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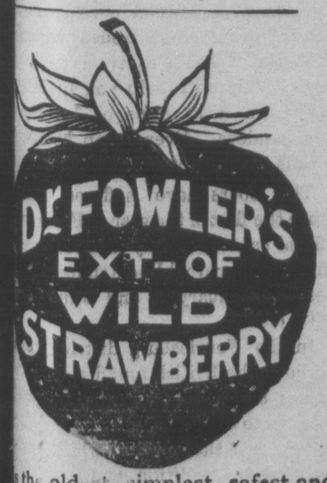

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The Sabbath School.

INTERNATIONAL LESSON.

Third Quarter Lesson 11, Sept. 9, 1900

THE GOOD SAMARITAN.—Luke 10: 25 36.

Commit Verses 33 35.

GOLDEN TEXT.—*Love thy neighbour as thyself.*—Lev. 19: 18.

HISTORICAL SETTING.

Time.—November, A D 29.
Place.—Somewhere in Perea, beyond Jordan.

A DISCUSSION ON ETERNAL LIFE

A certain lawyer. A student and interpreter of the law of Moses. *Stood up.* Probably in some house where Jesus was teaching. *And tempted him.* Tested or tried him with some controverted questions of the day. *Saying, Master* (*i. e.*, Teacher), *what shall I do to inherit eternal life?* How can I become a child of God, and so have eternal life? The lawyer, without doubt, had his own opinions on the matter. He also knew something of the reports of Jesus' teaching. And there seemed to be an opportunity for showing that Jesus was wrong.

Eernal Life is the divine life which is implanted in us when we are born of the Spirit and become children of God. This life we should seek with all our heart. For it includes every other good,—God, heaven, holiness, usefulness, happiness. *He said unto him.* Taking him as asking with a sincere desire to learn the truth. *What is written in the law?* It was the lawyer's business to know the answer given in the Scriptures. Jesus referred him to the Scriptures, which both believed. *How readest thou?* To what effect have you read the Scriptures? Draw out the answer from the fountain of truth. *And he answering said*, quoting Deut. 6: 5, and Lev. 19: 18. It was probably a well-known summary. *Thou shalt love the Lord thy God.* This is the first duty of all God's creatures. He is worthy of love. *With all thy heart.* Heart denotes in general terms the affection and will. *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.* The whole power of the man must go into this love. *With all thy mind.* True love has its intellectual and reasonable side. *And thy neighbour as thyself.* This love is the principle in the heart from which flows the Golden Rule in practise. *Thou hast answered right.* For he had taken the Scriptures for his authority. Hence, his answer agreed with the teachings of Jesus. The condition of salvation is the same in the Old Testament and the New. There must be a heavenly life begun here. *This do, and thou shalt live.* Have eternal life. For the spirit of love is the spirit of eternal life. *But he, willing to justify himself.* Make himself appear right. His conscience troubled him, even in his self-righteousness. The life and character of Jesus in contrast with his own convicted sin. *Said unto Jesus, And who is my neighbour?* For the degree in which he had kept the law of love would depend on the answer to this question. *A certain man went* (was going) *down from Jerusalem to Jericho.* The road, or path—for there was no such road as is familiar to us—from Jerusalem went down literaly to Jericho, the descent in less than twenty miles being about 3,500 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 sallied forth to prey upon travelers. It is still necessary to have an escort in passing over that road. *Fell among thieves.* Robbers, brigands. On this very road Sir Frederic Henniker was stripped and murdered by Arab robbers in 1820. *And by chance there came down a certain priest.* Jericho was one of residences of the priests who came up to the temple of Jerusalem in turn to offer the daily sacrifices, burn incense, and perform the temple ceremonials. There were frequent journeys of priests and Levites between Jericho and Jerusalem. Twelve thousand priests and Levites resided at Jericho. *He passed by on the other side.* He might have feared that the robbers might attack him. To have stopped would have required courage. *And likewise a Levite.* The Levites performed the service of the temple, as cleaning, carrying fuel, and acting as choristers. Levites were also writers, teachers, preachers. *Came and looked on him.* He did a little more than the priest, but resisted the humane impulse. *But a certain Samaritan.* The Samaritans were half heathen, a mixed race of Jews and Gentiles, accepting the Pentateuch only as their Bible, erroneous in some points of doctrine, and greatly despised by the priests and Levites. *Had compassion on him.* A compassion so strong that it overcame selfishness and all sense of fear. *Bound up his wounds, pouring in oil and wine.* The wine was poured in to cleanse the wound, and the oil to assuage the smart. They were esteemed remedies. *Set him on his own beast.* This was the greatest magnanimity, and much more than common kindness required. Real love does not ask how little, but how much it may do. *To an inn and took care of him.* Gave him personal attention, which is more costly and more blessed than our money. *And on the morrow.... he took out two pence* (denarii) from his girdle. Two such pence would be equivalent to three dollars in our day. *Whatsoever thou spendest more*, etc. He did all he could, consistently with his other duties. *Which now of these three ....was* (proved) *neighbour unto him?* There was only one answer. *He that shewed mercy on him.* The Samaritan certainly acted in a neighbourly manner, although technically the lawyer might not have acknowledged that he was a neighbour. *Go, and do thou likewise.* Then you will know that you have eternal life.

