

16; Rom. v. 8; Eph. iv. 32; 1 John iv. 20—and see St. John's next verse, "If God so loved us, we ought also to love one another." Think of "Jesus' love—the true 'Good Samaritan' [Note 5], who 'had compassion' on us when He saw us robbed by Satan, dying of sin; came to 'bind up our wounds' and 'take care of us'—Isa. lxi. 1.

Then, how feel towards others? Think that God created them. Christ died for them—Rom. xiv. 15—therefore "brethren"—"neighbors"—doing good to any of them is doing good to Christ—Matt. xxv. 40. Or rather, love them without thinking at all [illust.—sun gives light and warmth to all who come in its way, by its very nature, because full of light and warmth]. Love is like sunshine—does not keep to self—does not choose where it will go—goes out to all naturally. And then true love will act—1 John iii. 18. No shirking opportunities of doing good, like priest and Levite; joyfully seize them all. And see the reward—Matt. xxv. 34-36.

EXPLANATORY NOTES.

1. On the road from Jerusalem to Jericho (eighteen miles) there is a descent of 3,000 feet in twelve miles. No wonder it is called "going down"—comp. Josh. xvi. 1. It has been a dangerous road from time immemorial. St. Jerome, who lived in Palestine, says it was called the "bloody way" on account of the murders committed there, and that in his time there was a Roman fort and garrison to protect travelers. See also Josephus, *Antiq.* xx. 6, 1. A Turkish guard still accompanies the tourists "going down from Jerusalem to Jericho." Accounts of actual journeys by this route will be found in Thomson's *Land and the Book*, Tristram's *Land of Israel*, Stanley's *Sinai and Palestine*.

"Thieves" should be "robbers," or "banditti." Our translation is not always correct in this matter. The distinction in Greek is as plain as in English. In Matt. xxiv. 43, and John xii. 6, "thief" is right; but in Matt. xxi. 13, xxiv. 43, and Luke xxiii. 39-43, it should be "robber." It means *highwayman*, not a *pickpocket*.

The "inn" in this case is not the mere walled enclosure so common in the East, but a public house of entertainment. The word occurs nowhere else in the New Testament. An old "khan" still exists on what appears, from peculiar position, to have been the exact site of the "inn."

The fact that immediately after this parable occurs the arrival of Christ at Bethany (ver. 38) suggests the probability that the conversation with the lawyer may have taken place while they were actually on this road, going up to Jerusalem; Bethany being situated just at the top.

2. As Jericho was a city of the priests, the priest and Levite are naturally represented as returning from "executing their offices in the order of the course" (Luke i. 8) at the Temple.

"By chance."—The Greek word means a "falling in together," i.e., of one event with another; as does also the original (Latin) of our word "coincidence"—which would be an exact rendering.

3. The Samaritans were not, as is sometimes erroneously supposed, a mixed race, partly Israelite and partly Gentile; but the descendants of the colonists brought by Shalmaneser from Babylon and other cities to dwell in the homes of the ten tribes whom he carried into captivity—see 2 Kings, xvii. That they had no claim to be called children of Abraham is implied by Christ's own words in Matt. x. 5, 6; Luke xvii. 18 (in the latter passage the word rendered "stranger" is literally "foreigner").

At first they were idolaters, worshipping Jehovah (as a local deity) and other gods at the same time. The idolatry, however, seems gradually to have died out, and about B.C. 309 a magnificent temple for the worship of God was erected on Mount Gerizim, by a fugitive Jewish priest named Manasseh (see Josephus, *Ant.* xi. 7, 8), who is supposed to have been that grandson of the high priest who was banished by Nehemiah on account of his marriage with the daughter of Sanballat—Neh. xiii. 28. This temple was, in B.C. 109, destroyed by John Hyrcanus, one of the Maccabean Jewish rulers; but the Samaritans have continued to worship there even to the present day, although their number has diminished to 200. Curious accounts of their religious customs will be found in most recent works on Palestine. The very ancient version of the Pentateuch which they possess differs here and there from the Hebrew text, having apparently been altered to make it support the claims of Gerizim to be God's chosen dwelling-place. In a German encyclopædia, referred to by Trench, the Samaritans are stated to believe that Gerizim is identical with Eden, with Ararat, with Moriah, and with Bethel! No wonder the poor woman revered the "holy mountain."

