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INTERNATIONAL LESSON.

First Quarter-Lesson VII.—Feb. 17.

THE GOOD SAMARITAN.—Luke 10: 25-37.

GOLDEN TEXT.—*Thou shalt love thy neighbour as thyself.*—Lev. 19: 18.

THE GREAT QUESTION, HOW TO INHERIT ETERNAL LIFE.—V. 25. *And behold, a certain lawyer*: a lawyer was one who was a student and teacher of the Jewish law. With the Jews, state and church were united, and there was no such distinction between religious and legal rules and studies as with us. *Stood up*: Jesus was in some house, perhaps discoursing on eternal life. *And tempted him.* Tried him as to his teachings, whether they accorded with the teachings of the scribes. *Saying, Master,* or teacher. Jesus was an acknowledged teacher. *What shall I do to inherit eternal life?* How can I become a child of God, and as a child inherit from my Heavenly Father?

Eternal Life. Eternal life is the true spiritual life of the soul. It is the divine life which is implanted in us when we are born of the Spirit. It begins in this life; but being divine, it endures forever. It is the life that belongs to heaven. It is the condition of all the highest blessings.

THE ANSWER.—Vs. 26-28. *He said unto him, What is written in the law?* An apt question. *How readst thou?* How do you understand the law to teach regarding this? Jesus leads him away from tradition directly to the law itself. *And he answering said.* He replied by quoting the great summary of man's duty towards God in Deut. 6: 5 (which, it appears, was recited in the daily prayers of the Jews), and a statement of the law of love from Leviticus 19: 18. *Thou shalt love the Lord thy God with all thy heart.* Heart denotes the affection and will. Our love to God must be fervent, warm, living. *And with all thy soul.* Soul is the individual existence, the person himself, the seat of the will, dispositions, desires, character. *With all thy strength.* Enjoins the full and entire devotion of all these powers. Love to God that is not supreme is not at all. *With all thy mind.* This commands our intellectual nature. *And thy neighbour as thyself.* After the same manner; i. e., freely, sincerely, unfeignedly, tenderly and constantly, *Thou hast answered right; this do, and thou shalt live.* Shalt have already eternal life, the life of heaven. Every person who goes to heaven must of necessity have at least the beginnings of this love, which will grow into its perfect fulness.

This answer of Christ touched the lawyer's conscience, and showed him that he had not yet attained to eternal life.

ANOTHER GREAT QUESTION: WHO IS MY NEIGHBOR?—V. 29. *But he, willingly* (wishing) *to justify himself,* to make himself appear right. *Said unto Jesus, And who is my neighbor?* For the degree in which he had kept the law of love would depend on the answer to this question. But to the Jewish mind 'neighbor' was simply 'Jew' spelt large.

THE ANSWER, BY THE PARABLE OF THE GOOD SAMARITAN.—Vs. 30-35. *Jesus answering said,* by a parable or illustration. *A certain man went* (was going) *down from Jerusalem to Jericho.* The road, or path, from Jerusalem went down, literally, to Jericho, the descent in less than twenty miles being about thirty-five hundred feet. It was also a very dangerous road, lying much of the way in a deep ravine through soft rocks in which caves and chambers abounded, affording shelter to miscreants, who from them sallied forth to prey upon travellers. *And fell among thieves.* Highway robbers. *Stripped him of his raiment.* He was despoiled of everything he had. *And wounded him,* inflicting blows upon him. *And by chance there came down a certain priest.* Jericho was one of the residences of the priests. About twelve thousand priests and Levites who used to attend the temple, in course, resided at Jericho. If any man on earth might reasonably be expected to lend a helping hand to the wounded traveller, a countryman, and also the seed of Abraham, this priest was he. *He passed by on the other side,* not of the road only, but of the ravine. *And likewise a Levite.* The Levites performed the humble services of the temple, as cleaning, carrying fuel, and acting as choristers. Levites were also writers, teachers, preachers and literati. *Came and looked on.* He did a little more than the priest, but resisted the impulse. And he also *passed by on the other side.* Being in the line of religious work does not necessarily make a man religious. *But a certain Samaritan.* The Samaritans were half heathen, a mixed race of Jews and Gentiles, accepting the Pentateuch only as their Bible, and greatly despised by the priests and Levites. *Bound up his wounds pouring in oil and wine.* This was a well-known method of cure in the East. The wine was poured in to cleanse the wound, and the oil to assuage the smart. *Set him on his own beast.* His care of the wounded man must have consumed considerable time. Real love does not ask how little, but how much it may do. *To an inn, and took care of him.* Gave him his personal attention. *And on the morrow....he took out two pence.* From his girdle. Shilling is a more exact translation than penny. It is worth about 17 cents. But two such pence would be equivalent to $3 in our day. *Whatsoever thou spendest more.*, etc. He did all he could. *Which now of these three ....was* (proved) *neighbour unto him.* The Lord's question has been admirably put as, which now of these three understood best what thou desirest to know? But one answer could be given. *Go, and do thou likewise.* That is, your question is answered by yourself. "He to whom you ought thus to show mercy in order to become his neighbor is your neighbor."

MODERN APPLICATIONS. First The whole parable is an amplification of the Golden Rule. If we belong to the kingdom of heaven on earth, and cherish a true hope of a home in the city of God, then we must possess and cherish the spirit of loving our neighbour as ourselves. Both as individuals and as a nation we are to treat the poor, the despised the outcast, the degraded as our neighbors, and give them all possible aid, and not pass them by on the other side.

