

the close of the lecture a collection of \$80 was taken up in aid of Foreign Missions. A few gentlemen present subscribed as a special collection \$300 towards the furnishing of the College, which it was understood the friends in Oxford have promised to build in Formosa. In all nearly \$400 was thus raised.

PRESBYTERY OF OTTAWA.—This Presbytery met on the 8th inst., at Fitzroy Harbour. The Rev. Wm. Armstrong was ordained Moderator for the next six months. The first order of business was the visitation of the congregation of Fitzroy Harbour and Torbolton. At the close of the Presbyterian visitation, a committee was appointed to draw up a finding and report to a future meeting of Presbytery. Dr. Moore reported on the deeds of the Chelsea church property, and requested a continuance of the committee. The Clerk read a letter acknowledging the receipt of one from this Presbytery, anent Mr. Bannerman, probationer, from Mr. J. S. Mackintosh, secretary of the Colonial Committee of the Free Church of Scotland. The report of the Committee to visit Osgoode was given in by Dr. Moore, setting forth that steps were being taken by the congregation to wipe out their debt. Mr. Clarke, who reported that he had seen the deeds of the east Templeton church property, was instructed to see that the deeds be duly registered. On the report of the Committee to visit Aylwin being given in, it was agreed to appoint Mr. McNaughton for another year to the field as ordained missionary. Mr. Jameson's acceptance of the call to Aylmer was read, and arrangements made for his induction on the 21st inst. Mr. E. H. Bronson was added to the committee on the Hull church debt, and also appointed convener of the committee instead of Mr. Wm. Hamilton. Messrs. Fairlie, Munro, Penman and Findlay, gave in reports regarding missionary meetings, which were received. The Clerk read a statement from the Treasurer of moneys still due to the Presbytery Fund. The Presbytery received Mr. Penman's statement respecting the number of families in his congregation, and the Clerk was ordered to instruct the Treasurer accordingly. Mr. Archibald Lees, student, requested the Presbytery to petition the General Assembly to allow him to enter upon the study of theology in October, 1881, and gave his reasons for preferring such a request. The Presbytery agreed to forward his petition to the General Assembly, recommending it to the Assembly's favourable consideration. The circular on the reception of Mr. Peter Fleming as a minister of this Church, from the Presbytery of Peterboro', was read. The Presbytery adjourned to meet at Aylmer for the induction of the Rev. George Jameson on the 21st inst., at three p.m. According to adjournment, the Presbytery met. There was a fair attendance of the congregation of Aylmer. Dr. Moore preached an excellent and appropriate sermon from the words, "Give us this day our daily bread." Mr. Armstrong, Moderator, presided, put the usual questions, and inducted Mr. Jameson into the charge of the congregation. Mr. Farries addressed the pastor on his duties as an ambassador of Christ and as the pastor of this people, shewing on the one hand that the ambassador speaks for Christ, receives his qualifications from Christ, and is not responsible for results when the message is faithfully delivered; but yet is to be very careful about his own life, lest dishonour be done to the cause of Christ through forgetfulness of the spirit of the Master; and on the other hand that the pastor must preach the Gospel, visit the sick, and be diligent in ordinary pastoral visitation of the congregation. Mr. Clark addressed the people, and reminded them that whilst the pastor had important duties they had duties too, very important. They had promised suitable encouragement. In order to this they must be regular in their attendance, bring their households with them, take a deep interest in the worship of God, listen to the reading of the Word with great care, follow and make the pastor's prayer their own, he being their mouthpiece in the sanctuary; be present at the prayer-meeting; encourage him by obedience to his wishes, "obey them that have the rule over you;" be at home when he is to visit you pastorally. They had promised suitable maintenance in the Lord; there is a close connection between temporal and spiritual prosperity. Two things he did not like: to hear the pastor grumbling about what the people were doing. If not satisfied, and they could not better his position, he should resign. Another thing he did not like was to hear the people saying how he should spend his salary. The

minister's salary was his own, and he had a right to do with it as he pleased. They should pray for their pastor, seek to improve under his ministry, and be earnest in seeking present blessing, for time is uncertain, and we are frequently reminded how suddenly we may be called out of time into eternity. Mr. Jameson received a cordial welcome at a social held in the evening at the residence of one of the members of his congregation. The Presbytery adjourned to meet in St. Andrew's Church, Ottawa, on Tuesday, the 8th of March, at ten o'clock a.m., when all congregations within the bounds are expected to report on the amount forwarded to the Home Mission Fund.

