

in 1880, \$467; and in 1881, \$825. A vote of thanks was given to the treasurer, Mr. D. McDonald, and to the collectors. The present collectors were reappointed, with power to add to their number. The following were appointed office-bearers of the Missionary Association: president, Mrs. T. Oliver; vice-president, Mrs. T. Mair; treasurer, Mrs. A. Watson, sen.; secretary, Miss M. White.

**PRESBYTERY OF MONTREAL.**—This Presbytery held a special meeting to consider the Assembly's remit on a General Sustentation Fund. It was moved by Rev. R. H. Warden, seconded by Rev. R. Campbell, and resolved, "That the Presbytery adopt generally the scheme in detail as submitted in the remit, and recommend the General Assembly to give its sanction to the principle, and again remit the scheme in its details to the sessions and congregations of the Church, with instructions to the Committee on Sustentation to take all suitable steps to bring the scheme clearly and forcibly before the whole Church."—JAMES PATTERSON, *Pres. Clerk*.

**PRESBYTERY OF SAUGEEN.**—This Presbytery met in Knox Church, Mount Forest, on the 15th ult. Mr. McLeod was appointed to moderate in a call at Osprey as soon as the people are prepared. Mr. Campbell read a very full report of the Home Mission field, which was received and carefully considered. Mr. Brown was appointed to prepare a report on Sabbath School Work. Mr. Straith read the minutes of the Sabbath School Convention under the auspices of the Presbytery, which were received and approved of. The Rev. Dr. Black, of Kildonan, was nominated as Moderator of the next General Assembly. The following were appointed commissioners to the General Assembly: Ministers—Messrs. Baikie and Eakin by rotation, and Messrs. Fraser and Young by ballot; elders—Messrs. Neil, Scott, Murdock and Kean.—S. YOUNG, *Pres. Clerk*.

**PRESBYTERY OF STRATFORD.**—This Court held its regular quarterly meeting in Knox Church, Stratford, on the 15th and 16th ult. Minutes anent the resignations of Messrs. Mann and Mitchell and the translation of Mr. McLeod were adopted, expressive of Presbytery's esteem for these gentlemen, and it was agreed that henceforth in all ordinary cases of resignation or translation of ministers it is inadvisable to require the preparation of any special minutes. Two cases of no general importance from Granton took up a large portion of the time of the Presbytery. When these had been disposed of the Court proceeded to the election of commissioners to the General Assembly: The following elders were elected by ballot, viz.: Messrs. Duncan Stewart, Thos. Macpherson, Alex. McTavish, Duncan Forbes, and Geo. McKenzie. The following ministers were appointed by rotation, viz.: Messrs. Boyd, Hamilton and Hislop. Mr. Fotheringham's name was passed over at his own request, and Mr. Hall's on account of present sickness, with the understanding that, on recovery, he shall have his turn by rotation; and the following were elected by ballot, viz.: Messrs. Kay, Stewart and Wright. Messrs. Wright and Duncan Stewart were appointed on the Committee on Bills and Overtures at Assembly, Messrs. Bell and Forbes at Synod. Appointments were made to supply the pulpit of Mr. Hall, of Nissouri, for nine Sabbaths, beginning on the 27th ult. An able and interesting report on Temperance was submitted by Rev. Mr. Wright, and ordered to be transmitted to Assembly's Committee. Messrs. Boyd and Stewart respectively were instructed to transmit to Synod's Committee their reports on the State of Religion and on Sabbath School Work. On motion of Mr. Fotheringham, duly seconded, it was unanimously agreed that Presbytery, as on former occasions, approve the general principle of the scheme for the sustentation of the ministry, and recommend that, with a view to enlisting the intelligent interest in, and approval and support of, the scheme by the congregations, they be fully informed on the subject by all proper means, and thereafter an expression of their mind be obtained.

**PRESBYTERY OF BARRIE.**—This Presbytery met at Barrie, on Tuesday, 22nd of March. The business for the Assembly's Home Mission Committee engaged the members for some time. The grants to be sought for supplement, etc., for past half-year amounted to \$798. It was agreed to employ an ordained missionary in the Midland, Wyebidge and Penetanguishene group, at a salary of \$700, and to procure a student

