

"LITTLE CHILDREN, LOVE ONE ANOTHER."

A little girl with a happy look,
Sat slowly reading a ponderous book,
All bound with silver and edged with gold,
And its weight was more than the child could hold;
Yet dearly she loved to ponder it o'er,
And every day she prized it more,
For it said—and she looked at her smiling mother—
It said, "LITTLE CHILDREN, LOVE ONE ANOTHER."

She thought it was beautiful in the book,
And the lesson home to her heart she took;
She walked on her way with a trusting grace,
And a dove-like look in her meek young face,
Which said just as plain as words could say,
"The Holy Bible I must obey,
So, mamma, I'll be kind to my darling brother,
For little children must love each other."

"I'm sorry he's naughty and will not play;
But I'll love him still, for I think the way
To make him gentle and kind to me
Will be better shown if I let him see
I strive to do what I think is right,
And thus, when I kneel in prayer to-night,
I will clasp my hands around my brother,
And say, 'Little children, love one another,'"

The little girl did as her Bible taught,
And pleasant indeed was the change it wrought,
For the boy looked up in glad surprise,
To meet the light of her loving eyes;
His heart was full, he could not speak,
But he pressed a kiss on his sister's cheek;
And God looked down on that happy mother,
Whose little children loved each other.

Sabbath School.

BIBLE LESSONS.

Lesson 2.—April 10.

Luke 10: 25-37.

THE GOOD SAMARITAN.

GOLDEN TEXT.

Thou shalt love thy neighbor as thyself.
—Lev. 19: 18.

A lesson of neighborliness.

HOME READINGS.—Monday, Luke 10: 25-37;
Tuesday, Matt. 22: 34-40. Wednesday, Luke 6:
27-38. Thursday, Gal. 6: 1-10. Friday, Matt.
25: 34-40. Saturday, James 2: 1-17. Sunday,
Rom. 12: 9-21.

NOTES BY A. C. KENDRICK, D.D., LL.D.

Vs. 25.—A LAWYER. One of the class of scribes who taught the law. TEMPTING—Making trial of, putting to the proof; not perhaps, in absolute hostility, but designing to test his theological orthodoxy, and perhaps, hoping to catch him in some deviation from the teachings of the synagogue. WHAT SHALL I DO? Literally, BY DOING WHAT? He knew what was written in the law, but his consciousness of failure, on his own part, and that of others, to fulfil its requirement, may have inspired an interest to know what directions this new teacher would give. At all events, it was the great question with the Jews. The Greeks sought for wisdom; but the Jews, enlightened by divine revelation, sought moral healing and salvation. INHERIT. A word taken from the Old Testament idea of inheriting the land of Canaan, which became a type of the heavenly blessedness (Matt. 5: 4).

Vs. 26.—JESUS referred him for answer to that law of which he was an expounder, and let him answer the question for himself; thus bringing it to his conscience that, if he failed of eternal life, it would not be from lack of knowledge, but of right disposition. HOW READEST THOU? A customary formula for calling forth a scriptural quotation.

Vs. 27.—The lawyer's answer showed that his question had not been put from ignorance. He knew what he had got to do to obtain eternal life. Its condition was supreme and perfect love to God, and impartial love to one's neighbor. He quotes the first part from Deuteronomy 5: 6, which passage the Jews wore on their phylacteries, and were required to repeat morning and evening, which fact, united with its pre-eminent intrinsic importance, would readily suggest it to the scribe. If the lawyer added of his own accord, and with no prompting from Jesus, the clause "and thy neighbor as thyself," he was a scribe well instructed unto the kingdom of heaven. He certainly thus summed up the entire decalogue. HEART, SOUL, STRENGTH, and mind or understanding, are used to intensify the thought by accumulation, rather than for their intrinsic difference. "Heart," however, denotes the seat and source of the moral life in the broader sense; the "soul" represents it on the side of the emotions; the "strength," perhaps, on the side of the will; the "mind" in its reflective and analytical processes.

Vs. 28.—JESUS approved the lawyer's answer. THIS DO, AND THOU SHALT LIVE; that is, shalt have eternal life; so "live" is often used in the New Testament (Rom. 1: 17). Jesus is here meeting simply the question of the lawyer. Perfect love to God, and perfect love to our neighbor; that is, to our fellow-men, will always ensure eternal life. It is when we fail in this—as all men do fail—that we need the righteousness of faith. If the lawyer fully carried out the requisition, he would be saved. Experience would teach him (had doubtless, already taught him) that he did not carry it out.

