

Suggest to the class that they consult their minister as to some of these books, if they have not read any of them as yet. At the same time, seek to guard them against the mistake of regarding the New Testament as a text book of social science. The New Testament rather seeks to inspire individuals with such a spirit as will have most important results in social life. Quote: "Among the most familiar of moral failures is the attempt to do good without the antecedent resolution to be good." Now turn to the parable of Jesus which forms the lesson passage.

1. *Religion and brotherhood*, vs. 25-28. Was this lawyer trying to entrap Jesus, or was he one of those people who delight in raising a religious discussion? Suggest that he had probably no idea of how practical the discussion was going to become. Point out the wisdom, typical of Jesus as a teacher, in referring the lawyer to something with which he was supposed to be most familiar,—the law. Where did the lawyer secure this splendid summary of the law? See Deut. 6:5 and Lev. 19:18. Give a few moments to analyzing this summary. What is to be the measure of our love to God? What is to be the measure of our love for others? The im-

portant thing for the purpose of our lesson today, however, is to make clear that the two requirements of love to God and love to others go hand in hand. Can there be any real religion without the ideal of brotherhood? Why? How did Jesus exemplify the ideal of brotherhood in his own ministry?

2. *Evading social responsibility*, vs. 29-32. Why did the lawyer feel it necessary to "justify himself?" Question the class as to the familiar details of the story of the man who fell among robbers. Was there anything to justify an expectation that the priest and the Levite would look after the man who was in trouble? Now emphasize the important fact that their guilt lay, not in harming him, but in just doing nothing for him. Point out how easy it is to find excuses for evading social responsibility.

3. *The practice of brotherhood*, vs. 33-37. What very plausible excuse could the Samaritan have given for passing on? Suggest that he was not trying to think up excuses. What was his chief concern? Call attention to the details which speak of his practical sympathy with the needy Jew. Show how much we all require to guard against a merely theoretical interest in social problems and social need.

## FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY.

"The Christian Ideal of Human Brotherhood." Call attention to the timeliness of the topic. The whole world is in a state of seething discontent. Society seems on the verge of being changed to its very foundations. What is the relation of Christianity to it all? Has it a message? Has it a method?

1. *The nature of Christianity*. Christianity is individual in its root, but social in its spread. Christianity cannot pass on the other side of the road from want and pain and injustice. It cannot eat its morsel of bread alone. It never has eaten its morsel of bread alone. Christianity has always been social in its application. Dorcas of old was full of good works and alms-deeds which she did. The poor were a definite charge of the early church. To be in any measure Christlike is to feel the claim of the hungry and sick and

sad. But all this love for humanity is born of a love of God.

2. *The message of Christianity*. It is this impelling love of God in the human heart that makes the message of Christianity distinctive. For it makes God the supreme need of the heart and the supreme gift of brotherhood. It says that men cannot live by bread alone. It cannot consent to brotherhood being simply a division of things. It proclaims that in these things by themselves, no final satisfaction is found. God first and then bread. Christianity does not say, "God alone," any more than it says, "Bread alone." The soul is not independent of the body. Poor housing, adulterated food, bad air, starvation wages, exhausting hours, all fight against the soul as well as against the body. They make for an inevitable reaction to dissipation and excitement and distraction of life. The world as a