Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FIRST QUARTER.

Lesson X. March. 8 Luke 10: 25-37.

TRUE LOVE TO ONE'S NEIGHBOR.

Read Luke 9: 51-62; 10; 1-42. Commit Verses 25-27.

GOLDEN TEXT.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

EXPLANATORY.

THE GREAT QUESTION OF LIFE.—V. 25. It was somewhere on this journey, the exact place unknown, that "a certain lawyer," a student and teacher of the Jewish law, "stood up," probably in some house where Jesus was teaching. He rose up respectfully in order to call Jesus' attention. "And tempted him," tested or tried him with some controverted questions of the day as to the quality and orthodoxy of his teachings. Probably there were various incorrect rumors about his teachings, as there always are in such cases. It is a rare gift to report correctly. "Saying, Master." I. e., Teacher, "What shall 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?

ETERNAL LIFE is the divine life which is implanted in us when we are born of the Spirit and become children of God. It begins in this life; but, being divine and natural, it endures forever. It is the life that belongs to heaven, which inspires all heavenly beings and makes heaven what it is. Its outflow is perfect morality and the noblest character.

Of all things in the universe this is the great prize we should seek with all our hearts and souls. For it includes every other good,—God, heaven, holiness, usefulness, happiness.

"A great many persons would be glad to inherit eternal life when they were no longer in the possession of mere mortal life. Indeed, most persons would be willing to pay something, or do something, as a means of securing an inheritance of eternal life. But, unless a man wants eternal life here and now, his desire to have it by and by is a vain desire."

THE ANSWER THAT JESUS GAVE.—Vs. 26-28. 26, "What is written in the law?" His business was to study the law. "How readest thou?" He acknowledges that the law is the fountain of authority. The answer is from Deuteronomy 6: 5; and Leviticus 19: 18, and was probably a well-known summary. Jesus quotes it (Matt. 22: 37-40, and Mark 12: 29-31).

27. "Thou shalt love the Lord thy God." This is the first duty of all God's creatures. He is worthy of love. He is lovable and attracts love. As soon as a right-minded person sees God as he is, especially as revealed in Jesus Christ, he is drawn to love him. This love is also the best, the noblest, the most elevating, purifying, enlarging act of the soul. "With all thy heart." "Heart" denotes in general terms the affection and will; affectionate choice. "And with all thy soul." "Soul" is the individual existence, the person himself, the seat of the will, dispositions, desires, character. The two words are united to teach that the entire, undivided person must share in that which it has to perform with the heart. "With all thy strength." The whole of the heart, soul, and mind must go into this love. A feeble flame shows that the man has not yet become acquainted with God. If we should love God at all, we should love him with the intensity of our whole being. "With all thy mind." True love has its intellectual and reasonable side. It is not blind. And love always exalts the mind and enlarges the intellect. "And thy neighbor as thyself." This love is the principle in the heart from which flows the Golden Rule in practice, and the perfect keeping of all the commandments which refer to our duties to our fellow men. "Love is the fulfilling of the law."

28. "This do and thou shalt live." For the doing of this is life, the life of heaven.

COMPARE the answer Jesus gave to the young ruler (18: 18-22), where Jesus told him to keep the commandments and to show that he did by giving his property to the poor. The answers are practically the same.

ILLUSTRATION. "When a man is told that the whole of religion and morality is summed up in the two commandments to love God and to love our neighbor, he is ready to cry, like Charoba in Gebir at the first sight of the sea, 'Is this the mighty ocean? Is this all?' Yes! all; but how small a part of it do your eyes survey! Only trust yourself to it; launch out upon it; sail abroad over it; you will find it has no end; it will carry you round the world."

AN EXPLANATION BY A PARABLE.—Vs. 29-37. 29. "But he, willing (resolved) 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, "Jew, spelt large," 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 Jews.

30. "A certain man went (was going) down from Jerusalem to Jericho." The road, or path—for there was no such road as is familiar to us—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 much of the way in a deep ravine through soft rocks in which caves and chambers abounded, affording shelter to miscreants, who from them sallied forth to prey upon travellers. It is still necessary to have an escort in passing over that road. This road was so notorious for robberies and murders that a portion of it was called 'the red or bloody way,' and was protected by a fort and a Roman garrison." Eight hundred men are now (188-) at work on a new road from Jerusalem to Jericho and the Jordan. "Fell among thieves," robbers, brigands. On this very road an English baronet,—Sir Frederic Henniker,—was stripped and murdered by Arab robbers in 1820. "He was probably thinking of the parable of the Samaritan when the assassin's stroke laid him low," Porter's "Palestine," 1.151.

