

have an opportunity of testing his own love for his neighbor, as there must needs be many a score of inmates of that institution leaving it without a cent to bless themselves with, and who would doubtless gladly see the ring in any other form than that of a circlet of gold around their spiritual adviser's finger; they would probably moreover conclude that the gentleman himself (as well as his godfathers and godmothers) was endeavoring to "renounce the pomps and vanities of this wicked world," and might contemplate following so judicious an example. The reverend gentleman's sermon was supposed to relate to the parable of the good Samaritan (Luke x, 25); it was decidedly crude, and as might be expected, taught nothing; one remarkable exhortation, which was reiterated in connexion with it, was that we were to worship God with our bodies; the gist of the parable would probably rarely be given from any pulpit, the drift of the lawyer's enquiry, "who is my neighbor?" may be gathered from the laws of the Jews, as found in the Talmud—the commentary on the scriptures, which was written during the Babylonish captivity; three of these laws are subjoined, and it will be obvious from a perusal of them, that the Lord delivered the parable of the good Samaritan in direct relation to them. "An Israelite who kills a sojourning proselyte, is not put to death

on his account by the tribunal, for it is said, 'But if a man come presumptuously upon his neighbor,' EX. XXI, 14. A sojourning proselyte was not regarded as a neighbor, hence an Israelite was not put to death for killing him, and thus the *pentateuchal law* was frustrated by Jewish interpretations of it. "An Israelite who unintentionally kills a slave, or a sojourning proselyte, is imprisoned (in one of the cities of refuge)." "And so a sojourning proselyte who unintentionally kills a sojourning proselyte, or a slave, is imprisoned." A sojourning proselyte who unintentionally kills an Israelite although he did it unintentionally, is to be put to death." (Hilchoth Rotzeach, c.v, 3) Numb. xxxv, 15. "If a Gentile, and idolater, be seen perishing, or drowning in a river, he is not to be helped out. If he be seen near to death, he is not to be delivered. But to destroy him by active means, or to push him into a pit, or such like thing, is forbidden, as he is not at war with us." Hilchoth Accum, c. x, 1. See Lev. xix, 16, the latter part of which should be translated thus, "Thou shalt not remain inactive when thy neighbor's life is in danger." It is needless to comment further on the effusion of the Rev. Mr. Baldwin, than to observe that the word "lastly" was the most interesting part thereof.

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