



AN EASTERN INN.

The Good Samaritan.

BY JOHN AND CHARLES WESLEY.

Woe is me! what tongue can tell
My sad afflicted state,
Who my anguish can reveal,
Or all my woes relate?
Fallen among thieves I am,
And they have robbed me of my God,
Turned my glory into shame,
And left me in my blood.

O thou Good Samaritan!
In thee is all my hope;
Only thou canst succour man
And raise the fallen up;
Hearken to my dying cry;
My wounds compassionately see;
Me, a sinner, pass not by,
Who gasp for help from thee.

Still thou journeyest where I am,
Still thy compassions prove:
Pity is with thee the same,
And all thy heart is love;
Stoop to a poor sinner, stoop,
And let thy healing grace abound,
Heal my bruises and bind up
My spirit's every wound.

Saviour of my soul, draw nigh,
In mercy haste to me,
At the point of death I lie,
And cannot come to thee;
Now thy kind relief afford,
The wine and oil of grace pour in;
Good Physician, speak the word,
And heal my soul of sin.

Pity to my dying cries
Hath drawn thee from above,
Hovering over me, with eyes
Of tenderness and love;
Now, even now, I see thy face;
The balm of Gilead I receive;
Thou hast saved me by thy grace,
And bade the sinner live.

Surely now the bitterness
Of second death is past;
O my life, my righteousness!
On thee my soul is cast!
Thou hast brought me to thine inn,
And I am of thy promise sure;
Thou canst cleanse me from all sin,
And all my sickness cure.

LESSON NOTES.

FIRST QUARTER.

STUDIES IN THE GOSPEL ACCORDING TO LUKE.

LESSON X.—MARCH 8.

TRUE LOVE TO ONE'S NEIGHBOUR.
Luke 10. 25-37. Memory 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 neighbour as thyself.—
Luke 10. 27.

Time.—November, A.D. 29.
Place.—Perea.

CONNECTING LINKS.

The transfiguration, healing of a lunatic child, paying tribute money, healing of a man blind from his birth, sending of the seventy, are the leading events between the last lesson and this.

DAY BY DAY WORK.

Monday.—Read the Lesson (Luke 10. 25-37). Prepare to tell in your own words the last lesson and this.

Tuesday.—Read of the bad feeling between Jews and Samaritans (John 4. 1-9). Fix in your mind Time, Place, and Connecting Links.

Wednesday.—Read how God cared for strangers (Lev. 19. 9-18). Learn the Golden Text.

Thursday.—Read the royal law (James 2. 1-9). Learn the Memory Verses.

Friday.—Read how we may be the children of our Father in heaven (Matt. 5. 38-48). Answer the Questions.

Saturday.—Read the best way to conquer an enemy (Rom. 12. 9-21). Study the Teachings of the Lesson.

Sunday.—Read the greatest thing in the world (1 Cor. 13).

QUESTIONS.

1. The Law of Love, verses 25-28.—25. What was the lawyer's business? How



LOVE TO ONE'S NEIGHBOUR.

did he "tempt" Jesus? 27. What passage did the lawyer quote? What do they teach us? 28. How may we live a perfect life?

2. The Life of Love, verses 29-37.—29. To a Jew what was meant by the word neighbour? 30. Why was this road then haunted by thieves? 31. What may have led the priest to pass by the wounded man? 32. What were the duties of a Levite? How did he show his selfishness? 33. Was it strange that a Samaritan should help the man? 34. How did the Samaritan show his pity? 36. What was Christ's answer to the question "Who is my neighbour?" 37. What did Jesus tell the lawyer to do?

TEACHINGS OF THE LESSON.

The Scripture will direct us on the greatest questions. God claims and deserves our best love. If we love God we will love his creatures. We are neighbours to all men. Our sympathy should be practical. The final test will not be what we have believed or professed, but what we have done.

A maiden writes: "Can you tell me how to change the colour of my hair, which all the young men tell me is red? Certainly we can. Get rich; and then they will call it golden or auburn."

AN EASTERN INN.

Sojourners and travellers in the East, who happen to be so fortunate as to stop over night, on their journey, at one of the "khans" or lodging-places for man and beast, which are to be found in many parts of Syria, find them very interesting objects of study. Totally different from the inns established for the accommodation of wayfarers in any other part of the globe, their characteristics have changed but little, if at all, in the last two thousand years. They afford lodging, but rarely food, as the traveller is supposed to carry his own supplies. The smaller "khans" are found

in the open country along routes frequented by travellers, while the larger "caravanserais" are usually located near towns. Each "khan" has a courtyard, enclosed by substantially built walls, within whose protection the animals and baggage are safely housed, while a spacious dwelling at the main entrance affords ample accommodation for the guests.

A "khan" which is well remembered by every reader of the Gospels is the one to which the "Good Samaritan" conveyed the stranger who had fallen among thieves and was grievously wounded. Luke tells of this Samaritan's great kindness and hospitality: "And he brought him to an inn and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him: Take care of him;

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If a St. Bernard dog which has seen service in the Alps could write out his adventures, what a thrilling narrative of hair-breadth escapes and perilous undertakings would there be to read! A gentleman, who visited the St. Bernard monasteries recently, says the utmost pains are given in training the dogs. The training begins when they are mere puppies. At meal-time the little animals are required to sit in a row, each having before him a tin dish containing his food. Grace is said by one of the monks, the dogs, meanwhile, sitting with bowed heads. Not one of them stirs until the amen is spoken; if some young puppy, not well enough schooled in table-manners, happens to begin to eat before the proper moment, he is reminded by a low growl or a tug at the ear, that he is misbehaving. After a severe snowstorm, or an avalanche, two dogs are sent out from the monastery. Around the neck of one is fastened a flask of cordial, and to the back of the other is bound a heavy blanket. Should a traveller happen to be buried in the snow, their keen scent soon enables them to find the place. Then they search for the spot where the snow is the softest, for they know that the traveller's breath must have made it soft, and, therefore, that his head must be just beneath. They scratch away the snow, and, with their powerful paws, smite the man on the chest, barking, meanwhile, to arouse him from his stupor. Recovering his wits, the half-dead man drinks the cordial, revives, and to his great joy, finds himself shortly under a friendly roof.

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