

were only ninety-seven persons in the county of Oxford. Many of these are represented at present by descendants who are, if not in affluent circumstances, at least comfortable and well-to-do. In 1832 a rapid stride was made when the settlers undertook the erection of St. Paul's Church, in connection with the English Church, which was largely paid for with funds from England. The church still stands and is at present being replaced by a fine structure which will be an ornament to the town. The first clergyman was the Rev. Mr. Bettridge who preached his first sermon to a congregation of eleven persons, from the text "But one thing is needful," Luke x. 42, and it is said that at least one of the congregation still resides in Woodstock.

In 1851 the first municipal council was held, and five years later Woodstock was incorporated as a town. The population is about 6,000, and the surrounding neighbourhood is remarkable for its fertility and beauty. The farmers are comfortable and prosperous, and as a general rule are very decided in their religious and political opinions. Woodstock is well supplied with educational machinery. Besides the usual schools which are to be found in similar towns, it is the seat of the Baptist college, a fine building occupying a good situation, and fully equipped with professors. While referring to this I may say that it is talked of among the Baptist brethren here that the theological department is likely to be moved to Toronto. Not the least of the educational institutions is the Press. The first paper published in the county was the "Woodstock Herald" which appeared in 1844. There are now two good weeklies, the "Sentinel-Review" and "Times," the former owned and edited by Messrs. Laidlaw and Patullo, and in politics representing the majority in Oxford county which is honoured by having the Hon. Attorney-General Mowat, an attached member of the Presbyterian Church, for their representative.

#### PRESBYTERIANISM

which seems specially adapted to Canadian soil, and which is spreading so fast in this western world, was first established here in 1837 by the Rev. D. Mackenzie of Embro. After many trials and difficulties incident to such beginnings the Scotch people desired a Gaelic service, and in 1849 resolved to build a separate church now known as Chalmers' Church, and called the Rev. D. McDiarmid, who was inducted in May, 1852, when the present church was commenced. It was opened for public worship in May, 1853, by the late Rev. Dr. Burns of Toronto. In 1871 Mr. McDiarmid vacated his charge, and was succeeded by the Rev. John McTavish, now of Inverness, Scotland. After being nearly a year vacant, the congregation extended a unanimous call to the Rev. Mr. McKay of Baltimore and Coldsprings, who was widely known as a preacher and worker, and the call being accepted, Mr. McKay was inducted under the most favourable auspices on the 8th of May, 1878, and is in every respect coming up to the expectations of his friends.

In 1870 Erskine Church (U.P.) united with Knox Church, and shortly after the translation of the Rev. J. B. Mullan to Fergus the members of St. Andrew's Church distributed themselves between Knox and Chalmers' churches, so that what ten years ago were four congregations are now consolidated into two vigorous congregations.

#### KNOX CHURCH,

of which the Rev. W. T. McMullen is pastor, is a handsome church nicely situated and has in connection a valuable manse property, which is nearly free of debt. In 1860, on the removal of the Rev. W. S. Ball, now of Guelph, the congregation called the Rev. Mr. McMullen, who has laboured successfully for the past nineteen years, the congregation at present having a membership of about 320. Mr. McMullen is a native of County Down, Ireland, but came to this country while young. He is an eloquent preacher and one of the prominent ministers of the Presbyterian Church in Canada, and being still in the prime of life it is to be hoped has a long career of usefulness before him.

Woodstock, June, 1879.

#### THE OFFERINGS OF CAIN AND ABEL.

According to common opinion, these were altogether different from each other. Cain's was only one of the fruit of the ground, Abel's only one of the first-

lings of his flock, and of the fat thereof. This seems to me to be a mistake. I believe that though the opinion regarding Cain's offering just stated, be correct, Abel, besides offering "slain beasts," offered of the increase of the earth as well as his brother did. In Genesis iv. where an account of the two is given, we thus read (v. 4), "And Abel, he also (Heb. *gani*) brought of the firstlings of his flock, and of the fat thereof." Mark the word "also," in the passage just quoted. It means that Abel went along with his brother in offering of the fruit of the ground, but while the latter stopped there, the former went on and did what is immediately afterwards stated. It is true that Abel is termed "a keeper of sheep," in distinction from Cain who is termed a "tiller of the ground." It does not, however, necessarily follow that he lived only on that which grew of itself. We may be sure that he would not have offered such fruit. But was it right in Abel to bring to the Lord an offering of the same kind as Cain's? Quite so. By so doing he expressed his thankfulness to God as the God of nature. It would have been the duty of man, even if he had remained in innocence, to have done the same. The part of Abel's offering just spoken of was in perfect harmony with the other part by which he expressed his sense of his worthiness of endless wrath as a sinner and his entire trust in the merits of the Great Sacrifice for sin to be offered up in the fulness of time. Cain's offering was, therefore, rejected, not because it was altogether improper, but because it was incomplete. It expressed thankfulness to God for the good things of this life, and, therefore, so far, was a most becoming one. But he, equally with his brother, was in himself, a lost sinner, needing a righteousness better than his own in which to appear before God with acceptance. His offering, however, wanted the additional meaning which—as we have already seen—his brother's had, and which was so becoming in an offering presented by one in his state. Hence it was rejected. The want referred to was an essential want. In Hebrews xi. 4, it is said that Abel offered a "more excellent" sacrifice than Cain did. The original word (*pleiona*) rendered in our version "more excellent," means "more," that is "more abundant." Abel's offering was more excellent than his brother's, because it was more abundant in meaning. While the vegetable part of it expressed all that Cain's did, the animal expressed much more. This additional meaning made the latter an offering in the highest degree suitable for a being fallen, yet not in a hopeless state. Wanting it, the former was, by itself, wholly unsuitable. The meaning in Abel's offering which made it so much more excellent than Cain's could be expressed only by a bloody one. It was his faith which led him to bring such a one to the Lord.