31. "And by chance there came down certain priest." Jericho was one of the residences of the priests. "About twelve thousand priests and Levites who used to attend the temple, in courses, resided at Jericho." Most of all, a priest should lend a helping hand. "He passed by on the other side"; not of the road only, but of the ravine. Excuses were not wanting: there was danger in delay from the same or other robbers; it was not the priest's business; he was perhaps hastening to the temple service, or from it, to reach Jericho before nightfall; he was unfamiliar with wounds, and inept in caring for them. Doubtless he thought that others would help the man. Notice how often in time of great danger, as in a fire or a wreck, even respectable men lose their courtesy and helpfulness.

32. "And likewise a Levite." The Levites performed the humble service of the temple, as cleaning, carrying fuel, and acting as choristers. Levites were also writers, teachers, preachers, and lieteti. "Came and looked on him." He did a little more than the priest, but resisted the impulse.

33. But a certain Samaritan." The Samaritans were half heathen, a mixed race of Jews and Gentiles, accepting the Pentateuch only as their Bible, erroneous in some points of doctrine and greatly despised by the priests and Levites. "The Jews have no dealings with the Samaritans." Note, in this connection, the noble spirit which Christ showed in this picture of a Samaritan, for it was but a short time before this that he had himself been rejected by Samaritans in such an ungracious way that the disciples wished to evoke fire from heaven upon them (Luke 9: 51-56). Moreover, it required great moral courage to thus exalt a Samaritan before Jews. "Had compassion on him," a compassion so strong that it overcame selfishness and all sense of fear.

34. "Bound up his wounds, pouring in oil and wine." The wine was poured in to cleanse the wound, and the oil to assuage the smart. They were highly esteemed remedies. "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. "To an inn," more like our hotel than the common khan. "And took care of him"; gave him his personal attention, which is more costly and more blessed than all our money.

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 seventeen cents. But two such pence would be equivalent to three dollars in our day. "Whatsoever thou spendest more," etc. He did all he could, consistently with his other duties.

36. "Which now of these three . . . was (proved) neighbour unto him." 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 to become 'his' neighbor is your neighbor." With this interpretation of the term "neighbor," the lawyer would be convicted of sin and of the need of a Saviour.

TEMPERANCE APPLICATION. I. The multitudes of people under the influence of strong drink, in various degrees, are the victims. II. Liquor sellers, saloon-keepers, and all "who put the bottle to their neighbor's lip" are the robbers. III Those who pass by on the other side are: (1) All who take no interest in temperance. (2) All who do not look after those who are beginning a downward course. (3) All who vote wrong on the temperance question. (4) All societies which encourage the use of strong drink. (5) All churches which do not use all their influence in favor of temperance. (6) All who are too busy to do any temperance work. (7) All towns which permit saloons to tempt their citizens. IV. The temperance societies of every kind, the churches, the law and order leagues, temperance schools are all good Samaritans. Every one of us should do all we can, personally, giving money, by joining societies, at real cost to ourselves, that we may destroy the band of thieves and save their victims.

Upon his life Sanjarim looked in pain,
And saw its incompleteness and its stain.

From these he sought with tears to wash him free,
Nor knew how blest a thing it is to see.

Again Sanjarim looked upon his life,
And noted not that sin and self were rife;

Then, smiling, went his way among mankind,
Nor ever dreamed, alas! that he was blind.

—Robert Gilbert Welsh.

Agitation in the world of homoepathic medicine has been its very soul of progress, as in politics and religion—the difficulties of opinion and the individuality of men have been parent to the disagreements by which the standard of these bodies have been elevated. So with most of our famous preparations—foremost in illustration of which truth stands the world-famous remedy to general debility and langour, "Quinine Wine,"—and which when obtained in its genuine strength, is a miraculous creator of appetite, vitality and stimulant, to the general fertility of the system. Quinine Wine, and its improvement, has, from the first discovery of the great virtues of Quinine as a medical agent, been one of the most thoroughly discussed remedies ever offered to the public. It is one of the great tonics and natural life-giving stimulants which the medical profession have been compelled to recognise and prescribe. Messrs. Northrop & Lyman, of Toronto, have given to the preparation of their pure Quinine Wine the great care due to its importance, and the standard excellence of the article which they offer to the public comes into the market purged of all the defects which skilful observation and scientific opinion has pointed out in the less preparations of the past. All druggists sell it, cow

B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist history and doctrine; their enlistment in missionary activity, through existing denominational institutions

OUR FELLOWSHIP.

