

at school now, and Indians are coming in from the different reserves around Birtle to see about getting their children to school; for the short time that the school has been opened those attending it have made good progress, the older girls appear to get on well. In learning to do house-work Mr. and Miss Maclaren take great pains in doing all they can for the children. There were nine baptisms during the year, four of these were adults, very often the minister has to find a name for the person that is to be baptized. The first child was baptized by Professor Hart on the 12th of August, the child was called Thomas Wardrope Ben, (called after the Assembly Foreign Mission Convener), one of the adults baptized was a young woman named Essie Winona Hunter. She was married in about three weeks afterwards to John Thunder, our organist, who is also a good interpreter. He is now at Indian Head helping Rev. Mr. McLean. Another of those baptized was an old man about sixty-five years of age. When I visited him first last spring I found he had never been much at church. I read and expounded a part of John iii., he listened very attentively; after engaging in prayer I asked him if he would come to church, he said he would, and came next Sabbath and continued to come, but not very regularly; on the 28th of December I was visiting on the reserve and was informed that this old man was dying and wanted to see me. When I got to that house, I found he was unconscious. I asked his wife why did they send for me? She said that for some time back her husband talked a great deal about the Christian religion, and about two weeks before he got sick, he expressed a desire to see me, that he might be baptized and received into the Church, but neglected to let me know of his desires then. She then told me that he had taken ill a week ago, and since then on several occasions, expressed a desire to see me, and to be baptized, but they neglected, to send me word. I live about eight miles from the Reserve, and have five stations, besides the Reserve. I then tried again to waken this man, who appeared to be in his death sleep. He opened his eyes and appeared quite clear in his mind. I asked him if he wanted to be baptized. He answered, I do. I asked him if he believed in Jesus. He answered, I believe Jesus is the only Saviour. I then asked him if he believed that Jesus was his Saviour. He answered that he did. I then spoke to him for a little, showing that while it was the duty of every believer in Christ to be baptized, it is the blood of Christ, and that only that can cleanse the soul. I baptized him then, and next morning he died. There have been ten deaths on the reserve during the year; four of these were professing Christians, including the one just mentioned. Early in the fall, a Christian woman and a heathen Indian were buried the same day. At the funeral of the Christian woman, her friends and relations were quiet and resigned, and laid their loved one in the grave, in the hope of a glorious resurrection. After the funeral, Mr. Burges and I went to see the heathen family who had been bereaved also, but before we were within a mile of the place, over the hills of the Bird Tail Creek, we could hear the wail of the dead man's brother. This cry of woe echoed by the hills and woods, as it reached our ears in the valley of Bird Tail. It appeared to bespeak the despair of the man, and all like him who are without God, and without hope. As we got up to the top of the hill, we met an Indian who although he attended church, was not a professing Christian. He said the Indians did not feel so sorry for the Christian woman because she was prepared to die, but they felt very sorry for the man who was not prepared to die. This Indian was baptized this winter and gives good evidence of being a sincere Christian. Before reaching the house of mourning, the noise changed, and when we got there the head of the household had gone out somewhere to weep for his brother and could not be found. On the 18th of June, a widow woman named Mrs. Eastman died; sometime before her death I asked her what she intended to do with her four young children, she said: I leave them with God, and I know they will be taken care of. In answer to questions in regard to her own future, she said she was prepared to die. On the evening of her decease she said to the friends around her in the tent, I would like to go home to-night, and in a short time afterwards she called out, O, I am going now, and I see the big house, and the door is open already, and then passed away, we believe, to wear a spotless robe in the mansions that Christ has gone to prepare for his people. There were nine received into this Church on profession of faith during the year. We now have twenty-seven on the communion roll. I preach on this reserve once every two weeks. Last summer I had a service on Friday evenings every two weeks. The Sabbath I am not there, the elders conduct a service, and every Tuesday evening hold a prayer meeting. This meeting was stopped in the winter, but now is started again. They have also a Young Men's Christian Association. They meet every Saturday evening. The average Sabbath attendance will be about thirty-five; it is difficult to give the average attendance of the week evening meetings. Sometimes these meetings are well attended; at other times the attendance is so small that it is difficult to keep the meetings up. At other times the workers go away to hunt, especially in the early summer and fall, and week evening meetings are not held for weeks at a time. If they are not too far away they generally come home on Saturdays for the Sabbath services. The Woman's Foreign Missionary Society are supposed to meet once a week to sew. Before beginning work they read a portion of the Scripture and engage in prayer. I read your kind letter sent to Mrs. Big Hunter, to the women before the service last Sabbath. They were pleased to receive it. One of our Church members has stopped coming to church during the

