jesus. He died that we might be with Him; blessed Jesus! loving Jesus! Oh, if Jesus died for you, what a wonderful thing!

I am going to read something about you all, and something about Jesus—the Good Samaritan. You will see how Jesus meets the sinner, and what He does for him. “And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.” This man, beloved, is the exact picture of the sinner, who by the enemy has been taken, and robbed, and wounded; for what has the poor sinner, who has no God, no peace, who has been robbed by the destroyer of everything man had when God first made him? For if you go out into the street and ask him is he happy, he will say, no. Ask him is he ready to die, he will tell you, no. But if God in heaven is our Father, and we in the world His children, we should be happy to go to Him. What I want you to know this evening, is something of your ancient happiness, for when man was made he was like an angel; he was like God. Is he now like God? Nay, indeed. He would rather meet any one than God. You may tell if man is more like an angel or a devil. Oh! dear sinner, you have gone far away from God—you do not love Him. Oh! love Him. But no sinner loves God unless he first sees that God loves the sinner.

This man is not only robbed, but left for dead. What is to be done? He had money, but it is gone he had strength but now he

has none; he was a living man, but now he is good as dead.

What are we to do? Oh! there is a priest coming. The priest, according to Moses, represents the law; but what could the law do if it found one of you stealing? it would put you in prison. Law, where there is guilt, can only condemn. So the priest turned away. And it is just as well he did: all he could do would be to condemn.

Then a Levite came by. He represents ordinances—baptism, the Lord's supper, observances. But ordinances could not save him. If you were in debt, and you could not pay your debt, do you think praying would do. No, indeed. So the Levite passed by also, and it is just as well he did.

How is he to be helped? night is coming on, and he is wounded, robbed, and as good as dead. And now he does not know it, but a third person comes—the good Samaritan, Jesus. He came and looked on him.

Well, the first thing which He does is to look into his face, “Ha! my poor man.” He says, “You do not know it, but I will take you out of all your misery, and you shall one day sing my praise, and be happier than an angel.” Says the Good Samaritan, Jesus, “He does not know it, but I will give him all I have, and he will love me: and he will serve me better than any angel.”

The first thing, after looking upon him, is to lift him; and being lifted, he is led to ask, what shall I do? It led him to see he was lost, and to ask *what shall I do to be saved?*—a question which shows that he is not now wholly dead, but really alive.

But he is not in heaven, for he is wretched; and he is not in hell, for he might be worse; he is as good as dead, but he is not dead. A dead fish cannot struggle against the stream; a dead sinner—one utterly dead—never longs for God. You say, ah! me, I don't love God; I don't know Jesus; I have no peace; I am dead. Ah, no! paradox though it seem, the moment you come to know you are dead, you are not dead. And you have no life unless you are born into it. The moment we have life, we are born of God—born from heaven, which now is our home; and we are children of God; and if children, sons; if sons, heirs—heirs of God, and joint-heirs with Christ; God is now our God, and our inherit-

* The following are notes of an Address delivered by Rev. J. Denham Smith, in Paris, at a meeting chiefly of French Romanists.—*British Herald.*