All Young People's Societies of whatsoever name in Baptist churches and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MISSION.

Kindly address all communications for this column to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting Topics for March 1.

B. Y. P. U. Topic.—"Do I aim to please God in all things?"—John 8: 29.

C. Endeavor Topic.—"What is involved in Loyalty to Christ?"—Luke 10: 25-37.

Secretary Beals sends for this issue a list of the Societies in connection with our Maritime Union. What a power in our churches these may become. And again how useless if they exist only in name. We hope our young people will see to it that these societies are made hives of spiritual and intellectual industry in the churches. Every one of these organizations ought to be a training school fitting its members for a wider sphere of Christian usefulness. Don't fail to keep the end in view.

Evangelistic Work.

Every young people's society, whether called a B. Y. P. U. or a C. E., ought to be cultivating the evangelistic spirit in connection with the *regular* church prayer meeting services. "Do the work of an evangelist" was the request of Paul to one of the young men to whom he wrote, and these words should find a home in each of our young people's societies. Here is a hint as to how that evangelistic work may in part be done.

"In Dublin, Ireland, (my former home) I was a member of a church. In its membership were young men and young women, desirous to do special evangelistic work. Though they gladly helped in any part of the city, yet their chief aim was to do this thing in the regular services of the church. They resolved to begin at once. At the close of each meeting they were to be seen quietly approaching those in the audience, and finding the unsaved, would lovingly and wisely enter into conversation, often with Bible *in hand*, sitting down by their side, point them to the Lord Jesus Christ. Before parting, if convenient, they would be introduced to the pastor or other friends, and the names and address secured for further work and use."

"For forty years I have been going to church- not regularly but yet often, and you are the first person that ever spoke to me of my soul's salvation."

Could this be said by any one attending more or less regularly the prayer meetings in your church?

Dear young Christians aim to reach with a loving gospel message each man and woman, old or young, that attends your church services. Let none come and go and say, "no man careth for my soul." You will need to make special preparation—*heart preparation* for hand to hand, personal work, but you will be wondrously blessed and become a blessing too. Try it. Persevere in it.

Lunenburg, N. S.

We acknowledge with regret, that we have contributed but little to this interesting column. We hope, not without reason, to do better in the future. Since the beginning of '96 we have taken a new start. Our new president, brother J. W. Dimock, proves by his enthusiasm that he plans success. The new committees are expected to report monthly, *positive* work done. The committee on Temperance, led by deacon Urban Spidell, has, by securing the services of Rev. H. A. Porter, of Bridgewater, given us a grand treat. With the lecture and music so well rendered, the public enjoyed a good profitable evening. Our Local committee are planning a pleasant entertainment shortly. The young people take their turn in leading the prayer service and do very well. We mark the gratifying progress made, as each member takes up the duty as it comes. What we greatly need is more *spiritual power*. We are looking to God for souls as the result of this form of Christian endeavor. God does not disappoint his faithful children. O for new life through all the bands organized in the ranks of the B. Y. P. U. E. W. A., Cor. Sec'y.

Chance Harbor, N. B.

Our annual meeting of the B. Y. P. U. was held in connection with this church Dec. 28, 1895, and at the close a business meeting was held. The old officers resigned and new ones were elected. They are as follows: Jessie Belding, President; Nadianiel Belding, Vice-President; Mary Belding, Sec'y.-Treasurer; Devotional Committee, Bristoll Hargrove, David Tiner, David Belding. We thank God that a deep interest is manifested in the young people's meetings; our membership is increasing and we pray it will continue so throughout the year. M. E. B., Cor. Sec'y.

Feb. 10, '96.

Lower Prince William, N. B.

The B. Y. P. U., held their semi-annual business meeting Jan. 19th, when the following officers were elected: Pres., Ludlow Hoyt; Vice Pres., Ella Fraser; Sec'y., Bena Kelley; Cor.-Sec'y, Mrs. Moses L. Jewett; Treas., Ernest Hoyt. Although we cannot report any addition to our members we are still striving to be true to our pledge, and trusting that God will bless our efforts in his name. I am glad to be able to say that the health of our pastor, Rev. J. Goodwin, is improving. His labors with us are much appreciated.

MRS. MOSES JEWETT, Cor.-Sec'y.

Summerside, P. E. I.

