

WHICH PAYS BEST?

LIVING FOR SELF.
WORLDLY GAIN.
ASHAMED OF JESUS.

SELF-DENIAL.
CROSS-BEARING.
CONFESSION OF CHRIST.

SUMMED UP

RUINED.
REJECTED.

RICH.
REDEEMED.

"No man can serve two masters."

LESSON X—March 8th, 1896.

True Love to One's Neighbor. LUKE 10: 25-37.

(Commit to 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 neighbor as thyself." Luke 10: 27.

PROVE THAT—We should love one another. 1 John 4: 11.

SHORTER CATECHISM. Quest. 50. *What is required in the second commandment?* A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

LESSON HYMNS—*Children's Hymnal*. Nos. 12, 36, 237, 118.

DAILY PORTIONS. *Monday*. True Love to One's Neighbor. Luke 10: 25-37. *Tuesday*. Samaritans despised. John 4: 1-9. *Wednesday*. The law to Israel. Lev. 19: 9-18. *Thursday*. The royal law. James 2: 1-9. *Friday*. Divine compassion. Matt. 5: 38-48. *Saturday*. Overcome with good. Rom. 12: 9-21. *Sabbath*. Love, the chief. 1 Cor. 13. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. The intervening history includes Matt. 18: 15-36; Luke 9: 57-62; John 7: 11; 10: 21, and Luke 10: 1-24. The parable of the Good Samaritan was probably spoken in Perea, the district beyond Jordan, as Jesus was going up to Jerusalem to the Feast of the Dedication. (Luke 9: 51). There are no parallel passages, the parable occurs in Luke only.

LESSON PLAN. I. A Great Question. vs. 25-29. II. Answered by an Example. vs. 30-37.

I. A GREAT QUESTION. 25. This incident is similar to, but distinct from, that recorded by Matthew (19: 16-22), Mark (10: 17-22), and later on by Luke himself (18: 18-23). And behold a certain lawyer—A scribe whose special duty it was to teach the law of Moses (Titus 3: 13). Stood up and tempted him—Put him to the proof. It does not appear that he had any hostile feelings to Jesus. The word implies that he had made up his mind to test him *thoroughly*, with the expectation that he would discomfit him. His faults were self-righteousness and self-conceit. Yet he had some real desire to learn the truth, or Jesus would not have given him such a gracious and charming reply. Saying, Master—"Teacher." This was one meaning of "master" in old times, and it survives in our word "school-master." What shall I do—

The question is not asked in the same spirit as that of the young ruler (ch. 18: 18), and therefore receives a different answer. Compare also John 6: 28 and Acts 16: 30. He supposed that heaven was to be merited by pre-eminent service. Christ shews him that it is given to those whose affections are like God's. To inherit eternal life—(John 17: 3). He regarded this as immortal blessedness beyond the grave rather than a moral condition to be in a measure attained on this side of the grave.

26. He said unto him, What is written in the law? How readest thou?—He refers him to the Bible for his answer. (Gal. 3: 24). The reply of Jesus is very courteous; he virtually invites the lawyer to speak first.

27. And he answering said, Thou