







Poetry.

MY CHILDREN.

My little ones, my darling ones, my precious things of earth, How gladly do I triumph in the blessing of your birth!

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THE GOOD SAMARITAN.

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portance, the final accomplishment of their heavenly meaning; and when you are able to study and understand this part of the Old Testament, you will be astonished at the wonderful number of these types, and their close resemblance to their final objects.

Mary. Can you tell us any more of these types, Mamma?

Mrs. B. I could tell you many more, my love, but it would take us too far away from our present subject.

Mrs. B. No, my love, the Jews were in general proud of being the chosen people of God; not reflecting that they were only His instruments for keeping alive His religion, and for proving the equity of His providential dispensations; they imagined that they alone possessed the favour of God; and that His service consisted chiefly in an observance of (what I think you now understand) the ritual law of Moses; they avoided all intercourse with other nations, and thought that even by doing acts of kindness to them, they would pollute their own holiness, as the peculiar people of the God of Israel.

Mary. And this was the reason, Mamma, why the priest went by, and took no notice of the poor man, who was lying wounded on the road?

Mrs. B. No, my love, he had not even this excuse, for in all probability the man was himself a Jew, to whom this misfortune happened. He perhaps thought that the man was already dead, in which case it would have defiled him to have touched him; that is to say it would have been necessary for him, according to the law of Moses, to have performed certain ceremonies of purification, before he could again have attended on the service of the temple; or perhaps he was bent on business, and it would be inconvenient to him to be detained; so that instead of "doing to" this poor wounded man, "as he would have wished to have been done by," had he been in such a state, he contented himself with passing carelessly by on the other side.

Mrs. B. Very well, Mary. What next?

Mary. I do not know, Mamma, unless that we are not to mind whether they are our enemies or not.

Mrs. B. Right again; that is, we are not to consider whether we have injured or wronged us, (for a Christian should have no enemies,) whether they are likely to be ungrateful or grateful, whether they will ever have the means of returning our kindness, or will return it with injury and insult; for we look for our exceeding "great reward" (Gen. xv. 1.) from our Father in heaven. But still more, the Samaritan did this great kindness, at a time particularly inconvenient to himself: for there was no less to be learnt from this?

Mary. Yes, Mamma; that we should not only do good when it gives us no trouble, but even when it is very disagreeable to us.

Mrs. B. Disagreeable is not a word to be applied to doing good. But we are taught to do good to all men, at all times, under all circumstances, even where it may require a sacrifice of our own wishes, inclinations, or time, or any thing else which we should have liked to have disposed of otherwise. One more lesson I will point out to you from the conduct of the Priest. He passed on the other side, pretending not to see the wounded man. Do you understand anything which may be drawn from this?

Mary. I do not think I do very particularly.

Mrs. B. Does it not imply that God will not excuse us if we look carelessly upon, or shut our eyes to the distress of others? That rather than pass by, or not inquire into a case which may come before us, we should go out of our way to inquire, to seek out, to learn where we can be useful; where we can prove by our kindness to our distressed neighbours, our sense of God's infinite goodness to us. And this is a fault, my loves, which we are too apt to fall into, more especially the rich, and those who have no cares and anxieties for their own support and bodily comforts.

Mary. I hope, Mamma, if ever we are rich, we shall remember this parable, and all that you have told us about it.

Mrs. B. My love, you must recollect, that it is not necessary to be rich, in order to show in the sight of God, a kind and charitable spirit. He who will employ his five talents, attained the favour of his master equally with him who well employed his ten: the good dispositions may equally be shown with small means as with great.

Mary. What! the Levite too, Mamma! and looked at him, and saw how much he was hurt!

Mrs. B. Yes my dear boy, it is a melancholy instance of inattention, and want of feeling for the sufferings of others which cannot be excused; but more especially among those who have been better instructed as the Priest and the Levite had been; or rather as they would have been, but for the literal interpretation which they put upon their law, and inward law of the heart. But let us return to the poor wounded man. "A certain Samaritan," says the parable, "as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine; and set him on his own beast, and 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, 'Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.'"

Mary. Two pence, Mamma! that was not a great deal of money to leave with him!