The Summerside Union still maintains its weekly meetings. Although there has been much to discourage us, still those who have a deep interest in the work are pressing on, hoping that in God's own time we shall reap an abundant harvest for the Master. Our pastor has been holding some special services and we hope for a large blessing. Our S. L. Class, under the leadership of our pastor, Rev. W. H. Robinson, find the lessons very interesting and helpful. The officers for the ensuing term are: Pres., Major Schurman; Vice-President, R. P. Hooper; Sec'y., Cecelia Warren; Cor. Sec'y., Winnifred Burns; Treas., Martin Taylor. With an efficient staff of committees and a faithful devoted pastor, we hope to do good work for the Master. B. Y. P. U. workers pray for us. WINNIE BURNS, Cor.-Sec'y.

Feb. 6th, '96.

Charlottetown, P. E. I.

Tuesday evening in the vestry of our church the Loyalist Society held what they termed. "A Venezuela Social." Papers bearing on the Venezuela trouble, on the geography of Venezuela, its political relations, etc., were read, and very much enjoyed by the large number present. Solos, recitations and free distribution of candy took up the remainder of the evening. Every person present voted it a good time. Although the small admittance fee of ten cents was charged, the proceeds netted over $16. On Feb. 25th, the Literary committee intend holding a grand concert in the Philharmonic Hall. They intend devoting the proceeds to the defraying of the church debt, and in their laudable undertaking will, we hope, meet with success.

Bro. J. K. Ross organised a B. Y. P. U. at Hazel Brook, Queens Co., Feb. 11th. The officers are as follows: Pres., S. H. Seeley; Vice-Pres., Lydia Jones; Sec'y., J. D. Jenkins; Treas., Maud Jones. We hope to report progress before long. Friends of our Union, we want to hear from you. This column is just what we make it, and the responsibility rests on *you*. Send along some cheering reports and help along our B. Y. P. U. work.

Yours fraternally,
B. W. JENKINS, Prov.-Sec'y.

Feb. 12th, '96.

List of Local Societies.

For two reasons a list of the Young People's Societies connected with the Maritime B. Y. P. U., together with the name of the last reported president, is published below. In the first place, I am frequently asked for a list, and this one can be preserved by all. And in the second place the names are published in the hope that it will be helpful in enabling the County secretaries to furnish a correct list for presentation at the annual meeting and for publication in the Year Book where they should appear. Societies which did not report last year, are marked with an asterisk. I am more and more convinced that if any system is to be maintained in the matter of a Year Book tabular statement, it will be necessary for societies to elect their officers for a year, and send their names and other data regularly to those who formulate the statement. Will anyone knowing of the existence of a Young People's Society in connection with a Baptist church in the Maritime Provinces, not reported here, kindly send me a post card with the name of the Society, date of organization and name of president and secretary?

Amherst, Arthur Schurman.
*Alexandria, Wm. Dockendorff.
*Andover Herbert Manzer.
*Arcadia, Emma Webb.
*Argyle, Alice Slocomb.
Bear River, Clarence Harris.
*Berwick, Lottie Parker.
Bridgetown, Mrs. F. M. Young.
Bridgewater, Myra Manning.
Butternut Ridge, N. A. MacNeil.
*Belmont, Cora Lindsay.
Carleton, Hattie Thompson.
Cavendish, Nellie McNeil.
Canso, H. A Rice.
Canard, Lewis Messenger.
Chipman, Tillie Flemming.
Chegoggin, Annie Corning.
Charlottetown, J. P. Gordon.
Chester Basin, Noble Elsnor.
Clarence, Edwin J. Elliott.
Canard, Upper, Mrs. E. M. Thomas.
*Centreville, Ida Cogswell.
Digby Neck, Wm. Cossaboom.
*Digby, Miss A. M. Short.
Elgin, B. H. Steeves.
Freeport. Mrs. J. W. Moran.
Falmouth,
*Fairville, Chas. F. Baker.
*Fredericton, Wm. G. Clark.
Gibson, Joseph Boister.
Hantsport. S H. Mitchner.
Hebron, Mrs. E A. Doty.
Hampton Village, H. B. Dixon.
Halifax, 1st, Sarah Morton.
Halifax North, Jean Dumaresque.
Halifax Tabernacle, Thomas Corey.
Hillsboro, Rev. W. Camp.
*Hillsdale.
Isaac's Harbor, Myra Giffin.
Lawrencetown, O P. Goucher.
Lunenburg, Mr. Derver.
Liverpool, S. C. West.
Lockeport, Charles Harlow.
Maryaville, Chas. McPherson.
Milton (Queens,) Enos D. Ford.
Margaree, Lena Burton.
*Moncton.
*Milton (Yarmouth,) Capt. Cann.
*Mahone Bay, Hattie B Keddy.
Overton, Margaret Churchill.
Port Medway, Hattie Manthorne.
Pt. De Bute, Walter Miner.
Paradise, Zachariah Phinney.
*Port Hilford, H. A. Flick.
1st Ragged Island, N. B. Dunn.
Springhill, May Hunter.
Summerside, C. L. Jones.
Sackville, Miss B. Sangster.
Sydney, North, J. N. Armstrong.
St. Stephen, B. R. DeWolf.
St. John, Brussel St., F. A. Dykeman.
" " Germain St., W. F. Nobles.
" " Leinster St., Chas. E. Heustis.
" " Main St.
Truro, Prince St., Miss Kinney,
Truro Immanuel, A. E. Hunt.
Wigg, Archie McKinnon.
Wolfville, Chas. Fitch.
*Windsor, Stuart E. Dimock.
*Williamston, Annie Schaffner.
*Wood-stock.
Yarmouth, Temple, Geo E. Haley.
Yarmouth, Zion, Emma Sanders.

