

The Christian Messenger.

Bible Lessons for 1881.

SECOND QUARTER.

Lesson II.—APRIL 10.

THE GOOD SAMARITAN.

Luke x. 25-37.

COMMIT TO MEMORY: Verses 33-37.

GOLDEN TEXT.—"Thou shalt love thou neighbor as thyself."—Leviticus xix. 18.

DAILY HOME READINGS.

- M. The Good Samaritan, Luke x. 23-37.
 T. Treatment of the Poor, Deut. xv. 1-11.
 W. Benevolence Demanded, Isaiah lviii. 1-11.
 T. Love your Enemies, Luke vi. 27-45.
 F. Christ's Condescension, Phil. ii. 1-11.
 S. Done unto Christ, Matt. xxv. 31-46.
 S. The True Love of the Neighbor, Luke x. 25-37.

THE TRUE LAW OF THE NEIGHBOR.

LESSON OUTLINE.—I. The Law Questioned, Vss. 25-29. II. The Law Illustrated, Vss. 30-35. III. The Law Applied, Vs. 37.

QUESTIONS.—Where was Jesus going? To what feast? Name some events which occurred at this feast?

I. Vss. 25-29.—What question is here put to Jesus? By whom was it asked? How did Jesus answer the lawyer? What reply did the lawyer make? How did Jesus express approval of this answer? From what Old Testament Scripture was the lawyer's answer taken?

II. Vss. 30-35.—On what road does Jesus place the scene of his illustration? Give some further account of this road. Four men are presented as journeying here; give an account of each? In what did Jesus himself illustrate this law?

III. Vss. 36, 37.—What question did Jesus finally ask the lawyer? What answer did he give? Who, then, is one's neighbor?

What is the true law concerning our neighbors? What command of Jesus closes the lesson?

Our Lord slowly continues his journey toward Jerusalem, by the route indicated in the last lesson, stopping at various localities to preach and to teach. It is during this journey that the incident giving occasion to this parable occurs. It differs from that recorded in Matt. xxii. 35-40, and Mark xii. 28-34, although there are points of similarity. The great question propounded by the lawyer is the same as in the scene in Matt. xix. 16-22, Mark x. 17-22; but that scene is also given by Luke (xviii. 18-23), and the question is one which would be likely to be frequently asked of the New Teacher. This whole incident, as well as parable, is peculiar to Luke.

NOTES.—(Vss. 25-29.)—Verses 25, 26. A certain lawyer. A religious teacher and theologian of that day. Stood up, intimating that the company were seated in conversation. His rising indicates a mind excited by the question he was about to ask. Tempted. Tested, but not necessarily with an unfriendly spirit. Perhaps there was here an essay of vanity, and a desire to measure his skill with Christ. Master; i. e., Teacher, a title of respect. "What shall I do," etc. The question of questions, anxiously asked by the rich young ruler (Matt. xix. 16), but here presented with the air of a catechist. This was, doubtless, a question often asked of him. What is written in the law? etc. Jesus always puts honor upon "what is written," the word of God.

Verses 27.—The answer of the lawyer is a summary of the law in two points. The first, love to God, taken from Deut. vi. 5; the second, love to man, from Lev. xix. 18. The first text was very familiar, the Jew being required to repeat it morning and evening. But how came this scribe to write the two texts? Jesus approves it, saying, *Thou hast answered right*, and then, not directly charging failure to reach this standard, upon this man, and thus exciting him to a defence, the quiet remark of Jesus, *This do, and thou shalt live*, reaches his conscience; and he becomes his own accuser. Mark the perfect standard. Love to God with all thy heart, which may, as a general term, include the

whole being; with all thy soul, specifying the affections; with all thy strength, the active powers, or energies; with all thy mind, intellectual powers. As a corollary, comes the *love thy neighbor—as thyself*.

Verses 29.—Not Christ, but the truth condemned him. But he, like all convicted souls, willing, or wishing, to justify himself, would rather argue down his conscience, than satisfy it. No failure as to the law of the First Table seems to trouble him; but he is not quite clear as to his relation to the law of the Second. Hence the question, *Who is my Neighbor?* In either of two ways he could quiet his uneasiness.

