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CONTENTS.

The Progress of Mission Societies.....	85	The March of Christianity.....	97
The Missionary Survey.....	86	Our Foreign Missions.....	98
Map of Palestine.....	89	Among the New Hebrides.....	98
International Sabbath-School Lessons.....	90	Trinidad Mission.....	100
Our Own Church.....	92	India. Letter from Rev. John Wilkie.....	101
Meetings of Presbyteries.....	93	Rev. John Morton's Report.....	102
Obituary.....	95	Juvenile Mission Scheme.....	103
Ecclesiastical News.....	95	Field Notes.....	104

Rise and Progress of Foreign Missionary Societies.

CONTINUED.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS is the oldest of the great British associations which have done so much during the present century to advance the cause of Foreign Missions. Its origin may be traced as far back as 1644, when a petition was presented to Parliament by a clergyman of the Church of England, urging the duty of attempting to convert the natives of North America to Christianity. Four years later an ordinance was passed, by the Independents of the Commonwealth, establishing a "Society for the Propagation of the Gospel in New England," which, as already mentioned, led to the formation of the S. P. G. Society, incorporated by Royal Charter, A. D., 1701, on the petition of the then Archbishop of Canterbury, since which time the successive Archbishops of Canterbury have been its presidents. All the Bishops of the Church of England, and of Ireland, and of the Scottish Episcopal Church, as well as all the Colonial and Missionary Bishops in communion with the Church of England, are vice-presidents. In addition to the *ex officio* members, the corporation embraces a great many members who are admitted by ballot. The former are required to subscribe not less than two guineas annually to the funds of the Society. The latter are elected from the subscribers of one guinea a year, or who contribute £10 in one sum. Clergymen subscribing half a guinea per annum are eligible for election. The total number of members at present is more than 4,500. In addition to fees, there is an annual grant from parliament, which, together with the subscription from some 8000 churches, pri-

vate donations, and legacies, swelled the total revenue of 1880 to \$691,440. The distinctive aim of this Society at the first was "to provide for the religious instruction of Queen Anne's subjects beyond the seas; for the maintenance of clergymen in the colonies of Great Britain, and for the propagation of the Gospel in those parts." The Society's first missionary, the Rev. T. Moor, appears to have been sent to labour among the Mohawk Indians, in the neighbourhood of New York, in the year 1704. At the end of the year he re-embarked for England, but the ship foundered at sea, and he was never heard of more. A Mr. Andrews was sent out on the same errand in 1712, who, though he made some progress at first, and translated portions of Scripture into the Mohawk language, found it necessary to abandon the enterprise in 1718. A third missionary, Mr. Barclay, revived the mission in 1736, but he too, was obliged, "for want of pecuniary support" to retire. Obviously the success attending these and subsequent efforts to convert the aborigines of N. America were attended with very limited success. They might have been more successful had the Roman Catholics not been already in the field. As time wore on, the S. P. G. Society widened its scope of operations. It commenced work among the negroes in the West Indies in 1710. It took up Australia in 1795; India, in 1818; S. Africa, in 1820; New Zealand, in 1839; Ceylon, in 1840; Borneo, in 1849; British Columbia, in 1858; Madagascar, in 1864; Burmah, in 1868; Japan, in 1873; China, in 1874, and Fiji, in 1879." In those countries where the Society labours, and has laboured, including the American Church, there are now 138 Bishops, 5,000 clergy, and upwards of 2,000,000 members of the communion. During the year 1880, it employed 586 missionaries, of whom 157 in Asia; 121 in Africa; 54 in Australasia and the Pacific; 253 in America and