THE lady managers of the Hospital for Sick Children beg to acknowledge with thanks the following donations received in January: G. G., \$50; Miss H. C. B., \$2; Mrs. L., \$4; Mr. T. M. T., \$25; Mrs. T., \$5; Mrs. H., \$10; Mr. J. P., \$10; From Winnipeg, \$3; Mrs. H. D., 50 cents; "Consolidated Cot," \$16.50; Mrs. McC., \$2; Anon. by Miss J., \$5; Mrs. O'B., \$40; Mrs. G., \$5; Mrs. S., \$5; Discount, \$5; Mrs. H. D., \$10; Dr. C., \$5; Miss C. J., \$10; Mrs. A., \$1; Mrs. McM., \$1; Mr. P., \$5; Mr. A., \$20; Fines at school, \$2; As payment, \$2; As payment, \$5; As payment, \$4; Hospital Box, \$19.75; Mrs. J. G., \$4; Mr. B., \$5; Miss P., \$5; Payment, \$10; Mrs. B., \$1; Mrs. L., mother, \$2; Miss B., \$1; Mrs. H., \$6; Payment, \$10; Box at F. and M., \$280; Rev. J. P., \$5; By the Mayor, \$25; Box in Barrie, \$5; Anon. to help the balance, \$10; Mrs. G. B., \$5; "Morley Cot," \$10; A Friend, through the "Telegram," \$1. There are now in the Hospital thirty little patients, and some are very, very sick, and require more quiet than can be given in the larger ward; it is proposed to convert the boardroom into a ward for the purpose, and in order to make it light enough two large bay windows must be added. Friends wishing to aid in this way will please mark their donations "for the alterations." L. MCMASTER, Sec.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XI.

March 13,
1881.

THE SINNER'S FRIEND.

Luke vii
36-50.

GOLDEN TEXT.—"He said unto her, thy sins are forgiven."—Luke vii. 48.

HOME READINGS.

M. Matt. xi. 16-30. Woes and Invitations.
Tu. Luke vii. 36-50. The Sinner's Friend.
W. Mark xiv. 1-9. Anointing at Bethany.
Th. Rom. iii. 21-31. All are sinners.
F. Rom. vii. 9-25. The Law of Sin.
S. 1 John iv. 9-21. Mutual Love.
Sab. Eph. ii. 1-18. Christ our Peace.

HELPS TO STUDY.

Between the events of our last lesson and those of the present one, nothing intervenes but Christ's denunciation of the cities of Galilee for their unbelief, and His kind invitation to those "who labour and are heavy laden," recorded in Matt. xi. 20-30.

Among many possible divisions of the lesson text, the following is the most obvious and natural: (1) *A Pharisee and a Sinner*, (2) *What the Sinner did*, (3) *What the Pharisee said*, (4) *What Jesus said to the Pharisee*, (5) *What Jesus said to the Sinner*.

I. A PHARISEE AND A SINNER.—vers. 36-37. Perhaps, if the question were directly put to him, Simon the Pharisee would have acknowledged himself to be a sinner in a certain modified sense; but the fact that he, and others of his class, had no other name than that of "sinner" for a person whose character was outwardly lewd and immoral betrays a self-righteous habit of thought. It was in this that the Pharisees were wrong, and not in their strict outward observance of the law. There is reason to suspect that, in the present day, the Pharisee is often condemned more for the good there is about him than for the evil. Especially is this evinced when the name is hurled reproachfully at those who set themselves against open immorality, such as the public desecration of the Sabbath. As used in the text of our lesson, the name has nothing opprobrious about it, as it indicates only a very (perhaps the most) respectable Jewish sect. No doubt this Simon of whom we read would have called himself a Pharisee without a blush. The prevailing character of the individuals composing that sect has, however, turned the name into a bye-word and a reproach. But it must not be forgotten that the feeling of self-righteousness is natural to fallen humanity, and is cherished by millions whose conduct is so openly immoral that nobody would ever think of complimenting them with the name of Pharisees.

One of the Pharisees desired Him that He should eat with him. This man had heard of Jesus as a great prophet, and wished to honour Him as such; or perhaps he wished to have an opportunity of deciding as to the justice of His claims by close and shrewd observation.

A woman in the city, which was a sinner, etc. Luke, writing in the language of the Jews, calls this woman "a sinner" in order to be understood, although Luke was well aware that all are sinners. Lev. x. N. Peloubet, in his exposition of this lesson, classifies sinners as "respectable" and "disreputable." Simon the Pharisee representing the former class and this fallen woman the latter. The incident recorded here is not the same as that mentioned in Matt. xxvi. 6-13. That happened in Bethany, not in Galilee, and a year and a-half later than this. The woman's name is not given; she was neither Mary Magdalen nor Mary the sister of Lazarus.