(Vss. 30-37.)—Verse 30. Jesus can compress much truth into little compass. He wisely meets this soul, not with learned argument that will provoke a return fire; nor does he present anything for an intellectual wrestler to lay hold of. He tells a simple, artless, touching story, which is a picture and a drama; and in it are argument, demonstration, application. A certain man. Evidently, a Jew is meant, but he was the representative of suffering humanity at large, and not of any one class. Went down, etc. Was going down. From Jerusalem to Jericho was down in two senses. 1. Physically,—as Jerusalem lay upon the hills about two thousand feet above the level of the Mediterranean. 2. Morally,—for Jerusalem was the holy city, the city of blessing; whilst Jericho was the city of the curse, having been cursed as well as destroyed by Joshua (vi. 26). Thieves. No mild mannered, nor petty larceny gentlemen, but highway robbers. Stripped him, etc. They took money and garments, and all that he had; and hearing some one approaching, made off with the booty, leaving him "half dead."

Verses 31.—By chance. By a coincidence. The new comer was a certain priest; the man of all men to care for this wounded Jew. When he saw him. He could not plead ignorance. Passed by on the other side. A hasty, careless glance, and then cruel neglect.

Verses 32.—Levite. The only mention of a Levite in the Gospel; a member of the tribe devoted to the service of the Sanctuary, (Num. i. 50).

Verses 33-35.—The scene changes. A third traveler comes jogging along this dangerous way. But he is only a Samaritan, one of a mongrel race, and of a mongrel religion, also. When he saw him, he had compassion. This made him akin to God, for compassion brought our Lord to die for our sins. This compassion moved him to a rapid series of self-sacrificing deeds. 1. He went to him. Contrast this with "passed by on the other side." 2. Bound up his wounds. Necessary to keep him from bleeding to death, and for moving him. 3. Pouring in oil and wine. The usual remedies; the latter, a deterrent, the former, an emollient. 4. Set him on his own beast. Walking slowly by his side, encountering the dangers of an attack by others of the banditti. 5. Brought him to an inn. The word for "inn" differs from the empty caravanserai of Luke ii. 7. It denotes an inn like the inns of our day, where a host provides for his guests. 6. Took care of him. Every word is full of the pity in his heart. He does not leave him till he is thoroughly provided for. 7. Took out two pence, etc. He makes the case his own, not appealing to the charity of the landlord, but assuming the whole indebtedness of his full recovery. The two pence were equal to about twenty cents, and represented the wages of a working-man for two days, and were sufficient for the man's support for several days. 8. I will repay thee. The act is complete.

Verses 36, 37.—Which now, etc. The question answers itself. Was neighbor. Has become neighbor. He that showed mercy. The lawyer but gives voice to universal conscience.

For the Teacher of the Primary Class.

Jesus often told stories to his disciples, and to others, Jesus' stories are called parables. Would you like to hear one of Jesus' parables to-day?

This man was called a Samaritan, because he lived in a place called Samaria. Read the story from the Bible, paraphrasing and explaining as you read. Dwell on the details given in vs. 34, 35. Have

the children repeat and count the kind acts. How we know why this Samaritan is called good.

Impress upon the class that the priest and Levite left the poor man simply because he was a stranger. What is the right way to treat a stranger, especially if he is in trouble? Just as if he were our friend or neighbor.

It will be very easy to be kind, if we love our neighbors as much as that! Give practical illustrations of the working of this law in child-life.

—Abridged from the Baptist Teacher.

Youths' Department.

Scripture Enigma.

No. 119.

The question, "Who is like God?" In a Hebrew title tell; When was war in heaven, and Satan fell Beneath his rod.

Of his power all angels boast; His name hell's legions dread; For he is the Christ, the mighty head Of the heavenly host.

The proof will be easily given If you trace the following lines, And lay together the numbered signs From one to seven.

1. One, two, three, and six, will mark What the Philistines made of gold, And sent away in the days of old, With Israel's ark.

2. Two, five and one, four and six, God's being in words declare; And none but He to his name dare These words affix.

3. Three, five, seven one occurred When Jesus the storm allayed; "Peace, peace!" and the winds and waves obeyed His powerful word.

4. Four, five, two, and seven, will make The seventh great scourge of God, When Moses o'er Egypt stretched his rod, For Israel's sake.