missionary to assist him in summer. Changes in grouping the mission stations in Muskoka were adopted on recommendation of Mr. Findlay. The following resolution was unanimously passed: "The session of Barrie having sought leave of absence for three months for their pastor, the Rev. J. Leiper, for the purpose of visiting his native country on account of domestic affliction, the Presbytery grant the request, and in doing so desire to give expression to their cordial sympathy with their brother, and especially with Mrs. Leiper, on account of recent bereavement, and to their hope that they may be sustained by the gracious hand of their heavenly Father. They pray that their brother and his family may have a prosperous journey, and that he will return at the close of his term of absence invigorated by the voyage, to resume his able ministrations in the pulpit as well as his valuable aid and counsel in the work of the Church." Commissioners to the General Assembly were elected as follows: Messrs. Moodie, Dawson, Fairbairn and Sinclair, by rotation; and Dr. W. Fraser and Mr. Gray, by ballot. The first named requested to resign the commission in favour of Mr. Rodgers, whose name was accordingly substituted. The remits were taken up. The principle of the Sustentation Fund was approved, and the Committee of Assembly requested to introduce the scheme as soon as possible. A committee was appointed, Mr. Gray convener, to prepare a plan for meeting expenses of commissioners to General Assembly; and meanwhile congregations were directed to make collections for that purpose, and remit to treasurer of Presbytery before 1st of June. It being stated that Mr. Findlay had under consideration the expediency of taking a trip to Scotland, partly on account of his health, the Presbytery granted him three months' leave of absence, should he decide on going, and to request the sanction by the Assembly's Home Mission Committee to his absence.—ROBT. MOODIE, *Pres. Clerk*.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XV.

April 10, 1881. } THE GOOD SAMARITAN. } Luke x. 25-37.

GOLDEN TEXT.—"Thou shalt love thy neighbour as thyself."—Lev. xix. 18.

#### HOME READINGS.

M. Luke xvii. 11-19. . . . Ten Lepers Cleansed.  
Tu. John vii. 11-53. . . . At the Feast of Tabernacles.  
W. John viii. 12-32. . . . The Light of the World.  
Th. John viii. 33-59. . . . Unbelieving Jews Reproved.  
F. Luke x. 25-37. . . . The Good Samaritan.  
S. Gal. iii. 16-29. . . . Use of the Law.  
Sab. Lev. xix. 1-18. . . . Laws Concerning our Neighbour.

#### HELPS TO STUDY.

The time and place of the interview between Christ and the "lawyer" to whom He related the parable of the good Samaritan, cannot be determined. None of the other evangelists mention the incident, and all that can be gathered from the context in Luke, is that it occurred in the course of the six months' progress from Galilee to Jerusalem, preceding the Saviour's trial and crucifixion.

The lesson may be divided as follows: (1) *A Self-Righteous Inquirer*, (2) *To the Law and to the Testimony*, (3) *The Covenant of Works*, (4) *The Terms Evaded*, (5) *The Religion of Self*, (6) *The Religion of Love*.

I. A SELF-RIGHTEOUS INQUIRER.—Ver. 25. This man's question, *What shall I do to inherit eternal life?* is quite different from that of the conscience-stricken sinner, "What must I do to be saved?" This lawyer does not see that he needs to be saved. He thinks he has done pretty well. He has a thorough knowledge of the law (moral and ecclesiastical as well as civil), or thinks he has; and, with the help of this knowledge and a good deal of sophistry, he can shew that he has always obeyed the law, to the very letter. He cannot see that divine justice has anything against him. At the same time there lurks in his mind a suspicion that there is something wanting, and that he has not yet done anything that can merit such a rich reward as eternal life; this prize, he thinks, is to be won by some work of supererogation.

II. "TO THE LAW AND TO THE TESTIMONY."—Ver. 26. Christ sends His querist to the law, because he is not ready for the Gospel. No one ever received the Gospel savingly without first knowing something more of the demands of God's law than this man, apparently knew. All that can be done with a self-righteous person is to keep sending him back to the law—that same law which he thinks he knows so well and has kept so strictly—until he sees that he has not yet begun to render the kind of obedience required, and that all his fancied righteousness is no better than "filthy rags."

III. THE COVENANT OF WORKS.—Ver. 27, 28. Although this lawyer did not know the moral law in its length and breadth, and height and depth, he had the letter of it at his finger ends, and in answer to the question, *What is*

written in the law? he at once quoted from the Old Testament what our Shorter Catechism correctly calls "the sum of the ten commandments": "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength, and with all thy mind, and thy neighbour as thyself. If the ten commandments be examined one by one, it will be found that to break any of the first four is inconsistent with the first clause of this summary, and, in like manner, that none of the remaining six can be tampered with without running counter to the other clause.