Applications to the State.—Both as individuals and as a nation, we are to treat the poor, the despised, the outcast, the degraded as our neighbours and give them all possible aid. Every town and city, every part of our nation has some portion of this problem on its hands. Its only solution is that which Christ gives in this parable. The individual that refuses to do this is excluded from heaven. The nation that does it not is doomed to destruction. True, pure Christianity will save us. This is the way to eternal life, to continued existence.

Application to the Church. The whole Christian church needs to act upon this principle. Its business is to be neighbour to the lost, wherever they are. Everywhere in the world, the needy, the degraded, the savage, the godless are to be reached by Christian love. Thus only can churches have eternal life.

Application to Temperance. (1) The multitudes of people under the influence of strong drink, in various degrees, are the victims. (2) Rum sellers and all "who put the bottle to their neighbour's lip" are the robbers. (3) Those who pass by on the other side are: All who take no interest in temperance. All who do not look after those who are beginning a downward course. All who vote wrong on the temperance question. All societies which encourage the use of strong drink. All churches which do not use all their influence in favor of temperance. All towns which permit saloons to tempt their citizens. (4) The temperance societies of every kind, the churches, the law and other leagues are all good Samaritans. Every one of us should do all we can personally, by giving money, by joining societies, at real cost to ourselves, that we may destroy the band of thieves and save their victims.

Knitting as a Nerve Cure.

There is to be a revival of knitting, that dear old employment of a half-century ago, when women had thus to do things calmly and never were troubled with nerves.

The revival is due to the physicians, who have discovered the soothing qualities of the glittering needles, and the soft wool or the delicate silk, and are setting their nerve-strained patients a-knitting.

But how did the doctors know? Did they take counsel of a Boston woman who declares that knitting is more delicious than a dose of valerian, and much more delightful as a remedy?

It is true, there is no more delightful employment to watch or to engage in. It is a work which seems play, and which is rest. One can think and dream as the fingers move almost without volition on the part of the worker, and the work grows beneath the hands, or one can, if she likes, read while she knits, although that makes too much labor.

What one wants is to let both body and mind become idle, and there is nothing induces such a condition so quickly as the monotonous motion of knitting—not anything which has a pattern and requires counting of stitches and great care in doing, but the simple, straightforward knitting in the common stitch.

So this is to be the girls' newest pastime this summer during the outing days at seashore or mountain.

She will take her new remedy with her wherever she goes. When off for a yachting cruise she will while away the hours on deck with her knitting. When she is on land she will sit demurely on the piazza after breakfast, until the walking or driving or riding hour comes, calmly clicking the dainties of needles to the accompaniment of the talk of these around her or the reading of the newest book by one of the party.