Second. Passing by on the other side is seen in the avoidance of information as to "how the other half lives," a refusal to "put yourself in his place," in neglecting to right the wrongs that come within our ability, neglecting to invite others to the gospel privileges we enjoy.

Third. The good Samaritan not only gave money, but his own personal service. By giving, we reach many whom otherwise it would be impossible for us to help. But there is a power for good and a reflex benefit to ourselves in personal sympathy and ministrations, which no money can bring.

Fourth. Jesus Christ the Good Samaritan. (1) The human race is the man fallen among thieves, robbed of his hope, his character, his righteousness, his joy, his heaven; sick unto death through sin, from the sole of the foot to the crown of the head, no soundness in it, but wounds and bruises and putrefying sores. (2) The robbers were Satan and his emissaries, all who mislead and tempt. (3) Those who pass by on the other side are all those religions and societies which are unable to save men; which give good advice, but give no power to practice it; which point to heaven, but cannot show the way. (4) Jesus himself is the ideal good Samaritan. He had compassion, he came to man, he bound up his wounds at infinite cost, he bore his burdens of sin and sorrow, he cares for him to the end, restoring him to perfect spiritual health.

Fifth. To Temperance. The multitudes of people under the influence of strong drink, in various degrees, are the victims. Liquor-sellers, saloon-keepers, and all who put the bottle to their neighbor's lip are the robbers. Those who pass by on the other side are, all who take no interest in temperance.

Sixth. To Missions. Christian missions are among the most notable examples of the spirit of the good Samaritan. This parable answers every objection that can be brought against them. So long as a single land remains unenlightened by the Christian religion, every church should have the spirit of the missionary who would leave even heaven to preach the gospel.

W. C. T. Union.

OUR MOTTO.—*If God be for us who can be against us.*

President's Monthly Letter.

19 Tower Road, Halifax,
January 3rd, 1895.

Beloved Comrades:

On the threshhold of a New Year of service for the Master, I would send you a few words of loving greeting:

May this year be indeed a bright and blessed one to each and all of us. In the words of the beautiful old collect—so familiar to many of us—may it be "begun, continued and ended" with Jesus. May we step into its unknown pathway with our hand in His pierced hand our eyes on Him, and our feet swift to follow where He leads. Then indeed shall our work be blessed, because we ourselves have received a blessing.

And now what shall be our aim for 1895, as White Ribboners? Would that each member of the Maritime W. C. T. U. would pledge herself to bring in at least one new member to the Local Union! Let each sister concentrate her efforts by constant, patient, believing prayer, and quiet, tactful, loving, personal work, and seek to reclaim one drunkard. Will not every Local Union become a missionary centre, and seek to organize at least one new Union in some neighboring locality where there is none? Where the Union has no Band of Hope, will they not organize one, that the children may not be forgotten? Try, dear sisters, to do this, and see how greatly you will be enriched by your own efforts!

* * * * *

Our Resolutions are the declarations of our principles. Our *Plan of Work* is the method by which we propose to put these principles into action. Each Union should devote one meeting to the study of these. Let the Recording Secretary read them, clause by clause, and let each clause be fully discussed and commented upon.

The Cor. Secretary's report and the President's address will give you a good general idea of the year's work and its needs. The Treasurer's report will show you our financial standing, and also record your liberality; whilst the reports of Superintendents will be helpful to workers in every department. While we study our Maritime record, we must not lose sight of the fact that we are members of the Dominion W. C. T. U. family, and need to know what is being attempted by our Mother Union. Our beloved leader Mrs. Williams wants me to stir you up on the subject of Dominion Reports—which may be obtained from Mrs. A. O. Rutherford, 16 Sussex Avenue, Toronto, Ont.; price, 10 cts. each—and says she would much like to present to you the claims of Dominion work. I trust and hope it may be possible for her to do so in the near future.

Next month I shall have a word to say about a White Ribbon Reading-circle; meanwhile, I remain,

Faithfully yours,
EDITH J. ARCHIBALD.

Prejudiced Sophistries.

Women should not vote because she is lacking not only in physical but in brain power as well.

What a lacking creature is this helpmeet that the Almighty created for man. There are no scales in the universe to settle this matter, except the law of compensation that runs through creation, that ordains the swift is not the strong. This law adjusts the scales so that they balance to a nicety.

Women should not vote because it will unsex her.

There are now and always will be manish women. It is equally true there are effeminate men, but does this fact influence the revision of the voter's list?

Women should not vote because it would make trouble in the home? Who would make the trouble? Not the wives surely. Now is the time for them to make trouble when they have to submit to their husbands voting on the contrary ticket if they happen to be on opposite sides in politics. On this hypothesis we are forced to conclude then that the Canadian husband is so arbitrary and narrow minded that he could not allow his wife to record a vote contrary to his own without making trouble in the home. A man goes into partnership with another of a different political stripe, as an employer he employs men who are opposed to him in politics and if the partner and men are given to understand that he must vote as he votes or there will be trouble such an action is decried as intimidation and really partakes of the nature of bribery. That man has to grant to his hireling what he is not willing to grant to his wife, freedom of thought. From the great stress put upon this objection one would be led to think that wives thought now only as their husbands allowed them, when the truth is that they differ about many things from the cooking of a beefsteak to the governing of the state. In some homes there is discord and in some homes there is peace.

Continued next issue.

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Express from Moncton (daily).....10.30
Express from Halifax.....15.50
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E. F. LOCOB,
Pastor Baptist church