*Metis, Que.*

T. F.

#### FRENCH EVANGELIZATION.

[The following circular has been addressed by the Board of French Evangelization to the Sabbath schools of the Church. We hope every school will respond to it by a liberal collection.]

To Sabbath School Superintendents and Teachers.

DEAR BRETHREN,—The General Assembly has appointed Sabbath, the 20th July, as the day on which the annual collection on behalf of French Evangelization shall be made in all the congregations of the Church. We are desirous of enlisting the sympathies of the young in this important scheme, and respectfully solicit a contribution from your school on behalf of our work. We append herewith a copy of the Annual Report of the Board. Will you kindly bring the substance of it before the schools and classes over which you preside, and endeavour to obtain a special collection on the day named, or an appropriation from the missionary contributions of the school towards the funds of the Board. Owing to the remarkable growth of the work during the year, and the largely increased number of missionaries, teachers and colporteurs employed, we require largely increased contributions to carry on the work. Last year, as will be seen from the Report, we received contributions from Sabbath schools, amounting in all to \$1,760. We are anxious so to enlist the co-operation of our Sabbath schools, as to secure contributions from every one of them. We have Sabbath schools in all our French mission fields and mission day schools in many of them. To meet the expenditure in connection with this department from the Sabbath schools of the Church, we solicit your hearty co-operation.

We will, if desired, furnish subscription sheets, and

will be glad if some of the teachers or older pupils will make use of them in endeavouring to procure contributions towards the work of the Board.

We very earnestly invite your co-operation, and solicit a response to this appeal within the next few weeks, the treasury being at present empty.

Subscription lists, collecting cards for children, and small French Evangelization missionary boxes, as also extra copies of the Annual Report, will be cheerfully furnished on application to the Treasurer, Rev. R. H. Warden, 260 St. James street, Montreal, to whose address all contributions should be forwarded.

D. H. MACVICAR, *Chairman*  
ROBT. H. WARDEN, *Sec.-Treas.* } *of the Board.*

#### ROMAN CATHOLIC ORDINATION.

MR. EDITOR,—I observe in the last number of your excellent journal a short letter animadverting upon the late extraordinary action of our Assembly at Ottawa in admitting without ordination a priest of the Church of Rome into the Presbyterian Church in Canada. Shade of John Knox, what are we coming to! No wonder that our people are withdrawing their support from the institutions of our Church if such laxity, such criminal laxity I was going to say, prevails in the highest Church Court.

It was well said by the writer referred to "If the Church of Rome is a Church of Christ, why spend so much money in trying to convert French Canadian Catholics?" This, I doubt not, will be a question for our people to consider. In the meantime let this act of the Assembly be reversed, and let a full course of the study of divinity be prescribed before admission to the Church of the Reformation. Nothing less should satisfy the Church or the membership.

I would respectfully refer the participators in this great ecclesiastical blunder to the 17th chapter of Revelations. We have too much of human opinion, and too many hair-splitting professors in our Church Courts. A MEMBER OF THE PRES. CH. IN CANADA.

PRESBYTERY OF STRATFORD.—This Court met on the first inst., in St. Andrew's Church, Stratford. It was agreed to appoint the Moderator every six months. According to former practice, by the order of the roll, Messrs. Cameron and Wilson were successively appointed Moderator for six months and successively declined. It was then agreed that, having arrived at the bottom of the roll, Presbytery should no longer regard itself bound to follow the order of the roll. Mr. James Boyd was then appointed Moderator. Mr. Mitchell reported his fulfilment of Presbytery's appointment in declaring the vacancy of Shakespeare and Hampstead, and Mr. Watt's name was removed from the roll. Certain members asked leave of absence from the afternoon sederunt, which was granted. At the same time Presbytery agreed to record its decided disapproval of members making engagements to interfere with the meetings of Presbytery. Committees were appointed on Sabbath Schools, Home Missions, Students, Evangelistic Services, and the proposed Hymn Book. Mr. Kay, of Mornington, was, by permission of General Assembly, received as a minister of the Church, and his induction appointed at North Mornington at eleven o'clock, a.m., on Thursday, the 17th inst.—the Moderator to preside, Mr. Wilson to preach, Mr. McLeod to address the minister, and Mr. Croly the people. Mr. McLeod gave notice that at next ordinary meeting he would make a motion in regard to the Presbyterial visitation of the congregations. The committee on re-arrangement in North and South Easthope presented a report, which was received. A large number of commissioners from St. Andrew's, North Easthope, were heard. It was agreed that Presbytery again record its adherence to its opinion already expressed in the re-arrangement of the field, but take no further action till next meeting. Presbytery adjourned to meet at 9.30 a.m. on the first Tuesday of September, in Knox Church, Stratford.

THE Leeburn Presbyterian Church, burnt last November, is being rebuilt, and will soon be ready for reopening.

THE Committee appointed by the United Presbyterian Synod of Scotland to deal with the Rev. David Macrae has concluded its work, and is to report to the Synod on or about the 22nd of July. A resolution was passed by the Committee to the effect that Mr. Macrae's doctrinal position is inconsistent with that of his Church, and that he should be separated from his charge and suspended from all ministerial functions.