F. H. BEALS,
Sec. Treas. Maritime B. Y. P. U.

Consecration.

A paper read at the B. Y. P. U. rally held at Liverpool, Feb. 5, by Miss Kate Clements, of Port Medway

"Take my life and let it be,
Consecrated Lord to Thee."

These words have been repeating themselves over and over again in my mind with an ever increasing significance, and I have been thinking in what careless, thoughtless moods we sometimes sing these blessed consecration hymns. Do our hearts always re-echo these prayers—for prayers they are—or are we singing them as words only? Young people especially, are often heard in the prayer meeting expressing a desire for "more consecration to the service of the Master," and again we are led to wonder if we fully understand what real consecration means. How shall we define this that we so much feel in need of, and yet do not attain. Thoughtfully and prayerfully let us look into the matter. It seems to me it may be put as simply as this. Consecration is not feeling, but willing—a giving up of oneself to Christ to belong to Him first and always, and consequently to be led and guided by Him in all things. And this act of consecration ought to be for once and then it should be a full surrender. We are His by redemption, but oh, how few of us recognize His Lordship. We are willing enough to take Him as our Saviour, but how loth we are to make Him our King. If we cannot give all, let us ask the Lord Jesus to take all, and when we are willing He should take all let us believe He does so. He does not wait for us to make ourselves good, but His one desire is that our wills should be in subjection to His.

Now the question comes. "Are we ready to be made willing?" Think for one moment what Christ has done for us. Should we not be more than willing to give ourselves unreservedly to Him who suffered and died for us? Can we not deny ourselves for Him? For Him who "was despised and rejected of men, a man of sorrows, and acquainted with grief, who was wounded for our transgressions, bruised for our iniquities, and with whose stripes we are healed?" Listen to the words of the Apostle Paul, "I beseech you brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The "mercies of God!" How boundless! Are they not enough to constrain us to make a complete surrender. Compared with what His love has given us, the most we give is insufficient. Oh for consecrated christians! The church needs them, the world needs them. True consecration to the service of Christ is what we as Baptist young people need to day. If we possessed more of this spirit the world would have less difficulty in distinguishing the followers of the Lord from those who follow Him not. How we are watched! And are we willing to allow reproach to fall on the dear Saviour whom we profess to love? Let us "consider Him who endured such contradiction of sinners against Himself," and see to it that He does not still endure the same through our lives. Brothers and sisters, we must be more in earnest in this matter. We must wake up to a realizing sense of our duties and responsibilities to our God. Have we not His promises, and can we not go forward doing and daring in His strength? There's a work for each of us now to do. No room for idlers in the Lord's vineyard. If you have never taken this step will you not do so? You may be trusting the Lord Jesus and if you are you belong to Him, but if you have never consecrated yourself fully to His service you are missing untold blessedness. We cannot do it in our own strength, but let us lean on the promises, "My grace is sufficient for thee." "My yoke is easy, and My burden is light." O let us not be satisfied without this entire consecration to His service, when we can meekly say, "None of self and all of Thee." Then shall the glory of the Lord be reflected in our lives; Jesus Christ at every step; Christ in every word and action; Christ all the way to lead us, until we shall hear Him say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and we shall go in to "see Him as He is," and be made satisfied "with His likeness."

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Thomas A. Johns.

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Free from Eruptions

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