

to Christ occur at xlii. 1, 19. xliii. 10, xlix. 3, 5, 6. and at lii. 13. the passages relating to Israel occur at xli, 8, 9. xliv. 2, 21. xlv, 4 and lxxv. 8. The title of "King," taken by the Almighty in connection with His eternal and covenant title Jehovah, which we meet with in the fifteenth verse, *occurs thrice*; the other passages containing it being Chs. xli. 41, and xlv. 6. In the 16th and 17th verses, we have another instance of the arrangement of sentences in a group of eight; "Thus saith Jehovah, (1) who maketh a way in the sea. (2) and a path in the mighty waters; (3) who bringeth forth the chariot, and horse (4) the army and the power; (5) they shall lie down together, (6) they shall not rise, (7) they are extinct, (8) they are quenched as tow." It might have been instructive had the professor stopped to explain the meaning of "but thou hast made me to serve with thy sins," (v. 24) but as he did not, we may probably gather the meaning from Jno. v. 17, where the Lord observes "My Father worketh hitherto, and I work; from the time the first human falsehood was told—"neither shall ye touch it," (Gen. iii. 3.) to the present day, the Almighty has "wrought" (Eze. xx. 9) to counteract, and to vanquish the evil so mysteriously introduced. In the public worship of the Church of Rome, the only audible reference to the Bible reaches one from the pulpit; in the worship of the Presbyterian Church as represented by Professor McLaren, while one has the "open Bible," the boast of Protestantism, it is rendered as nugatory as possible, by being read as above indicated. The first time the writer is favored with a confidential conversation with Archbishop Lynch, he will suggest the desirability of His Grace extending his feelers to Knox College, with a view to inducing the Professor to approximate more closely to Rome. The archbishop would doubtless, for a consideration, supply the professor with holy water, wherewith to sprinkle the Caledonian "bairns."

Further comment on Professor McLaren's ministrations must be postponed for a week.

### TESTIMONY.

One of the most prominent members of the Free-Thought Associations of the Dominion says:—

"Scarcely a day elapses in which persons, principally from the Bond street Congregational Church, do not apply to me for infidel books; the conviction of the Free-Thought Associations is that Dr. Wild is their best friend, in the sense of increasing their number."

### THE GOOD SAMARITAN.

#### KEY TO THE PARABLE.

The subjoined laws, extracted from the Talmud, indicate the relation which the above named parable was designed to occupy towards them. "An Israelite who kills a sojourning proselyte, is not put to death on this account by the tribunal, for it is said, "But if a man come presumptuously upon his neighbour." Ex. 21 14. A sojourning proselyte was not regarded as a neighbour, hence the force of the enquiry (Luke x. 29) "and who is my neighbour?" "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 Ratzeech, c. v. 3, Num. 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, i. The teaching of Lev. xix. 16, in contrast with the above human law is, "thou shalt not stand by the blood of thy neighbour." that is, thou shalt not remain inactive when thy neighbour's life is in danger. The writer obtained the foregoing laws from a book entitled "The Old Paths," by the late Dr. Alexander McCaul; the book was kindly lent him by the late Dean of Toronto, and he gladly avails himself of the present opportunity to express his heartfelt regret on account of the decease of this estimable gentleman for whose memory, (in common with all who were personally acquainted with him) he will always cherish a cordial regard.