5. Five and two, in the promised land, Is the place—through one man's sin—Where Israel could not the victory win, Nor in battle stand.

6. Six, seven, two, one—this tells Of Israel's camping-ground, Where seventy palm-trees clustered round Twelve ancient wells.

7. Seven, five, one, six three and four—'Twas he gave Noah his name; But he died the year the Deluge came, Or the year before.

Now let us reverse his rod, And worship before his face, Ascribing to Him all power and grace, For "he is like God."

CURIOUS QUESTIONS.

188. Make two diamonds of words of the following:

1. The first space in the staff.
2. The larger period of time.
3. What makes water solid.
4. The remains of a burnt stick.
5. The front of Tom.

189. 1. The cress of a ball.
2. A sheep's voice.
3. A large flat boat.
4. Superlative of large.
5. One who acts for you.
6. Half of an estate.
7. The last quarter of that.

190. Supply vowels where omitted.

T hnk of amms yt t cm,
 Tht m nt s,
 T hnk wd s yt t blm,
 Frm dst tht shll b.

Answer to Scripture Enigma.

No. 118.

1. Hymenæus,
2. Epaphras,
3. Clement,
4. Alexander,
5. Rufus,
6. Epaphroditus,
7. Tryphæus,
8. Hermogenes,
9. Fortunatus,
10. Onesimus,
11. Rome,
12. Urbane,
13. Syntyche.

HE CARETH FOR US.

ANSWERS TO CURIOUS QUESTIONS.

182. Half Word Square:
 E M P E R O R
 M U S L I N
 P S A L M
 E L L A
 R I M
 O N
 R

183. Chenamiah. 1 Chron. xv. 22.

184. Sarah. Genesis xlv. 17. Jesui descendant of Asah. Num. xxvi. 44.

185. Mesopotamia—Pether.

186. Jebusites—Jebusi.

187. Joshua xix. 27.

Select Serial.

A Thorny Path.

BY HESBA STRETTON.

CHAPTER XIII.

DOT AND DON IN THE WORLD.

It was hard work for Abbott to leave home the next morning before Hagar was awake from the miserable restless slumber into which she had fallen after recovering from her swoon. It was as hard work as when his mother lay dying. He must be away three days, but there was no help for it. "Men must work, and women must weep," and with a heavy heart, and spirits more down than his comrades had ever known them to be, he set out for his three day's absence.

One idea was firmly rooted in Don's mind—that the whole force of the police, with all the parish officers even to the parish doctor, were in a band, set upon catching little Dot, and confining her in the dismal prison of a workhouse. He had heard terrible stories of that unknown place, stories which made his flesh creep and his soul rebel against the thought of ever entering it himself, or suffering any one else to meet so fearful a lot. Old Lister's strong hatred of it had increased his own dread. Could he consent to little Dot being shut up within those dreary walls, and having her merry little life crushed out of her? Don was ready to die first.

The first and chief thing to be done was to throw their pursuers off the scent; and Don took as many precautions as if all the millions of London folks were avowed enemies, seeking to snatch Dot from him. He made his way to the East End with cunning changes of his route; dodging from street to alley, and from ally to street; threading mazes of courts and passages where a policeman was seldom if ever seen. He made it impossible to trace his course. When Don was tired he carried her till his arms ached; or he sat down in the shelter of a door-way, nursing her carefully on his knees that no damp should strike to her from the stone steps. Every word she said, every smile on her face, was precious to him. God, he thought, had given him the charge of saving the child from a fearful doom; and he was bent upon fulfilling the charge to the utmost.

Late in the evening they found themselves in a poor alley not far from the docks; and as Dot had half of his money left, he again sought the shelter of a lodging-house, and gave the woman who kept it a penny to wash Dot's face and hands.