The Jews' hatred of the Samaritans, which was no doubt first caused by the mere settlement in the Promised Land of an alien people, was aggravated by their opposition to the rebuilding of the temple (Ezra iv.—vi.), by their rival worship at Gerizim, and by their claim to be reckoned as Israelites. They were publicly cursed in the synagogues, and debarred from every religious and legal privilege. To call our Lord "a Samaritan" was the bitterest insult the Jews could offer Him. It is supposed that the name *Shechem* was altered to *Sychar*, which means, "foolish" or "drunken," by the Jews in mockery. The writer of the book of Ecclesiasticus (chap. i. 25, 26) speaks of "his heart abhorring" those that "sit in the mountain of Samaria," and the "foolish people that dwell in Sichem."

On the other hand the Samaritans fully reciprocated these feelings, and several instances of their bitterness are recorded. They often refused the commonest hospitality to the Jewish travellers passing through their territory to the feasts at Jerusalem (comp. Luke ix. 52). They even waylaid and robbed the pilgrims. They are said on one occasion to have defiled the Temple by getting in and scattering dead men's bones about. They caused confusion in the fiery signals on the mountain tops, used by the Jews to communicate to their dispersed brethren the exact hour of the rising of the Paschal moon, by kindling flames at wrong times. They despised Jerusalem as a comparatively modern and upstart sanctuary, affirming their own to be the ancient and true one. Rejecting all the Old Testament except the Pentateuch, they professed to be the only true observers of the Law.

3. "Oil and wine."—Both Oriental and Greek physicians recommended the use of wine and oil for wounds, the former to cleanse them, the latter to assuage their smart.

The "penny" is the Roman silver *denarius*, nominally worth about 15 cents of our money, but really much more, owing to the altered value of money. It was the daily pay of a soldier in our Lord's time. An English penny was a labourer's day's wages in the reign of Edward III.

5. Much ingenuity has been exercised in tracing, in all the details of this parable, analogies to the work of Christ in redemption. The ass, the oil and wine, the inn, the two pence, are all made out to be symbolic; which it is surely impossible to suppose that our Lord Himself designed. His parable was intended simply to illustrate the expansiveness of true love. We may indeed apply the general outline of the Samaritan's benevolent deed to Christ's work; but to find curious parallels in the drapery of the story is to trifle with Scripture.

6. Illustrations.—1. Child in Edinburgh nearly run over—picked up by a woman. A bystander asked, "Is it your child?" "My child!" was the answer. "No, but it's SOMEBODY'S child." 2. "My Lord, there is a dead man lying in the road," said the driver to a high official bearing royal despatches from the English court to that at St. Petersburg. At the risk of heavy penalties in case a dead man should be found in his company, the gentleman had the dying man taken into his sleigh and conveyed to the nearest dwelling. "I want help," said the Englishman; "Here is a sick man who must have immediate care." "Impossible!" cried the owner of the house; "We are Jews. If the man dies under our roof the Government will throw us into prison. We shall be ruined." "No, you can save the man, and he will live to bless you. Here is money for expenses, and any possible fine beside. I will call on my return, and if this is not enough I will give you more. See, this is my official passport. I will be as good as my word." He treated his neighbour as he would have treated himself, with no expectation of recompense. The man recovered, and won a case in law which enabled him to repay his benefactors.

OUTLINE LESSONS FOR THE MINISTER'S CLASS.

BY THE REV. T. F. FOTHERINGHAM, M.A., NORWOOD, ONT.

OUTLINE NO. 1.

Course on The Sacraments. Part I.—The Lord's Supper. Based on Thomson's *Sacramental Catechism*.

The Lord's Supper commemorates the death of Christ, whose sufferings were

Vicarious.	Old Test. Sacraments. Heb. x. 11, 12.	Victim faultless (Deut. 17. 1). Brought by offender himself (Lev. i. 3).
		Hands laid on its head with confession of sin (Lev. xvi. 21). Blood sprinkled (Lev. x. 14).
Sufficient.	The Paschal Lamb (Lev. xii. 23; 1 Cor. v. 7). Isaiah liii.	New Test. statements (Rom. iii. 25; 1 John iv. 10; 1 Pet. ii. 24).
		For all (John iii. 15-17; Rom. x. 9-13). But avails only for believers (Acts xvi. 31; Rom. x. 4; Heb. v. 9).
Accepted.		God ordained the Sacrifice (1 Pet. i. 20). God gave the victim (1 John iv. 9-10). God declares justice satisfied (Phil. ii. 8, 9; Rom. viii. 1, 33, 34; Acts xiii. 32, 33).