Vs. 29.—WISHING TO JUSTIFY HIMSELF in propounding a question apparently so simple, and to which he himself, unaided, had given an answer. It is easy to say "love thy neighbor," but the question re-

quires, "Who is my neighbor?" In the Jewish mind, only the Jews were neighbors; that is, only they had a right to the kind offices which belong to those who are near to us in local, and especially in moral relations. Perhaps the lawyer wished to entrap Jesus by bringing from him a definition of neighbor [which, from its greater broadness, would shock Jewish prejudice. If so, Jesus skillfully evaded the odium by putting a case which compelled the lawyer to take the initiative in broadening the idea of the word. Thus he always knew how to make malice recoil upon itself.

Vs. 30-37.—EXPLANATION of the term "neighbor" by the parable of the Good Samaritan. He is our neighbor who shows us kindness; and, as obligations are reciprocal, we are to regard as neighbors those who stand in need of our kindness.

Vs. 30.—A CERTAIN MAN. Of course a Jew. WAS GONE DOWN. Jericho lies much lower than Jerusalem; the way is solitary, and has always been haunted by banditti. Hence the appositeness in the selection of the locality. Robbers (banditti). Not "thieves," as in our English version. As plundering highwaymen they "stripped him of his garments, inflicted violent blows upon him and went off, leaving him half dead."

Vs. 31-32.—BY CHANCE. Jesus speaks ironically. It was a chance, but really a very providential chance, that brought those personages together. "A priest and a Levite. Persons of a class that might have been expected to be most susceptible to the claims both of duty and of compassion. Both of these arrived at the place, saw their wounded fellow-countrymen, and PASSED BY OVER AGAINST HIM on the opposite side, in full view, yet studiously keeping aloof. The word vividly expresses their hard-hearted indifference.

Vs. 33-35.—A SAMARITAN. Not only not a Jew, but belonging to a people whom the Jews despised and abhorred; with whom they had no friendly relations. With these heartless members of the priestly class this Samaritan is placed in the strongest contrast. His "neighborly" conduct is portrayed in minute and elaborate touches. He was journeying, so that the care of the suffering stranger was an inconvenient detention. As he saw him he had compassion on him; he came up to him, bound up his wounds, pouring on them emollient and soothing oil; mounted him on his own beast, took him to an inn, and took care of him, spent the night in this care, and the next morning, on departing, left with the host, not "two pence," but two denarii (nearly thirty-five cents, where money was quadruple its present value), for his further care, and a promise of full remuneration for any additional expense. Nothing could be more marked than this Samaritan's compassionate kindness toward a national enemy.

Vs. 36.—WHICH OF THESE THREE? The Lord puts the question back upon the moral sense of the lawyer for an answer. Of course he could not hesitate, however it might offend his Jewish prejudices. The case seems a narrow one, but in reality, its principles is the widest possible. He has taken an extreme example, and shows in this that the brotherhood of the race overrides all national, and, of course, individual enmities, and is, therefore, universal. Its doctrine is, Man is my brother, man is my neighbor. Jewish exclusivism, the narrow teachings of the synagogue, the quibbling doubts and questions of the rabbis, are discountenanced and shamed by this beautiful and resolute practical assertion of the universal brotherhood of humanity. In this parable is unfolded the seed that sprung up and blossomed forth in the world, embracing publication of the gospel. "Neighbor to him who tell," etc. In verbal strictness, our Lord's question should have been, "Which of these three judged rightly of his relations and duties toward the man?" etc. Which judged rightly his neighborly obligations? But there is no essential difference; neighborly relations and duties are reciprocal; and our Lord put the question in the most convenient and most forcible form.

Vs. 37.—HE THAT SHOWED MERCY. The lawyer may have felt reluctant to utter the hateful name Samaritan. Still that does not appear, for his answer is the truly proper one. The true neighbor to the sufferer was the man (no matter what his nationality or his profession) who took pity on him, who showed him kindness. The answer shows his thorough appreciation of the parable. Jesus said, GO, AND DO THOU IN LIKE MANNER. He assumes the authority which belonged to him, and enjoins on the lawyer the duties which his own conscience and lips had acknowledged. The lawyer's summing up of the condition of obtaining eternal life is now completed—supreme and perfect love to God, and impartial and beneficent love to all our fellow-creatures.

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