II. WHAT THE SINNER DID. ver. 38. Was this poor woman among the crowd that, a little while before, had listened to the gracious words of Jesus: "Come unto Me all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28)? Perhaps she was. It is at any rate apparent that the Holy Spirit had touched her heart, and that she was now a penitent sinner, seeking Jesus as her Saviour. Nothing was too precious in her estimation to be expended in His service. She brought

An alabaster box of ointment. The ointment was for the purpose of anointing the skin to give it the shining appearance which is regarded in the East as adding to personal beauty. In pursuing her degraded and miserable occupation, she had, no doubt, regarded such an article as one of her chief treasures.

Stood at His feet behind Him weeping. "It is evident," says the "National S. S. Teacher," "that this sinful woman came with a purpose. She brought with her an alabaster box full of ointment. Her anointing of the Saviour's feet was the result of no sudden impulse after she came into the room. The word had been spoken elsewhere that had touched her heart, and caused the stream of repentance to gush forth. Already she was grateful for an invitation that she felt was meant for her, and sought for opportunity to express her gratitude, and, it may be, for a full assurance of pardon. But she was timid and humble in her approach—she who had been wont unabashed to stand in the presence of men. She did not presume to come closer than to His feet. These she anointed, and as she anointed them, the tears of penitence began to flow, and, without her intending it, plashed in a pearly shower upon His feet. The unbidden tears outran the ointment, and anointed His feet with that which, to the Saviour, was far more sweet and fragrant than the unguent itself. In them all the bitterness of her soul was dissolved, and carried away. Seeing that she had wet His feet, and, having nothing else to dry them with, she wiped them with the hair of her head—that glory and crown of a woman. And wiping them, she kissed them, and, as the original shews, kissed them repeatedly. It was beautiful, this pure impulse of an impure woman! In all that she did there was a dumb, but eloquent, pleading for forgiveness. Then and there she acknowledged that her debt was too great for her to pay."

III. WHAT THE PHARISEE SAID.—ver. 30. He did not say it aloud; it would be a gross breach of hospitality for him to do so.

He spake within himself saying, etc. He thought he had now sufficient ground for denying the Saviour's claims as a prophet; for, if a prophet, He must know the character of those who approached him, and He must also be a good man; and if a good man, how could He (from the Pharisee's point of view) associate with sinners? And are not Christians called upon to "come out" and "be separate," and keep themselves "unspotted from the world?" Yes, but that is a very different thing from Phariseism. We are to give no countenance whatever to the evil practices of the world, but we are to approach all sorts of people for their good. The holier a person is—the more he hates sin—the greater will be his anxiety that the sinner should be saved; he will, therefore, be desirous of bringing all his influence to bear even upon the lowest classes of people for their reformation; and in order to do this he must hold communication with them.

IV. WHAT JESUS SAID TO THE PHARISEE.—vers. 40-47. Simon very soon had abundant proof given to him that Jesus was "a prophet"—One who could not only tell whether people were sinners or not, but who could also read the human mind and answer its unspoken thoughts.

And Jesus answering said unto him, etc. What was it that He answered? The Pharisee had said nothing aloud, but he had said something "within himself," and the answer suited it exactly. Ah, then, this man must be a prophet after all. So Simon listened attentively to the Saviour's parable, and returned a correct answer to the question which arose out of it. Then came the application—as personal as could well be.

Simon, seest thou this woman? "In that question," says the magazine already quoted, "the two debtors of the parable were brought face to face by their creditor! They were to be tried by the standard just stated by Simon. The Pharisee had looked down upon the woman—now he was to look up to her! In his own house, he had omitted the courtesies due from him to Christ as his guest—she had far exceeded them. He had not provided water for the feet—she had bathed them with her tears. He had furnished no linen cloth wherewith to wipe them—she had wiped them with the hair of her head. He had bestowed no kiss upon the cheek—she repeatedly had kissed His feet. He had not offered any oil for the head—she had anointed His feet with ointment the most precious. It was quite evident, which of the two debtors 'loved the most.'"

For she loved much. These words express, not the reason for her being forgiven, but the proof that she had been forgiven—just as when one says "the soil is rich for it yields a heavy crop," he means, that the heavy crop is the proof of the richness of the soil, not its cause.

V. WHAT JESUS SAID TO THE SINNER.—vers. 48-50. Gracious words of pardon and peace, wiping out the terrible past, and furnishing abundant hope, nay, assurance, of a bright and happy future—such were the words of the Saviour to this poor woman, and such are His words to every penitent sinner—Thy sins are forgiven thy faith hath saved thee; go in peace.