

MINISTERS AND CHURCHES.

ON Sabbath, the 18th inst., Rev. J. B. Fraser, M.D., formerly missionary in Formosa, preached in the Presbyterian Church, Barrie, and in the evening gave an interesting lecture on the religious, social, and moral character of the Chinese. There was a large attendance.

ON the evening of the 9th inst., the Presbyterian congregation of Cannington, *en masse*, called on their pastor, the Rev. J. Campbell, B.A., who has been called to Knox Church, Harriston, to express their esteem and affection towards himself and Mrs. Campbell before leaving for their new home. They spread a sumptuous feast and passed a most enjoyable evening together at the manse. Before leaving they presented Mr. Campbell with a well filled purse accompanied by an address, to which Mr. Campbell made a suitable reply, in the course of which he stated that this was the third presentation made to him by the congregation within the short space of three years.

ON Thursday, the 8th inst., the corner stone of the new Knox Church, Winnipeg, was laid in the presence of a large concourse of people, representing almost every denomination in the city. On the platform were Revs. Dr. Black, Mr. Robertson, and Prof. Hart, Presbyterian; German, Casson, Morrow and Bell, Methodist; Grisdale, Episcopal; and Ferguson, Episcopal Methodist. The ceremony was performed by Rev. Mr. Robertson, the pastor of the congregation. We gather a few interesting facts from the Historical Sketch of the congregation prepared by Professor Hart and deposited along with other documents, etc., in the stone: Religious services in connection with the Presbyterian Church were held for the first time in Winnipeg during the winter of 1858-9, by Rev. John Black, the pioneer Presbyterian missionary of the North-west. The place of worship was the old Fort Garry court house; and the audience was chiefly, if not wholly, composed of a detachment of the Canadian Rifles. In 1868 the oldest part of the present building was erected, and it was afterwards enlarged from time to time by the addition of wings in various directions, Mr. Black still continuing to hold services as often as he could. In 1870, Rev. Messrs. Black and McNabb, and Mr. D. B. Whimster, student, were appointed by the newly erected Presbytery of Manitoba to hold services at Kildonan, Little Britain and Winnipeg on Sabbath mornings and as frequently as possible. In 1872, Winnipeg was separated from Kildonan and formed into a separate congregation, under the pastoral charge of Rev. Prof. Bryce, who had arrived in the summer of 1871. Professor Hart, from the Presbyterian Church of Canada in connection with the Church of Scotland, arrived in 1872, and co-operated with Prof. Bryce both in the College at Kildonan and in the church at Winnipeg. The first celebration of the sacrament of the Lord's Supper recorded in the Presbytery minutes took place on the 2nd of March, 1873, the Hon. A. Morris, then Governor of the Province, officiating as one of the elders. The present pastor, Rev. James Robertson, formerly of Norwich, Ontario, arrived at Winnipeg in March, 1874, and was inducted in October of that year. The new building is to be constructed of stone and brick; it is to be 102 feet long and fifty three feet wide, and is expected to cost about \$21,200.

OBITUARY

Kenneth Campbell, so well known in this part of the country, was removed by death on Tuesday, 2nd day of April last. He was a native of the Isle of Skye, Invernesshire, Scotland. He was born in the year 1796, and was consequently eighty-two years of age at the time of his death. He professed faith in the Lord Jesus Christ when he was comparatively a very young man; his true piety and sincere profession were of the highest order, so much so, that all who were acquainted with him, could manifestly see by his holy walk and conversation that he was indeed a father in Israel. For several years he was employed as a lay preacher by the Free Church General Assembly, in the islands that are situated on the west coast of Invernesshire, and his labours were highly appreciated by the people under his care. A man of his acquaintance with and understanding in the Scriptures, was rarely met with, not only in his own native district, where he resided, but also throughout all the Highlands and islands of Scotland; and a place of

