

Mrs. Glover: "Oh, I don't speak lightly of the Woman's Foreign Mission. I only contend for the order which our Lord laid down: 'Begin at Jerusalem.'"

Mrs. Gray: "Well, it's a comfort that whatever people may say about Woman's Foreign Mission we have this promise, 'The earth shall be filled with the glory of God,' and that He works by feeble means."

Mrs. Glover: "Yes; that's the promise and that's the encouragement. But if this is to be brought about by human means, how long will it take at the rate of giving one dollar a year (the yearly fee for members)?"

Mrs. Gray (somewhat startled): "What do you mean?"

Mrs. Glover: "Oh, nothing," she said, with a shrug of the shoulder, "only it does seem to me that there is a great deal of praying and fussing and going to meetings and sending deputations, etc., etc., over this one dollar," and, walking off, felt relieved that she had eased her mind in giving what she regarded as a proper rebuke to a very sanctimonious woman that had plenty of tears and words at her command, and dollars, too, but contented herself with giving one!

Mrs. Gray went home stung with this rebuke, and she just felt furious—felt as if she would give anything for the chance of meeting Mrs. Glover again to tell her this and that and the other thing; and especially denounce her coldness and scepticism in the matter of foreign missions. Once or twice she was on the eve of dressing to go and call upon her for this purpose, but happily the distance was too great. Next day, however, as she went from room to room dusting, as she looked at the costly furniture, the expensive *bric-a-brac* on the tables and stands, any one of which would have cost more than a dollar, she became more reconciled to the rebuke that had been administered to her. Mrs. Gray increased her subscriptions from that day to the Woman's Foreign Missionary Society.

Then in regard to the Dorcas Society that had been so useful in the past, I learned that it had not been doing so well lately—that a painful incident had taken place that had proved a great damper to the zeal of its best friends.

In talking with old Chubb and his wife, who had always supported it and done their best to promote it, I found them quite estranged from it and did not care to speak on the subject at all.

"What's the matter with the Dorcas Society?" I said.

Chubb: "Oh, it is very well, I suppose, but I tell you there is danger in everything; and, the more excellent a thing is, the danger of something going wrong is the greater. The sweetest things you know can be turned into the most bitter. Men, perverse and bent on mischief, can do harm; women can do more; angels more. I tell you, sir, there is danger in everything. And there is danger in sewing circles; there is room for gossip—for tale-bearing and a great deal of talk and whispering, some of which may be innocent enough, and some of it—bad—bad as the miasma that carries death in its wings."

"Why, Chubb, what's this all about? Was there anything of that kind connected with our Dorcas Society?"

Chubb: "Yes, plenty of it. The circle that sometimes met in our house was made up of a very mixed class; some of the women seemed to lay themselves out to bring all their gossip and surmises to the meeting. And one of those, by an idle story, killed a fine young woman—one as pure as a lily—against whom she repeated a vile slander. I don't say that she invented the story, but simply vented the story—that is, raised the question as to whether it could be true."

"Well, now, I would not have thought that such a thing could have occurred amongst us!"

Chubb: "Well, it did. A woman killed a woman by a story—killed her as effectually as if she had used a revolver. The story spread, and there was death in its wing for it soon reached her ear."

"Tell me the whole, Chubb. I am shocked."

Chubb: "Well, the story, such as it was, spread and it soon reached her ear also. She was stunned and never recovered from the fatal wound. In her room, hidden from public gaze, with only the consolations of a devoted mother and a weeping sister and her own consciousness that she had been so foully wronged, she lived, wishing to die, and daily she prepared to obtain in the hereafter a portion of that happiness which was so cruelly denied her here. And the poor creature in talking of her death and burial, gained from her parents a promise that they would not permit her face to be looked upon by strangers after death, and that they would bury her quietly away from the city of her birth, so as to let her pass beyond that river unknown to earth. This pledge the sorely tried parents have kept. She looked on that place as her Golgotha where she was stung to death by slander, and her desire was that she might forever be hidden from strangers."

In listening to this story I thought of the melancholy case of Lady Flora Hastings, who also fell a victim to slander and whose perfect innocence was demonstrated after death. She was one of the ladies-in-waiting upon the Queen, one who had received some attention from Lord Elphinstone—a nobleman, it is said, for whom the young Queen before her marriage had a tender regard. Be this as it may, the Queen was blamed for raising a foul slander against Lady Flora Hastings, and the result was that, though few believed it, it smote her like a deadly malaria and she utterly broke down under its power, and died—pure as a lily.

(To be continued.)

THE MISSIONARY WORLD.

PROTESTANT MISSION BEFORE CAREY.