Mrs. B. The Roman penny, my love, was a much larger sum than ours, and as the value of money was different then from what it is now, we must not judge of the amount left with the inn-keeper, from what it sounds to us. Perhaps, also, he might not be able at the time to spare much money; but it is clear that there was no want of generosity, by his parting request, "Take care of him, and whatsoever thou spendest more, when I come again I will repay thee." But is there nothing more in this story than the amount of the money given?

Mary. Oh, yes, Mamma, it was very kind of the Samaritan to take such care of the poor man, and to attend to him: but only two pence sounded so odd, I could not help saying so.

Mrs. B. It would have been very kind in any one, under any circumstances: but let us look to those of this case, and see if there was any thing remarkable in them. In the first place he was a Samaritan.

Mary. Who were the Samaritans, Mamma?

Mrs. B. They were the inhabitants of Samaria, whose origin was partly Jewish and partly heathen; who worshipped the true God, and acknowledged the authority of Moses, but who did not conform to the rites and ceremonies of the Jews, nor came up to worship at Jerusalem. For these reasons the Jews hated them more than nations altogether heathen. "They had no dealings with the Samaritans" (John iv. 9).

When they wished to reproach our Saviour bitterly, they told him, "He was a Samaritan, and had a devil;" (John viii. 48.) and they considered it an abomination even to speak to one of them. The Samaritan, therefore, if he had been disposed to return evil for evil, might have rejoiced in seeing one of his enemies in so wretched a state; at all events, he might have acted upon the Jewish maxim, of "Love your friends, and hate your enemies." He might have "passed by on the other side," and left him to die, as his own countrymen, the Priest and Levite, had done. But this good Samaritan was worthy of being a Christian; for he held and acted upon the principle of "loving his enemies, and doing good to them that hated him" (Matthew v. 44). He had compassion on him, and seeing his distress, did all he could to relieve it.

Mary. And had the poor wounded man hated the Samaritans before, Mamma?

Mrs. B. No doubt he had despised and avoided them, in compliance with the common habits of his nation.

Mary. How ashamed he must have been afterwards, when he found who it was that had assisted him, and how his own countrymen had left him to die!

Mrs. B. We should hope, he was, my love, and more than ashamed; that, through God's grace he was able to conquer his unworthy prejudices, and be more ready to receive the great truth, afterwards preached by the Apostles, that "God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him" (Acts x. 34, 35).

But see if there is any other particular circumstance in the conduct of this Samaritan. This happened "as he journeyed;" he was really upon business; we see he could not stay above one night at the inn; he might have pleaded, that to stop and assist this poor wounded Jew would put him to great inconvenience; that the Jew was in his own country, among his immediate "neighbours," who would, doubtless, take care of him; while he himself was not only in a

strange country, without friends or means of doing good, but among those who scorned and hated both him and his nation. But of all this he thought not; he thought not of what a Jew, under such circumstances, would have done to him, but of what he should have wished him to do, and he acted accordingly. And "verily he had his reward" in the sight of God, if not of man.

Mary. Mamma, you make me quite love this good Samaritan.

Mrs. B. I would wish you love his character, so as to imitate it where you have the power. But we will just finish the story, for you will remember, that it was told by Jesus Christ to a Jewish Lawyer.

Henry. I should like to know what he had to say for the Jews.

Mrs. B. Jesus continued; "Which now of these three, thinkest thou, was neighbour unto him that fell among thieves? And he said, He that shewed mercy on him."

Henry. Come, I am glad he owned that at least.

Mrs. B. "Then said Jesus unto him, Go, and do thou likewise."

And now, my loves what does Jesus say to us? How are we to read and profit by this His Holy Word? Tell me, my dear Mary, what are the great lessons which we are to learn in this branch of Christian charity?

Mary. That we are to consider all men as our neighbours, Mamma, and do good to them whenever we can.

Mrs. B. Very well. What next?

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other "tolerabiles ineptae" in Paley's book. But the consistent tenor of his life proves that he had a deeper moral sense of the obligation of an oath than was to be found in Paley's Philosophy.

CHRISTIANITY AND INFIDELITY.

To a young infidel, who scoffed at Christianity on account of the misconduct of some of its professors, Dr. Mason said, "Did you ever know an uproar made because an infidel went astray from the paths of morality?" The infidel admitted he had not. "Then," said the Doctor, "don't you see that you admit Christianity is a holy religion, by expecting its professors to be holy; and that thus, by your very objection, you pay it the highest compliment in your power?"

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