This do and thou shalt live, said the Saviour to him in reply. Did He mean to re-establish the covenant of works? No, that covenant was broken in Eden, and has never been re-enacted; but the moral law, which constituted man's part of the terms of that covenant, remains untouched as to its obligation, and enters into the covenant of grace as a rule of life, though not as a means of salvation. What, then, did He mean? He meant to drive the man to confession and repentance; and it is still so. He uses the law as a lash to bring sinners to the Gospel, or rather to shew men that they are sinners, and that they require such a salvation as the Gospel provides; and when they have accepted that salvation as a free gift at His hands, He leads them back to that same old law, not now to them a slave-driver's code, but a pleasing rule of conduct, heartily assented to by their renewed nature. Were there no Gospel, no atonement to remove the burden of sin, no Holy Spirit to quicken and renew, then the advice, "This do and thou shalt live," would be the most terrible irony, for the poor man could not do it.

IV. THE TERMS EVADED.—Ver. 29. There is here an attempt to take refuge under the indefiniteness of the word neighbour as ordinarily used. In the passage quoted the meaning evidently is any one who can in any way be affected, beneficially or injuriously, by our conduct; if he is near enough for us to do him any good or any harm, then he is our neighbour.

V. THE RELIGION OF SELF.—Vers. 31, 32. In order to explain to the lawyer the meaning of the word neighbour, and in order to get him and us to understand the true spirit of the moral law interpreted in the light of the Gospel, Jesus tells a story.

A certain man went down from Jerusalem to Jericho. A recent traveller says: "This Jericho road is a wonder of smoothness for a Palestine road. For its goodness we are indebted to the piety of a Christian lady who paid to have it put in order for the benefit of pilgrims from Jerusalem to the Jordan bathing places. It ascends by an easy grade to the Holy City, and affords many a charming backward view of the Jordan plain, so that the rise of over four thousand feet is overcome with little fatigue to the rider. But it passes through a wild, rocky region, well fitted to be the scene of that parable of the man who 'went down from Jerusalem to Jericho and fell among thieves,' told by our Lord, in answer to the lawyer's question, 'Who is my neighbour?' Many a great rock and dark ravine is there, where robbers would find a fitting place in which to lurk for victims. Indeed, it has long had a bad name, and many an unfortunate traveller here has heeded the aid of a 'Good Samaritan,' when the good Samaritan was not here with beast and oil and wine to comfort the robbed and wounded man."

There came down a certain priest that way. "Of course we know," says the "Westminster Teacher," "this priest could be none other than a Jew. As soon as he came in sight of the wounded and half-dead man, he passed by on the other side. Doubtless it was in part the instinct of self-preservation; for this descending road from the heights of Jerusalem to Jericho, in the valley of the Jordan, had a bad name—a part of it so bad as to be called 'the bloody way.' The priest probably thought 'This is a dangerous place. Here is a man in trouble. Whether dying or dead I know not. But I must hurry by, or I too may be dead.' But clearly this priest was a self-righteous formalist. He could minister at the altar, but he could not minister to a soul in need. He was a worshipper of the letter. The letter of the law said: 'If thou seest an enemy's ox or ass in trouble thou must help,' (Ex. xxiii. 4, 5). Now if this man had only been an ass probably this stickler for the letter would have helped at the risk of his life. He was a tither of mint, anise and cummin; but he utterly omitted one of the weightier matters of the law—*mercy*. Matt. xxiii. 23."

Also a Levite—another Jew. Both he and the priest knew the letter of the law well. They would be regarded by the lawyer and the rest of the Saviour's audience as enlightened persons. But they paid no attention to the spirit of the law, and their selfish hearts did not prompt them to reduce it to practice. The priest acted on the first impulse. He had no neighbours, or at least none that he would recognize as such if they should happen to fall among thieves and get wounded. We will allow the Levite the benefit of supposing that he had a few neighbours, and that he went across the road for the purpose of seeing whether the wounded man might not be one of them; but it seems his circle of neighbourhood was too small; and his cold-blooded desertion of the distressed way-farer seems even more reprehensible than the hasty action of his predecessor.

VI. THE RELIGION OF LOVE.—Vers. 32-37. It is the feeling of compassion that distinguishes the Samaritan from those that went before him, and then the prompt action arising from that feeling. It is like Christ Himself; and it is like those who follow Him most closely. The Christian religion is the religion of love. From this source all its activities spring. "What shall I do to inherit eternal life?" or as the modern followers of the Jewish lawyer would put it, How much morality is necessary to secure eternal happiness? Well, no one ever secured eternal happiness until he stopped asking that question, and got rid of the mercenary, bargaining, slavish spirit that prompted it. When a person is brought to know that he is a sinner, and that he cannot of himself take one step toward securing eternal happiness; when he finds the Lord Jesus Christ as his Saviour, and accepts eternal happiness at His hands as a free gift; when he is enlightened and strengthened by the Holy Spirit, and has his heart filled with love to God and man—then he will reach heights of morality to which the task-master's whip could never drive him.