

The Master says, "Go and do thou likewise."

2nd. The Good Samaritan had a small supply of oil and wine with him. It is not to be supposed that he had a load of these things. We read of no pack of merchandise to be removed when the wounded man was set upon his beast. From the tenor of the story it would appear that the oil and wine were part of the thoughtful provision made by his wife's loving hand for his own comfort by the way. But the fragrant oil was poured into the burning, clotted, drying wounds of the helpless neighbor, and the refreshing wine was put eagerly to his lips. Of course, what he poured out for the necessities of his neighbour he had to do without himself. The Master says, "Go and do thou likewise."

3rd. The Good Samaritan had laid his plans so that he was to ride along that road, but at sight of his neighbor's need he got down from his beast, and tenderly lifted up the wounded man and set him on it. He not only walked the road he had meant to ride, but walked it burdened with the support of one who could not hold up his own head. The Master says, "Go and do thou likewise."

4th. "He brought him to an inn and took care of him, and on the morrow," &c. In the evening he reached the inn and on the morrow he gave his charge and went away. And what of the long quiet hours between that evening and that morning? One sentence tells the way they were spent. *He took care of him.* The resting time was given up to the caring for him who could not care for himself. The Master says, "Go and do thou likewise."

5th. He opened his purse. Two pence. A penny represented a day's work there as a dollar may be said to represent it now. So two pence would mean two dollars. And so the care that he was not able to give himself he engaged another to give. Towards the payment of this he now handed out his "two pence," but further, assumed "unlimited liabilities" because of his neighbor's need. "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." The Master says, "Go and do thou likewise."

Now, who is *my* neighbor? that I may be in haste to obey my Master's word, and "Go" and do to him as the Good Samaritan did to the Jew. Is not the plain

meaning of Christ's story just this, that my neighbor is each and every one who needs help that I can render? And if he needs help that I personally cannot render, it is for me to give of my means to those who can. But just now I want especially to plead the cause of the heathen who are left in the fearful clutches of false gods, and of the Roman Catholics who groan under the heavy yoke of a false Christ—a Christ who does not even undertake to more than half save his followers, leaving the sinner to work out what he leaves undone. Are not these in the hands of spoilers? Then our Master's word is, Go and do for them as the Samaritan did. He did not say, "I have not time." Shall we plead business? He gave his oil and his wine to the needy. Has our bountiful Father furnished our table with any delicacies that we can spare? If even the wine and the tobacco and the hurtfully rich pastry used in the truly Christian houses in this land, were given up to Christ's cause, how many missionaries could be sent out! Dear fellow Christians, have we cars? or have we never yet heard Christ's command, "Go and do thou likewise." The Good Samaritan gave up the luxury of the ride and trudged instead. How can we "do likewise?" What are the luxuries we can give up? Is it our carriage? or the beautiful furnishing of our parlor? or a new house? or a set of furs? or an expensive party?

If multitudes of these things we had intended for ourselves are not given up, this generation of heathens must perish like the last. *But they must not perish.* Delay seems terrible when life and death of such a magnitude are at stake. Shall we not, like the women of Israel, be proud to bring our very looking-glasses that the work of the Lord may be thoroughly done? The Good Samaritan burdened himself on his journey with the care of a wounded man, and spent a sleepless night ministering to his necessities. Shall I shrink from every burden in connection with our Mission work, or count even night work when the day will not suffice a hardship with such an object?

Yet here I would speak tenderly. In our busy land many many have so many cares and so little strength that to speak of another straw's weight to their load seems cruel. Yet it is refreshing to work for Christ, and it may be that even these weary ones may find their load not heavier