

ces among themselves without giving much aid to the newer districts. That is all changed now. The members and adherents of our Church have plenty of means to prosecute Christian work in frontier districts, and all that is required is the disposition to consecrate this wealth to the advancement of the Lord's cause.

Another point. There is a considerable difference between the young Canadian and the Scotchman or Irishman. There was far more religiosity of nature with the old countryman than with our Canadians. Hence neglect for a few years now will result far more disastrously than it did forty or fifty years ago. In making this statement I am not conjecturing. If necessary, I could cite many painful instances in support of my contention. With your permission, I will direct attention to some other aspects of our work, again. Allow me here to say merely that men and means are urgently needed, and that wise liberality on the part of the Church is the highest economy. Let us look after our people now, and we shall retain them in the Church. Our congregations will be stronger and in a much shorter time they will become self-supporting. Ten dollars now will effect more than four or five times the amount a few years hence.

Woodstock, 15th Feb., 1883. JAMES ROBERTSON.

MISSIONARY ASSOCIATION OF QUEEN'S COLLEGE.

A regular meeting was held on the 26th January, the President in the chair. Mr. Smith conducted the opening exercises.

It was agreed to supply Garden Island, but to leave Wolfe Island in the hands of the Kingston Presbytery, to accede to the request of Mr. Campbell, of Renfrew, to take charge of a newly organized station in the Lanark and Renfrew Presbytery; to grant the request of Mr. Findlay of Bracebridge, that Uffington and Oakley be taken under the supervision of the society.

Mr. J. Somerville reported that he was stationed at Arthur, a little village seventy-two miles north-west of Toronto. He held a service twice each Sabbath, and had an average attendance of 300 to 400 in the morning, and about 250 in the evening. At the weekly prayer-meeting he had an average attendance of eighty. A Bible class was held. Mr. Somerville reports 105 families with 160 members in connection with the congregation. From the tenor of his report good work seems to have been performed.

Mr. John Young, B.A., had charge of Melrose, Lonsdale, and Shannonville. At Melrose there is a frame church and a manse; there are twenty families, with forty-six members, and an average attendance of 100 people. A Sabbath school was held before service, having a Bible class of twenty-eight persons, and junior classes of forty-eight scholars. Lonsdale has a church, but a weak congregation. We had a good following here once, but the old story of unavoidable neglect tells its tale now. Mr. Young says, however, that the people are loyal and there is every prospect of good work, if the right man is sent there. Many of the young people—in fact, the majority of them—are members of no Church, but they have a great regard for a minister of Christ, and this is a very good sign. It is hopeful to see this in these democratic, careless days, and shows that there is material to work on. They come five, six, and seven miles to church—which is also another good sign. Shannonville was supplied day about with Lonsdale. This place is nine miles from Belleville, and is well known. A new church was erected here, mainly through the good offices of Mr. Young. It is a handsome brick building, 30 x 40, and can accommodate perhaps 250 people. It was opened by Principal Grant almost free of debt, there being only some \$80 of a balance on it. Good work was done here by Mr. Young. The people have been without a regular pastor for twenty years, and desire again stated services. The sacrament of the Lord's Supper was dispensed by Prof. Mowat in October, when six names were added to the communion roll.

Mr. C. Herald for the second time supplied the stations of Uffington and Oakley. At Uffington there was an attendance of some ninety on Sabbath, and on Monday a Bible class was held, with an average attendance of thirty five young people. A church was erected here, not yet completed, capable of holding about 200 persons. The Oakley people have promised to erect a church also, and have doubled

their subscriptions for this object. The work here was very encouraging indeed; Mr. Herald had always overflowing congregations. When Mr. Findlay, of Bracebridge, dispensed the sacrament he was much impressed with the efforts of our student, and the excellent work accomplished by him.

Mr. P. Langill, B.A., gave a capital report of his work on the Mattawa. This gentleman's labours would give a very good chapter to the missionary history of our Church. His work was purely missionary. There are only fifteen families professing Presbyterianism in the village of Mattawa, and some three or four members. Mr. Langill, therefore, laboured chiefly among the navvies and lumbermen. Mr. Langill has been among this people for a year, having, at their urgent request, given up his college work last session to carry on the mission he had so nobly commenced in November, 1881. Service was regularly held at Mattawa, and the average attendance was over 100 persons. The population was largely a floating, Popish one, and therefore our student had to adapt himself to the circumstances. He usually spent two or three days, in the beginning of each week, among the navvies. By fraternizing with them, visiting their homes, and distributing gospel tracts in French and English (which were eagerly read) he gained their hearts, and induced them to come to service. A door was opened in another way, however. Diphtheria broke out, and Mr. Langill, being able to prescribe some simple remedies, probably saved more than one life, and endeared himself to the people. The loving, gratuitous service, which was such a contrast to the demands of priest or nun, touched them deeply. The country is dreary, rough, rocky and barren, very difficult to traverse, yet, during his stay, Mr. Langill travelled some 1,100 miles, 900 of which were gone over with a horse and cutter. During those journeys there were visited sixty lumber shanties and seven stopping places; and, on some Sabbaths in the winter of 1881 '82, he drove forty miles and preached five times. The people were liberal, and exclusive of Mr. Langill's salary, raised for charitable purposes some \$300.

A regular meeting of the Association was held in the Principal's class room on the 10th February. The President occupied the chair, and Mr. Munro conducted the opening exercises.