honour was ever readily conceded to him by the fathers and brethren in the Church. He emigrated to Canada twenty-five years ago, and located in the Township of Ashfield, County of Huron, Ontario. That part of the country was then very new and only partially settled. At that time the public means of grace were unknown among the people in the place, which indeed, was a great cause of sorrow to them. They compared themselves to the Jews of old, that hung their harps upon the willow trees in a strange and distant land, and began to lament the days gone by with sighs and tears. Kenneth Campbell saw it his duty to open the Bible among them and soon gathered around him a considerable flock to which he expounded the scriptures Sabbath after Sabbath under the auspices of the Presbytery of London. So great was his success as a missionary and catechist, that in a few years, he was the means of forming the large and prosperous congregation of Lucknow, over which the Rev. Mr. McNabb, now of Beaverton, was ordained as its first pastor. Mr. Campbell, also, was the founder of the large congregation of Ashfield, in the Presbytery of Huron. He prospered much, for the Lord was truly with him. He continued his labours in connection with the church, in holding religious meetings, and addressing the people from the Scriptures till within a short time of his death, which occurred on the above mentioned date. His last illness was neither long nor severe. He was in his chair till within a few hours before his end came. He conversed freely with his family and friends respecting the importance of being found in Christ, warning all to flee from the wrath to come. And, in the midst of their solemn conversation, he lifted up his hands and eyes to heaven, and exclaimed, "Lord Jesus receive me to Thy glory," and with a gentle sigh, he slept in Jesus. Truly the memory of such men is sweet. "And I heard a voice from heaven saying unto me, blessed are the dead that die in the Lord."

NAME OF THE GOOD SAMARITAN.

There are many to whom the pleasure of doing a generous deed is a sufficient reward. It is well that it should be so. There will be no lack of little deeds of kindness as long as it is true that it is more blessed to give than to receive. And where this is true, the little deeds of kindness may at length come to resemble the little grains of sand in their number as well as in their unobtrusiveness. All that we can do to foster the spirit which tends to this end, is work well done.

Oberlin, the well-known philanthropist of Steintahl, while yet a candidate for the ministry, was travelling on one occasion from Strasbourg. It was in the Winter time. The ground was deeply covered with snow, and the roads were almost impassable. He had reached the middle of his journey and was among the mountains, but by that time was so exhausted that he could stand up no longer. He was rapidly freezing to death. Sleep overcame him, all power to resist it left him. He commended himself to God, and yielded to what he felt to be the sleep of death.

He knew not how long he slept, but suddenly became conscious of some one rousing him and waking him up. Before him stood a wagon driver, in his blue blouse, and the wagon not far away. He gave him a little wine and food, and the spirit of life returned. He then helped him on the wagon and brought him to the next village. The rescued man was profuse in his thanks, and offered money, which his benefactor refused. "It is only a duty to help one another," said the wagoner, "and it is the next thing to an insult to offer a reward for such a service." "Then," replied Oberlin, "at least tell me your name, that I may have you in thankful remembrance before God." "I see," said the wagoner, "that you are a minister of the Gospel; please tell me the name of the good Samaritan." "That," said Oberlin, "I cannot do, for it was not put on record." "Then," replied the wagoner, "until you can tell me his name, permit me to withhold mine." Soon he had driven out of sight, and Oberlin never saw him again.

Is it not a principal charm of the story of the good Samaritan that there is no name given, no clue to any person, nothing by which to locate the generous hand that did the deed, except the generous spirit which prompted it?

If you feel prompted to an unnoticed act of kindness, do not hold back because it will be unnoticed! Ask yourself—*What was the name of the good Samaritan?*—S. W. Presbyterian.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXVI.

Sept 8; } THE GOOD SAMARITAN. { Luke x }
1878. } 30-37.

GOLDEN TEXT.—"Thou shalt love thy neighbor as thyself."—Gal. v. 14.

HOME STUDIES.

M. Acts xvii. 22-31 All nations of one blood.
T. Ps. cxxxiii. 1-3.....Brotherly unity.
W. Matt. v. 38-48....."Love your enemies."
Th. Luke x. 30-37.....The Good Samaritan.
F. Luke vi. 27-36.....The Golden Rule.
S. James i. 19-27.....Pure religion.
S. Gal. v. 13-26.....Golden text and connection.

HELPS TO STUDY.