While she has been settling her own nerves she has been making something worth while for herself or some one else who is to be favored with the result of the weeks of work. She may knit golf stockings for her brother—or for some other girl's brother—or she may fashion a pair of dainty, silken hose for herself. She may make a pretty foot covering for the lounge in the library, or a shawl for her mother. She may knit petticoats for poor little children, or soft little shirts for her friend's baby.

There is enough to do to keep the fingers busy, and none of it is as trying to eyes, temper, or back as the embroidery or crocheting or other fancy work, which is so fascinating and so attractive in results, but so hard on the nerves.

It is the very ability to work without thought that makes knitting so restful

Surely the doctors knew what they were about when they adopted this nerve cure.—The Living Church.

King Mtesa and the Bible.

In a speech delivered in England, Henry M. Stanley, the celebrated explorer, told this remarkable story of a missionary Bible. He said:

Janet Livingstone, the sister of David Livingstone, made me a present of a richly bound Bible. Not liking to risk it on a voyage around the Victoria Nyanza, I asked Frank Peacock, my companion, to lend me his somewhat torn and stained copy, and I sailed on my way to Uganda, little thinking what a revolution in Central Africa that book would make. We stayed in Uganda some time, and one day, during a morning levee, the subject of religion was broached, and I happened to strike an emotional chord in the king's heart by making a casual reference to angels. King and chiefs were moved as one man to hear more about angels. My verbal descriptions of them were not sufficient But, said I, I have a book with me which will tell you far better, not only what angels are, but what God and his blessed son are like, to whom the angels are but ministering servants.

Fetch it, they eagerly cried. Fetch it now; we will wait.

The book was brought and I read the tenth chapter of Ezekiel and seventh chapter of Revelation from the ninth verse to the end; and as I read the eleventh and twelfth verse, you could have heard a pin drop, and when they heard the concluding verses, 'They shall hunger no more, neither shall the sun light on them, nor any heat,' I had a presentment that Uganda would eventually be won to Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words, nor the startling effect they had on him and on his chiefs.

As I was turning away from his country, his messenger came and cried: The book! Mtesa wants the book! It was given to him. To-day the Christians number many thousands in Uganda. They have proved their faith at the stake, under the knobstick and under torture till death.—The Presbyterian.

Give Them a Push Up!

It was a long, slippery, steep hill, covered with snow and ice, and the old darkey and the mule and the heavily ladened cart were toiling up. They were on the car track in the hope of making the climbing easier, but could only creep along; and then—here came the electric car whizzing up behind, with its clanging bell and impatient passengers. When the car had come to a standstill behind him, the old man got out, as nimbly as his well-wrapped feet—two bundles of rags—would let him, and with his thin old coat blowing about in the sharp wind, vainly tried to urge the mule on. At last he called out: Boss, dat mule can' do no mo' den he is doin'. He's pullin', sah, with all his might.

There was some grumbling among the passengers. All at once an idea struck the conductor: Let's hitch on and push 'em up the hill.

So he told the old darkie to take his seat again, and slowly the electric car was moved up against the pole that projected from the cart's back. Then, with the electricity turned on, darkey and mule and cart were soon speeding up the hill. The mule pricked up his ears and expressed astonishment from the head to the tip of his tail, while the smile on the old darkey's face will long be remembered.

Be patient with the weary, the weak and the old. Whenever you have a chance, hitch on the electric car of your youth and strength and give them a push up the hill of life!—Mrs. E. Y. Mullins, in Baptist Union.

CURES BILIOUSNESS.

"I have tried Laxa-Liver Pills, and find them an excellent medicine for indigestion and Biliousness.

The Superintendent and Pastor.