A request was brought before the Association that service be granted to a place called Dumfries, between the two crossings of the Souris River, Manitoba. It was agreed to bring the matter before Mr. Robertson, when he visits our college. It was also agreed to invite the ladies who are studying medicine at the Royal College of Physicians and Surgeons, Kingston, with the object of missionary service in view, to join the society in its meetings. The executive committee were empowered to procure a list of publications bearing on Foreign Mission work, and to submit the same to the society, in the hope that a missionary spirit may be still further fostered.

Mr. Daniel McTavish, M.A., gave a most interesting account of his work at Fort Collins, Colorado, last summer. He graphically described the condition of society there, depicting the various forms of wickedness prevalent, and the Christian agencies to counteract existing evils. In Fort Collins there is a good congregation, with 120 members, an excellent Sabbath school, and a weekly prayer-meeting. Mr. John McLeod was for the third season stationed 100 miles from Quebec, in a mission which was last summer organized into a congregation by the Quebec Presbytery. He preached every Sabbath, in Gaelic and English, with much acceptance. The sacrament of the Lord's Supper was dispensed on the 1st September, when seven names were added to the communion roll. An aged man, verging on 100 years, partook of the elements for the first time.

Mr. J. S. Smith reported his work at Nipissing and Maganetawan. The character of the country roads may be imagined, when it is stated that Mr. Smith spent twelve hours in travelling thirty-five miles, the stage being a lumber waggon of the most wretched type. There are five Presbyterian families in the village, the others being chiefly Episcopalians. Service was held at Powassan, Nipissing and Sturgeon Falls. Sixty-one families were visited, cottage meetings held, and much good pioneer work accomplished. Mr. Cochran, of Thornton, dispensed the communion.

NEVER punish your child for a fault to which you are addicted yourself.

THE MISSION FIELD.

THE "Missionary Review" says that the Foreign Mission Societies of the world report a gain of 308,653 communicants in 1882.

THE interest shown in the Foreign Missionary work by the different denominations of Christians in the United States may be estimated by the following statistics. Congregationalists gave last year \$1.71 for each member; Northern Presbyterians, \$1.01; Episcopalians, 53 cents; Southern Presbyterians, 50 cents; Northern Baptists, 43 cents; Northern Methodists, 18 cents; Southern Methodists, 12 cents; Southern Baptists, 6 cents.

THE New Hebrides are being slowly won from their savage heathenism by the Presbyterian missionaries. A new station has just been established on the Island of Epi, which has about 10,000 inhabitants. The people among whom the missionary and his wife, who represent the Tasmanian Presbyterian Churches, are to reside are very docile, but at a little distance are tribes who are cannibals and frequently feast on human flesh. This island, like the rest of the group, is divided by different tongues. There are no less than four different languages spoken among its inhabitants. Aneityum increased its contributions to the missionary fund of the Scottish Free Church Society last year. It forwarded 1,710 pounds of arrowroot, worth about \$350. The island has a very small population. On the whole north side only 549 people. The Church communicants number 252. They are full of missionary spirit. They not only maintain the ordinances among themselves, but go out as missionaries and teachers to the neighbouring heathen islands. There are more of them ready for this work than can be employed. No less than forty-five missionary teachers have gone out from this island, with as many more from other islands. A teacher and his wife only receive \$30 a year. The helpfulness of the Aneityumese is a bright feature of their lives. When, recently, a church needed a new roof, the chief directed that an extra quantity of sugar cane be raised. When the cane was ready the whole congregation assembled to put it on and hold a thanksgiving service. When some of the older men spoke of the misery and want of the days of heathenism, the young people were astonished. They could hardly believe Aneityum had been so recently heathen.

THE result of the last ten years' labour as shown by these speaking statistics is very satisfactory. Not only has the ratio of increase of former decades been kept up, but a great advance has been made upon it, especially in India, where the growth has risen to 100 per cent. But here are the tables:

NATIVE CHRISTIANS.				
	1851.	1861.	1871.	1881.
India,	91,002	138,731	224,258	417,372
Burmah,	No returns	59,366	62,729	75,510
Ceylon,	11,859	15,273	31,376	35,708
Total,	102,951	213,370	318,363	528,590
COMMUNICANTS.				
India,	14,661	24,976	52,816	113,325
Burmah,	No returns	18,439	20,514	24,929
Ceylon,	2,645	3,859	5,164	6,843
Total,	17,306	47,274	78,494	145,097

In the first of these decades the ratio of increase was 53 per cent.; in the second, 61 per cent.; in the last, 86 per cent. In Ceylon, the percentage of increase in the past ten years is 70, while in India, it is 100. None of the European or American Churches can exhibit such an increase. The promise for the future is very bright. There is every reason to believe that this rate of increase will be exceeded in the next ten years, and it may be possible, as the "Indian Witness" suggests, that "there are many persons now living who will see from ten to fifteen million Protestant Christians in India before they get their release from toil in this earthly vineyard." It is encouraging to be assured that there has been, in the last decade "an amazing development of indigenous workers." Of native female agents there are now 1,944, against 947 in 1871. Besides these, there are 541 European and Eurasian women engaged in missionary effort. This force of 2,500 Christian women shows how wonderfully Zenana work has grown. Ten years ago the majority of the Zenana pupils were in Bengal; now the north-west Provinces claim the largest number. Ten years ago there were 31,580 pupils; now there are 65,671. Thus the great work is growing in all its departments, and spreading all over India.