It was while on His journey to Jerusalem, that a lawyer or scribe came to Jesus, asking Him the question, *What shall I do to inherit eternal life?* It was in answer to this question that Jesus spoke the parable of the lesson. A similar occurrence is related by Matt. xxii. 37-40, and Mark xii. 28-34. But the one related by Luke is probably not the same. The lawyer did not ask the question as a sincere inquirer after truth, but in order to make some objection to prove the skill of "this famous Galilean teacher." Jesus, seeing through the evil motive of his question, simply asked him what was the answer to that question which was given in the law which it was the very object of the man's life to teach and to explain. The lawyer gave the best summary which the best teaching of his nation had by this time rendered prevalent. Jesus simply confirmed his answer, and said, "This do, and thou shalt live." But wanting something more than this, and anxious to justify a question which from his own point of view was superfluous, the lawyer thought to cover his retreat by the fresh question, "And who is my neighbor?" Had Jesus asked the man's own opinion on this question, He well knew how narrow and false it would have been; He therefore answered it Himself, or rather gave to the lawyer the means for answering it, by this most striking

I. PARABLE.

A wild, gloomy road among the mountains. Very steep. Jerusalem high up in the hill country, Jericho down in the deep Jordan valley. Dangerous—robbers hiding among the rocks (as they do to this day) [Note 1]. A man journeying alone—suddenly attacked, robbed, wounded, left to die. See him lying helpless—how anxiously longing for some one to come by!

Footsteps afar off—who coming? A priest [Note 2]—how fortunate! God's minister sure to help—knows the law about rescuing lost animals (Deut. xxi. 1-4)—how much more a man! What does he do? Cruel, do you think? No doubt the priest would (like the lawyer, ver. 29) have "justified himself." "Dangerous place—I might be robbed too—or charged with the robbery; besides, the man beyond cure, and what could I do alone?" Would these be good reasons? Think of the great law, "Thou shalt love thy neighbor as thyself"—would priest have liked to be left lying there himself?—would he have thought these excuses good then?

Footsteps again—a kinder man this time?—ah, more hard-hearted—looked on him, and yet went away—there were, no doubt, excuses for him too. Think of the poor sufferer's despair!

A third comer—how different! See him tenderly dressing wounds, lifting the poor torn body on to his ass (content to walk himself), conveying to shelter, caring for wants; paying for supplies [Note 4]. Might he not have pleaded priest's excuses? Did he think of danger, trouble, delay? How was it?—did he recognize in the sufferer a friend or relative?—any special reason for helping him? Rather a special reason for *not* helping him—one of his nation's bitter foes—with whom usually "no dealings" (John iv. 9) [Note 3]. But he thought not of that; it was enough for him that *some one* was suffering [Note 6].

Jesus makes the lawyer himself find out the

II. APPLICATION.

But mark the question: not "Which treated the poor man as neighbor, and so kept the command?" but "*Which acted as neighbor to him?*" Why this? The lawyer had asked, "Who is my neighbor?" Jesus put it the other way, "*You are the neighbor—how would you like others to treat you? do likewise.*" But see what the lawyer says not "the Samaritan"—he *can't* name the hated people perhaps thinks Jesus might have told about a Jew's goodness. Ah, but it was just those feelings that showed the lawyer kept not the law, Jesus puts his finger on the exact spot where the disease is—as He did with young ruler's love of money.

We should all like to deserve the praise Jesus gave the Good Samaritan.

Why do we not? We love, not others as selves, but selves much better than others. Each thinks of self first. Think—is it not so in school, home, workshop, playground? Even if we do kind things, how often for the sake of self, to get return, or gain credit!

What do we need? To remember the law, and try and do our duty? Ah, sure to fail. That won't do. Must get rid of self-love. How? Some other love must come into heart and push it out. (Illust.—Room full of foul air—how to get rid of it—let in fresh air. Or, "empty" bottle is really full of air: pour water in, and air pushed out.) When a boy or girl is really unselfish, why? Because full of love for parent, companion, etc.—no room for self. But to be like the Samaritan, must have love for everybody (Luke vi. 32-36); then only (Rom. xiii. 10) can really keep the law. See 1 Cor. x. 24, 33; xii. 5; Gal. v. 14; Phil. ii. 4; 1 John iii. 14; Jas. ii. 8.

How get this love? Think of God's love to us—John iii.