It was Sunday the next day; and he left the close lodging-house early, not with any idea of getting work; for he had been taught at the Convalescent Home that he must do no manner of work on a Sunday; and he was determined upon faithfully obeying God's laws as far as he knew them. But he had only sevenpence left; and if he did nothing to earn a few pence all day, he must make a choice between hunger and houselessness when night came back again. He could not buy food for the day and shelter for the night. If he had been alone nothing would have prevented him from satisfying the cravings of his hunger; but there was little Dot to consider. There could be no question as to whether she could bear the cold of a March night spent out of doors. He bought a penny loaf and begged a drop of milk for her, from a good-natured looking woman, who kept a little shop at a corner of a street, and who gave him a few stale crusts that were beginning to get mouldy. Don made a feast of them on the first empty door step they came to. He felt as if he could go without any more food that day, and if he could satisfy Dot they might still be able to pay for a shelter at night.

He had time, now that his most pressing cares were over, to think of Mrs. Clack at leisure. Dot was playing up and down the steps beside him in the court where they had breakfasted, and there was no immediate anxiety to divert his thoughts. How good Mrs. Clack had been to him! He remembered his dark sleeping-place, and the hard old mattress he had been used to lie upon, with a painful choking in his throat. And Mrs. Clack's fireside,

where he had spent many a warm, peaceful evening, often never uttering a word, but watching wonderingly her serious face as she sat reading her book or making up her accounts, or counting out her money. What a clever, knowing, wise woman she was; and always so good to him!

Could it be only two days since he bade good-bye to the folks at the Convalescent home, and journeyed back to London with high hopes and gay spirits? All the time he had been at the seaside he had been treasuring up in his memory strange things to tell her, and important questions to ask her. His teachers down there had told him very wonderful stories about God and Jesus Christ, which he had loved to listen to; but he was hardly prepared to give them full faith till he had heard what Mrs. Clack had to say. It was so strange that she should never have told him such good news as the words he had learned by heart, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Mrs. Clack knew about Jesus Christ; she had spoken his name to old Lister when he lay dying; and he was sure she would not deceive him in any way. Very grand and beautiful the words sounded; but how was he to be sure they were quite true now Mrs. Clack was dead?

Don covered his face with his hands to hide the tears stealing down his cheeks. But this was a signal to Dot that he was inclined to play at bo-peep; and she clapped her little hands, and pulled at him, and laughed merrily, till he was forced to uncover his sad face and begin to play with her. But his heart was heavy in spite of the game and little Dot's merriment. Oh, how good Mrs. Clack had been to him; and now she was dead!

"What's the matter, youngster?" asked a policeman, who was sauntering past, and stopped to look at Don's sorrowful attempts at play.

"Nothing, sir!" he cried, starting to his feet in alarm, and catching Dot up in his arms.

"Your little sister, eh?" said the policeman, idly.

"She's my little girl," he answered in haste. "Nobody belongs to her or me. I'm all she's got, and she's all I've got."

"All right, my lad," he said, slowly pacing on, while Don looked after him, his heart beating and his limbs trembling with the shock of fear. He was not as strong as a horse yet, in spite of his fortnight at the seaside. As soon as the dreaded policeman was out of sight, he crept away to another street, and sat down in a more out-of-the-way corner. The church-bells were ringing and chiming from one tower after another, and fell pleasantly on his ear.

"It's Sunday, God's own day," he said to little Dot, "and we mustn't work on Sundays. I hardly know why; but if God wishes it I won't, and perhaps he'll give me good luck to-morrow. They told me I ought to go to church on Sunday; those great, big churches that are kept locked up all the week. They're God's own houses, they said; and we ought to go there on God's days, when they are open. I don't think the folks would like me and you to go; we are not fine enough, Dot, and maybe they'd be asking us questions. So we'll stay here and keep quiet and snug; and God won't miss us among such a many."

"I want to go," said Dot, pouting for a moment.

"Ay, we'll go some day," he answered, "when I've picked up lots of money, and bought you a pretty frock. I'd like my little girl to go to God's house but I must work hard and learn hard; and Dot shall be one of God's little children, as can read and write and sing. There was a little girl once as Jesus Christ called back again after she was dead. Oh, I wish he'd been by to call Mrs. Clack back again!"

"She's tomin' back aden," asserted Dot positively; and as Don took no notice of her, being plunged once more into the depths of grief, she danced up and down before him, singing, "She's tomin' back aden, old Don; she's tomin' back aden."

By dint of fasting all day, and persuading Dot to eat stale bread which he bought cheaply, and soaked in the water at a drinking-fountain, Don had four