We not infrequently hear of instances where there is more or less friction between the pastor and the superintendent. The Sunday-school is not a separate institution, but simply one of the activities of the Church. The pastor is just as truly the pastor of the Sunday-school as any other department of Church work. His position in the school should be usually that which he can fill to the best profit. Sometimes this is teaching a class, but not usually so Sometimes it is as superintendent of the school; but we do not believe this is the pastor's place of greatest power. He should be more free during the Sunday-school session than he can be either with a class or as superintendent. The best place is one that will permit him to study the school; especially in relation to the character of the teaching that is being done. Many pastors like to be supply teachers, taking one class one Sunday and another class another Sunday, as regular teachers happen to be absent. This gives him a splendid opportunity to come in contact with the scholars, and see the character of the work that has been done by their teachers. There should be the closest sympathy between pastor and superintendent. The pastor should not dictate in regard to the executive management of the school. If the superintendent has the right spirit, it will be his pleasure to carry out the pastor's wishes as far as they are consistent with the proper management of the school.—

Are You a Tattler?

What is a tattler? A leech sapping the life blood of human happiness. A black, greedy vulture festering upon the carrion of society. A busy body who listens gleefully to anything harsh that you say to your neighbor, either pettishly or in a joke, and then carries it magnified and patched up to suit himself, and pours it scorching hot into the ears of perhaps our best friend, and after succeeding in getting her to say something equally harsh, returns to you laden with his precious burden and strife and adds fuel to the smoldering fire. Thus, little by little, this ghoul of human society filches the happiness of human friendship and develops between the kindest of neighbors and the best of friends a feeling of hatred which should be known only to the bosom of demons. Are you a tattler? Do you sow among your neighbors the seed of discord and hate? If so in the name of humanity let us beg you to desist. We are all liable to err, all apt to say in a joke things which in an hour afterwards, in a moment of cool reflection we may heartily wish unsaid. But deeper is the sin and thicker is the crime of him who, taking our weakness for capital, effects the destruction of the happiness of his neighbor as his interest.—Exchange.

Doing Things.

I think through the nib of my pen, wrote the genial Dr. P. S. Henson.

I will send my prayers in my wagon, answered a farmer who was asked to pray for a poor widow.

It is time my sympathies should ooze out through my finger tips, thought a young girl who had been feeling sorry for an overworked mother.

I must spell my pity with my purse, decided a man whose heart had been touched at the need of the heathen.

My sociability needs to be mounted on shoe-leather, concluded a well-meaning, but hometied, church member, as she thought of her duties toward some new-comers.

I will try to coax my heart into the palm of my hand, the usher whispered to himself, as he was about to reach out for his perfunctory handshake with a stranger.

O love, come sit on my lips while I speak to that careless one, invoked one whose good intensions had a fashion of hiding in the heart.

HORSES AND CATTLE have colic and cramps. Pain-Killer will cure them every time. Half a bottle in hot water repeated a few times. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.

PREVENT DISORDER.—At the first symptoms of internal disorder, Parmelee's Vegetable Pills should be resorted to immediately. Two or three of these salutary pellets, taken before going to bed, followed by doses of one or two pills for two or three nights in successions, will serve as a preventive of attacks of dyspepsia and all the discomforts which follow in the train of that fell disorder. The means are simple when the way is shown.

Worms are dangerous, often brings on convulsions and death. If your child is suffering from them, administer Dr. Low's Pleasant Worm Syrup which is safe and sure effectual. Price 25c.

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Yours truly,
(REV.) F. M. YOUNG,
Pastor Baptist Church, Bridgetown, N. S.

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JAMES R HOWIE
PRACTICAL TAILOR,

I BEG to inform my numerous patrons that I have just opened out a very large and well-selected stock of NEW SPRING CLOTHS, consisting of English Scotch and Canadian Tweed Suitings, Fine Corkscrew and Diagonal Suitings, Light and Dark Spring Overcoatings, and all the latest designs and patterns in Pantalonings Trouserings from which I am prepared to make up in FIRST CLASS STYLE, according to the latest New York Spring and Summer Fashions, and guarantee to give satisfaction.

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