Whatever the reason may have been, certain it is that the great Reformers of the sixteenth century, with all their lofty enthusiasm and holy zeal, were possessed of no pervading and consuming desire to carry the Gospel to the ends of the earth. In the multitude of their fervid thoughts we find no reference to the sublime privilege, the bounden duty, or the possibility even of making Christ and His salvation known to every creature. This was in part on account of the tremendous pressure of such external hindrances as were named in a former article. It came about also in part because of the fact that their zeal was so largely not evangelistic, but polemic instead—anti-catholic, theological, ecclesiastical. Thus, as we have seen, the range of their intellectual and

spiritual vision extended only to the boundaries of Christendom. The Mohammedans—"Turks," as the dreadful word was—were thought of only to be feared and hated, while, as for the heathen, they had no dealings with them, or knowledge of them. In addition, it appears to be well established that missionary fervour was smothered by certain eschatological misconceptions. As many earnest souls read the Scriptures and the signs of the times, not only was the world "very evil," but "the times were waxing late." The Gospel had already reached its extreme limit in terrestrial space and the end of all things was at hand. The world was not to be converted, but was soon to be destroyed. And it has even been suggested, though perhaps without sufficient evidence, that in the fact that from 1540 onward the papacy, through the Jesuits and other similar orders, was propagating itself with such tremendous vigour in all the new-found regions, the Reformers and their successors, in their intense anti-papal prejudice, discovered a sufficient reason why they should undertake nothing of the sort.

The story of what was attempted for the salvation of mankind is so brief as to be most painful and humiliating. In 1555, at the request of the great Coligny, Calvin despatched fourteen pious men to Brazil, of whom, however, only two were clergymen; they went out more as settlers than as heralds of good news, and besides, the "mission" met with speedy and utter failure. In 1559 Gustavus Vasa (not the Swedish Church or the Swedish Christians) was moved to send the Gospel to the Lapps, and his successors carried on what he had begun. Churches were built, schools were opened, and in later years religious books were translated into the vernacular, but only the slightest spiritual results ensued. And the reason becomes evident when we are told that all services were held in Swedish, which the people did not understand, and that in the winter months the population was gathered by royal edict to pay tribute and to be indoctrinated into the faith. For those were the days of universal State and Church. And these few lines contain in outline the entire narrative of Protestant missions undertaken during the first century after the Reformation. And it is well-nigh as brief as that famous chapter upon "snakes in Iceland."

And the record of the seventeenth century is not much better, except as in it we discover the promise, the potency and the preparation for vastly brighter days to come. And what we find of good omens is almost wholly upon the secular side of human affairs. Tremendous revolutions, both political and commercial, were at hand, destined in due season to open a door for the introduction of a pure Gospel into remotest continents and islands. For a full hundred years after the immortal achievements of Columbus and Magellan and De Gama, Spain and Portugal, both wholly devoted to the Pope, had enjoyed an absolute monopoly of discovery, colonization and trade in all the vast and new-found regions. No other nation had been daring or venturesome enough to trespass upon the boundless spaces of the Pacific, or scarcely to land for purposes of traffic upon the eastern shores of the new world. But finally, through the intolerable tyranny of Philip II., three Protestant nations, and almost at the same time, were stirred to rebellion. And the change which resulted is one of the most momentous in the whole range of human history, greater far in its effects than the sending of Solomon's ships to Ophir, or the voyages and settlements of the ancient Phoenicians, and in its relation to the spread of the Gospel every way worthy to be compared with Alexander's conquests in remotest Persia and India, and the countless campaigns of the invincible Roman legions. The first result was in its nature only military, political, commercial. Supreme power simply passed from Catholic to Protestant hands. But the real divine meaning was world-wide spread of Protestant ideas, or later and more especially the dominion of God's most highly-honoured missionary agency, the Anglo-Saxon race.

The Dutch were the first to poach upon the Portuguese preserves in the East Indies. They had maintained their independence against the utmost that Philip could do, and having united in his own person the sovereignty of the two kingdoms beyond the Pyrenees, and in order to punish these doughty Netherlands whom he could not conquer, he forbade their ships to enter the port of Lisbon, then both entrepot and depot for the spices and all other products both of the East and West. The Hollanders had long been ocean carriers for all Europe, and thus were threatened with ruin utter and without remedy. Nor were they long in concluding that if not allowed to purchase what commodities they wanted nearer home, they would procure these in their native clime, and also at first hand. The annihilation of the Spanish Armada in 1588 supplied the golden opportunity. After three unsuccessful attempts to find a north-east passage by way of Nova Zembla, in 1596, the same year in which Van Linschoten, after fifteen years' acquaintance with the Portuguese and their commerce in Lisbon and the far east, had published a book full of information, containing many maps and charts, giving routes, laying down currents, rocks, harbours, etc., the Houtmann brothers doubled the Cape of Good Hope, and a few months later appeared in Sumatra waters. In 1602 the Dutch East India Company was organized under a charter which specified as one object to be sought the carrying of the Reformed faith to the heathen. In 1605 Van der Hagen, while *en route*, made a lodgment on the Malabar coast in the vicinity of Goa, the Portuguese headquarters in India, and then sailed on to Amboyna, one of the Moluccas, and captured it. And now followed almost a century of conquest. Batavia was founded in 1619. By 1635 Formosa had become subject to the States, Malacca by 1640, while in 1651 fell the last Portuguese stronghold in Ceylon, and in 1664 the entire Malabar coast had passed into Dutch hands. Also in 1650 a colony had been planted at the Cape of Good Hope as a sort of halfway house on the road to the east.