THE truth, men will tell you, can never do harm; which nobody denies, if by truth is meant truth understood; but truth *misunderstood*, as it will be if men are not prepared for it, is one of the subtlest and often one of the most mischievous of errors.—Dr. James Walker.

IN matters worldly, the more occupations, duties, a man has, the more certain is he of doing all imperfectly. In the things of God this is reversed. The more duties you perform, the more you are fitted for doing others: what you lose in time you gain in strength.—F. W. Robertson.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N.Y.

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WORDS OF THE WISE.

A KIND no is less offensive than a rough yes.

CONSTANT success shows us but one side of the world.

Do not, as you hope for success, spend time in idleness.

NONE are so old as they who have outlived enthusiasm.

TOO much sensibility is the foppiness of modern refinement.

SHOW may be purchased; but happiness is a home-made article.

A WISE man seeks to shine in himself, a fool, to outshine others.

CHARACTER is essentially the power of resisting temptation.

THEY who are thoroughly in earnest are sure to be misunderstood.

GREAT souls have wills; others only feeble wishes.—Chinese Proverb.

OUR opinion of a man is likely to be determined by his opinion of us.

HE has the largest life who lives in the lives of the largest number of people.

PRAYER for our enemies is the surest evidence of our charity to them.—Scougal.

HE who has not known adversity is but half acquainted with himself or others.

THEY who are unable to govern themselves are always desirous of governing others.

FALSEHOOD always endeavors to copy the main and attitude of truth.—Johnson.

ACTIVITY in the affairs of life is to be preferred to dignity, and practical energy is premeditated composure.

ONE of the most fatal temptations to the weak is a slight deviation from the truth for the sake of apparent good.

HAPPY is he who has learned to do the plain duty of the moment quickly and cheerfully, wherever and whatever it may be.

WE are haunted by an ideal life, and it is because we have within us the beginning and the possibility of it.—Phillips Brooks.

THERE are strings in the harp of every life, which, though covered with dust, give out music when the wings of truth stir the air.

THE man who possesses a passionate and revengeful temper is deprived of reason, and all that is great and noble in his nature is suppressed.

GOD demands an account of the past, that we must render hereafter. He demands an improvement of the present, and this we must render now.—W. Jay.

LET us endeavor to commence every enterprise with a pure view to the glory of God, continue it without distraction and finish it without impatience.—Faith and Works.

HE that does good to another man also does it to himself, not only in the consequence, but in the very act of doing it, for the consciousness of well doing as an ample reward.

THERE are three things which God cannot possibly fail to accomplish: What is most beneficial, what is most necessary, and what is the most beautiful for every thing.—Faith and Works.

WHEN alone, we have our thoughts to watch; in the family, our temper; in society, our tongues. We should endeavor to illustrate our devotions in the morning, by our conduct through the day.—Hannah More.

THERE is no funeral so sad to follow as the funeral of our own youth, which we have been pampering with fond desires and ambitious hopes, and all the bright berries that hang in poisonous clusters over the path of life.—Landor.

WE should carry our affections to the mansions prepared for us above, where eternity is the measure, felicity the state, angels the company, the Lamb the light, and God the inheritance and portion of His people forever.—Jeremy Taylor.

THE Bible does not need defence, so much as proclamation. It defends itself wherever it is known. Deep in every soul there dwells forever a witness to the truth, whose clear eye and steady voice will ever respond to it wherever it is known.—W. M. Taylor.

WE have little conception of the soul's joy, or capacities for joy, till we see it established in God. The Christian soul is one that has come to God and rests in the peace of God. It dares to call him Father without any sense of daring in doing it.—H. Bushnell.

DUTY is a power which rises with us in the morning and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—Gladstone.

I KNOW not any pleasure of sense more exquisite than a draught of cool, clear water when you are thirsty; but few things are more insipid than water when there is no thirst. It is thus that Christ and his salvation are very sweet to one, and very tasteless to another.—William Arnot.

CHOOSE ever the plainest road; it always answers best. For the same reason choose ever to do and try what is the most just, and the most direct. This conduct will save a thousand blushes, and a thousand struggles, and will deliver you from secret torments which are the never failing attendants of dissimulation.

PRIDE is as loud a beggar as want, and a great deal more saucy. When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but it is easier to suppress the first desire than to satisfy all that follow it.—Franklin.

BEAUTY may be the sky overhead, but duty is the water underneath. When I see a man with serene countenance, it looks like a great leisure that he enjoys, but in reality he sails on no summer's sea. This steady sailing comes of a heavy hand on the tiller.—Thoreau.