

the most numerous Church both in the city and in the Province, and this fact makes it necessary that our vacant pulpit or pulpits should be speedily and well supplied. As we looked at such a large congregation as was assembled yesterday, and contrasted it with the forty or fifty communicants to whom we dispensed the sacrament eight years ago, we felt in the words of the Psalmist, "The Lord hath done great things for us, whereof we are glad."

Other denominations, with commendable spirit, are engaged with us in our great mission work. There need be no unholy rivalry. There is a wide field for all. At the same time it will be to the lasting discredit of our own Church if she refuses to follow her own sons with the means of grace. As an instance of the means taken by the Church of England to provide for both the temporal and spiritual wants of her children who proposed settling in the far West, a Church of England "Settlers' Society" has been formed, whose objects are briefly as follows:

"To invite each settler in the North-West, being or desiring to become a member of the Church of England, to place himself, immediately on his arrival in this Province, in communication with the officers of the Society, who will give him:

"I. Advice and information on any subject connected with his settlement in the country.

"II. References to reliable persons in any quarter of the North-West which he may desire to visit.

"III. Letters of introduction to the clergymen of the Church stationed in any part of the North-West.

"IV. Facilities in obtaining the services and ordinances of the Church; as by furnishing him and his family with seats in the ch. and by supplying them with introductions to the clergyman in charge.

"V. Countenance, and in every way treat him as a brother Churchman, and exhibit to him and his family all possible kindness.

"The officers, with the ladies of their families, will at all times be happy to carry out these objects on their parts. It is hoped that every settler, whatever may be his position in life, will encourage the operations of the Society by frank and free acceptance of the friendly offices hereby tendered. Settlers are invited to communicate with the officers personally if possible, or if this be inconvenient, by letter."

Circulars containing the above, and also a long list of representative men in Winnipeg and every point in the North-West, are given to every person on the trains arriving in Winnipeg from the eastern provinces, so that no member of the Church of England need be at any loss for direction and friendly counsel.

Last night I lectured in Knox Church, and to-morrow leave for the Presbytery meeting in Portage la Prairie, where I hope to spend the Sabbath and visit some of the neighbouring stations. The weather is intensely hot and dry, but the copious rains of past weeks have so saturated the earth that large and abundant crops are assured.

Winnipeg, July 19th, 1881.

PRESBYTERIANS AND THE SABBATH AND THE UPLIFTED HAND.

MR. EDITOR,—There is a song which begins with these words, "There's nae cov'nant noo, lassie." Well, we can almost say, "There's nae Sabbath noo among Presbyterians." "Sunday" has well nigh taken its place. Very many of our ministers, yes, even Doctors of Divinity, seldom speak of the Sabbath. They almost invariably speak of "last Sunday," "next Sunday," "so many Sundays from home," "the Sunday school," and so forth. Now, why should a heathen name be applied to the Lord's day instead of the other one referred to? The latter is a Scriptural name, and a most beautiful one; it means "rest." The more we keep the Lord's day as we are commanded to do, the more it will be to us a foretaste, as well as an emblem, of "the saints' everlasting rest."

The Presbyterian mode of swearing is by the uplifted hand. It is a Scriptural one. Whenever God represents Himself as swearing He speaks of lifting up His right hand. But very few Presbyterians have the courage to stand by their colours in this matter when they take an oath. They smack a book according to the common mode. They are terrified to swear in any other way, "for it would look so odd." No intelligent person would think anything the less of them for acting according to their professed convictions, even though he might himself prefer a different mode of swearing. I have sworn by the uplifted hand in the presence of Roman Catholics. I am very sure that they did not respect me the less for doing so. I would not despise a person for taking an oath on the Koran, or over a portion of the waters of

the Ganges, if he professed to believe that the one way or the other was the proper one.

One of the decorations at the Presbyterian Council in Philadelphia last year was an upright arm with the open hand on Scotland's column. This was meant to represent the Scotch Presbyterian mode of taking an oath.

Metis, Que.

OBITUARY.

William King, the subject of the following notice, was born at Greenock, July 7th, 1800. He came to Canada in 1820, and lived in Quebec until his removal to Bristol in 1841. He was one of the founders of the Quebec Friendly Society, and was a member of the Quebec Literary and Historical Society. He was connected with St. Andrew's Church, Quebec, and was a prominent member of that congregation at the time that Dr. Cook assumed the pastorate. It was the day of small things when he came to Bristol, and landed on the pine-clad shore of the Upper Ottawa. He took a most active part in the organization of the Bristol congregation in 1845, and has ever since been intimately associated with its history; and the great congregation which, on the day of his death, assembled in the Bristol church, owes very much to the labours and munificence of the departed. He was ordained an elder in 1846, and was truly the father of the congregation. In the absence of a pastor he always kept the church doors open, and the testimony of the people is, that it was almost as good to hear Mr. King read a sermon as to hear the minister preach. The minister and student always found a pleasant home under his roof, for it was the abode, not only of piety, but of unusual literary pursuits. He built and carried on the Bristol flour and saw mills, which were a great boon to the people of the district. He was for years the civil magistrate, and had the happy faculty of bearing with the frailties of the people, so that a righteous decision and the peaceful relationship of parties in dispute was almost always the result.

He slept away peacefully on the evening of Sabbath, the 24th July, and realized his oft-repeated longing, "to have it all over," and "to be with Jesus, which is far better." His favourite hymns, repeated the night before his death, were, "Jesus, Lover of my soul," and "Rock of Ages, cleft for me." He has entered into rest, and his works do follow him. His memory will be cherished, not only by the people of Bristol, but by all who knew him.