(To be continued.)

DOMINION BANK

PROCEEDINGS OF

The Twentieth Annual General Meeting

OF THE STOCKHOLDERS,

Held at the Banking House of the Institution in Toronto, on Wednesday, May 27th, 1891.

The Annual General Meeting of the Dominion Bank was held at the Banking House of the Institution on Wednesday, May 27th, 1891.

Among those present were noticed Messrs. James Austin, Hon. Frank Smith, Major Mason, Wm. Ince, James Scott, R. S. Cassels, Anson Jones, Wilnot D. Matthews, R. L. Bethune, E. Leadlay, Aaron Ross, E. B. Osler, W. J. Baines, John Scott, John Stewart, W. T. Keily, S. Risley, W. S. Lee, G. Robertson, etc.

It was moved by Mr. W. J. Baines, seconded by Mr. E. B. Osler, that Mr. James Austin do take the chair.

Mr. W. D. Matthews moved, seconded by Mr. James Scott, and

Resolved,--That Mr. R. H. Bethune do act as Secretary.

Messrs. R. S. Cassels and Walter S. Lee were appointed Scrutineers.

The Secretary read the Report of the Directors to the shareholders, and submitted the Annual Statement of the affairs of the Bank, which is as follows:—

Balance of Profit and Loss Account, 30th April, 1890	\$0,253 02
Profits for the year ending 30th April, 1891, after deducting charges of management, etc., and making full provision for all bad and doubtful debts	220,423 96
	\$220,676 98
Dividend 5 per cent., paid 1st November, 1890	\$75,000 00
Dividend 5 per cent., payable 1st May, 1891	75,000 00
Bonus 1 per cent., payable 1st May, 1891	15,000 00
Amount voted to Pension and Guarantee Fund	5,000 00
	170,000 00
	\$56,676 98
Carried to Reserve Fund	50,000 00
Balance of Profit and Loss carried forward	\$6,676 98

JAS. AUSTIN,

President.

The usual resolutions were passed.

The scrutineers declared the following gentlemen duly elected directors for the ensuing year:—Messrs. James Austin, Wm. Ince, E. Leadlay, Wilnot D. Matthews, E. B. Osler, James Scott and Hon. Frank Smith.

At a subsequent meeting of the directors, Mr. James Austin was elected President, and the Hon. Frank Smith Vice-President for the ensuing year.

GENERAL STATEMENT.

LIABILITIES.

Capital stock paid up	\$1,600,000 00
Reserve Fund	\$1,350,000 00
Balance of profits carried forward	6,676 98
Dividend No. 40, payable 1st May	75,000 00
Bonus 1 per cent., payable 1st May	15,000 00
Reserve for interest and exchange	80,188 36
Rebate on Bills discounted	27,054 25
	\$1,559,913 59
	\$3,059,913 59
Note in circulation	999,734 00
Debits not bearing interest	1,504,010 30
Deposits bearing interest	1,067,945 21
Balances due to other Banks in Great Britain	95,232 82
	\$9,671,922 33
	\$12,731,841 92

ASSETS.

Specie	\$ 203,926 17
Dominion Government Demand Notes	772,774 00
Notes and Cheques of other Banks	232,840 24
Balances due from other Banks in Can.	200,436 29
Balances due from other Banks in U.S.	977,226 34
Provincial Government Securities	254,058 12
Municipal and other Debentures	1,224,106 98
	\$3,866,468 14
Bills Discounted and Current (including advances on call)	8,544,720 19
Overdue debts secured	33,794 49
Overdue debts not specially secured (estimated loss provided for)	90,183 64
Bank Premises	191,875 87
Other assets not included under foregoing heads	4,799 59
	\$8,965,373 78
	\$12,731,841 92

R. H. BETHUNE,

Cashier.

DOMINION BANK,

Toronto, 30th April, 1891.