M. H. SCOTT.

THE LATE REV. R. HALL, MISSOURI.

MR. EDITOR,—In the list last sent you of the amount I had received, I find the following were not fully reported: Rev. J. Hogg, \$1; Mrs. Bartlett, \$1. Instead of "per Rev. J. Pringle, \$31," I should have said, "per Rev. James Pringle from the congregations of Brampton and Derry-West, \$31. Since the above was received, the following have come to hand: John Stevens, \$2; per Rev. John Kay, from Milverton, \$27.40; and North Mornington, \$16.60; Alex. Robb \$2; Robert Hunter, \$1; John Scott, \$2; John W. Robson, \$1; Mrs. Hilson, \$1; Miss Hilson, \$1; Miss McArthur, \$1; A Friend, \$1; John Shand, \$5; per G. McIntyre, \$20.

R. HAMILTON, Treasurer.
Motherwell, 26th July, 1881.

AGED AND INFIRM MINISTERS' FUND.—WESTERN SECTION.

ANNUAL COLLECTION.

The annual collection for this Fund is, by appointment of the General Assembly, to be made on the third Sabbath of August, by congregations that do not contribute to it from the funds of their missionary associations. While there has been a very considerable increase of income during the last three years, the increase has not been such as to enable the Committee to continue the payment of the maximum annuity of \$250. For the three years preceding the Assembly of 1878, the Committee, owing to the increase of the number of beneficiaries, had to draw upon their capital at the rate of \$1,300 yearly. The Assembly of 1878 enjoined that there should be no further reduction of capital, and that only the income derived from congregational contributions, ministerial rates, and interest of capital should be paid out by the Committee in annuities and other necessary expenditures; and at the same time urged congregations to support the Fund more liberally. To a very great extent, there has been, on the part of congregations, a most dutiful response to

the Assembly's appeals for increased contributions; but unhappily there are not a few congregations, and some of these very wealthy city congregations, that have hitherto done little or nothing to assist the Committee in their struggle to prevent the reduction of the annuities. During the past year, twenty-seven retired ministers received annuities varying from \$100 to \$220, and amounting in all to \$5,760. One beneficiary died during the year, and three will be added to the list by the action of the late Assembly. The Committee, therefore, has this year to meet the claims of twenty-nine beneficiaries, who, with few exceptions, are much in need of all that the Fund can do for them. \$6,000 will hardly suffice to pay the annuities at the same rate as last year; and not less than \$6,500 will be necessary to enable the Committee to resume their payment of \$250. The full amount required will, without doubt, be placed at the disposal of the Committee, if congregations that have hitherto been neglectful in relation to the Fund, will, this year, send in only such moderate contributions as shall not be so small as to warrant either personal or Presbyterian animadversion. The congregational contributions of last year amounted to \$4,300. If congregations hitherto non-contributing (including the very wealthy city congregations above referred to) will contribute this year as other congregations have been doing annually for many years, and will, it is presumed, continue to do, the congregational contributions for the year may probably come near to \$6,000, and warrant the payment of annuities at the former rates. As the collection for the Widows' and Orphans' Fund is appointed for the same day, congregational treasurers are requested, when remitting to the general agent their collections for the two schemes, to specify what proportion is to be given to each scheme.

JAMES MIDDLEMISS, Convener.

THE LATE REV. MR. McKERRACHER.

MR. EDITOR,—It was only yesterday I heard of the death of Mr. McKerracher, of Wallaceburg. I write briefly to express my sense of the great loss our Church has sustained by the removal of such a devoted servant of God. My knowledge of Mr. McKerracher was, perhaps, as great as possessed by any of his brethren in the ministry. He was a noble missionary indeed, and did great work for the Master at Prince Arthur's Landing and elsewhere. I deeply sympathize with the bereaved ones, and trust that something may at once be done to help them in this trying hour. They are left, I understand, totally unprovided for, and ought to have the sympathy and substantial aid of friends in the Church for which Mr. McKerracher so earnestly laboured. In the hurry of work I cannot help sending you these lines.

Winnipeg, July 27th, 1881. WM. COCHRANE.

FORMOSA MISSION.

The work of raising the \$4,000 in Oxford County for the Theological Institute in Formosa goes on vigorously, and there is every prospect of the entire sum being actually in hand before the meeting which is to be held to take leave of Dr. McKay. Certain sums were promised in different localities, to be paid within a certain period. Though many of these are not actually due till the first of October, yet we believe there will be no objection on the part of those who promised them to hand all in immediately so that the Doctor may travel to Formosa with this "grace" fully made up and with his heart gladdened by this most practical assurance "that as there was on the part of the brethren in his native country "a readiness to will," there has "also been a performance out of that which they had." The full sums promised in different localities have already been published as well as what had actually been handed in. We hope Mr. McKay, the treasurer, will have many letters from natives of Oxford similar to the following which appeared in the last number of the Woodstock "Sentinel-Review":

SHOULDER TO SHOULDER.—The boys of Oxford are still loyal and true as in the days of *Callain Alhor*. Witness the following letter:

"—, July 25th, 1881.

"Rev. W. A. McKay, B.A. DEAR SIR,—I had forgotten the significance of being one of Oxford's sons, until reminded by your communication in the last PRESBYTERIAN. I do not wish for an insignificant sonship in so noble a cause as that for which you are pleading. Please find enclosed the sum of \$10 to be added to the Oxford-Formosa Training School Fund. That is of course only an indication of the direction my filial sentiments would adopt if things were otherwise. Go on with the good work, and may the Lord bless all engaged in it.

"With kind regards, I am, etc.,

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