winter, and joins the heathen Indians in their dances. I was talking to him about it. He says he knows he is doing what is wrong, and would think about what I said to him, but he has not come back yet. He is offended at some of the Christian Indians, and now I will close. I have given you as full a report as I can. There is much in the Indian work to try our faith and patience, but it is not by any means a hopeless work. On this reserve, as you will see by this report, we have much reason to thank God and take courage. I hope that from the different mission fields of our Church you will have such a report for your annual meeting as will greatly strengthen the hands and encourage the hearts of the Woman's Foreign Missionary Society. May your annual meeting be a season of great blessing to the members of your society. May the great Head of the Church be with you in your deliberations, and guide you in adopting such measures as will be best to advance His kingdom. With kind regards from Mrs. McArthur and myself, yours very truly in the Master's service,  
JOHN MCARTHUR.

#### A STUDENT'S GRIEVANCE.

MR. EDITOR, —I desire to ask your readers if any Presbytery of our Church is at liberty to exercise its pleasure to an unlimited extent in prescribing examinations to students, and if not, what refuge students have from the sometimes capricious pleasure of a certain Presbytery? The students of Queen's consider themselves aggrieved by the Presbytery of Kingston. In order that your readers may see this is not a mere whim on the part of the writer, but a genuine grievance in which the Church students share as a body, I submit a number of facts bearing on the subject. There are three examinations to which the students are subjected by this Presbytery, and in connection with each of these are features wherein the Presbytery exceeds its prerogative.

The first of these is the examination of students going out to the mission field for the first time. At the late examination in this department a paper was set by the Convener of the "Committee in charge of students," the first half of which was upon a series of lectures on Bible History and geography delivered by him during the winter in the lecture room of his church, which lectures such students as found their regular college studies insufficient to occupy their time were privileged to attend. Not only so, but the students knew absolutely nothing beforehand about their being examined on these lectures. They do not simply imagine that they were examined on this course of lectures, for the fact was very plainly indicated when a student, on asking explanation of a certain question, received, as the introductory part of his answer from the examiner, the reply that "if he had attended these lectures during the winter he would know what the question meant." Several students who did not come up to the standard in this examination—what that standard is no one knows—had their names actually struck off by the examiner from the list of students applying to the Home Mission Committee for summer appointments. But not only were the students applying for mission work for the first time summoned to appear for examination; but those who had done mission work for the first time last year, and had been duly certified to the college by their respective Presbyteries, were also made to undergo this examination; and a certain student of this class who failed to appear at this examination had his name struck off the list. I ask if the ready answers to such questions as:

"Compare the size of the Old Testament world with the Dominion of Canada."

"Name the Bible lands on the Mediterranean Sea."

"Give the points at issue between Paul and the Judaizing teachers."

"Mention the churches that Paul founded in Europe on his second missionary journey," etc.

are the best tests of a student's fitness to minister to the spiritual needs of a congregation during the summer? I can find no regulation in the Book of Forms demanding that students undergo a rigorous examination of this kind, much less any regulation requiring students, who have once done mission work, and have been duly certified to the college to be re-examined on resuming mission work. If such regulations exist on the statute books of the Church, it is unfair that they should be hidden in such dark corners that students have no access to them. It is a noteworthy fact that in connection with this examination, so exhaustive in the matter of Bible facts, there was absolutely no examination of the candidates as to moral character or personal religion.

The second examination to which students are subjected by this Presbytery is on the occasion of their entering Divinity Hall. The Theological Faculty of the college prescribes a matriculation examination in Hebrew, Greek, Confession of Faith, etc., at which most of the students entering Theology present themselves. As soon as the session has fairly begun all entrants on Theology are summoned before the Presbytery's examining committee and there, matriculants and non-matriculants alike, have to undergo examination on the matriculation work. This, in itself, I do not regard a grievance. But a year and a half ago at this examination two students who had passed the matriculation examination and who each had the degree of B.A., were actually plucked in Greek. The examination on that occasion, however, was not on the matriculation Greek but on work which the candidates had never read. These students were certified to the Theological Faculty as to their moral character but were refused certification as to their "general fitness" until they had submitted to another examination in Greek. Section 133 of the Book of Forms

reads: "It is the duty of Presbyteries to examine all persons presenting themselves as entrants on the study of theology, respecting their moral and religious character, their motives, and their general fitness to study for the ministry, and if satisfied to certify them to the college which they propose to attend." I maintain that none of the above requirements is fulfilled by plucking graduates in Arts in passages of the Greek Testament which they have never read.

The third examination is that of students making application for license. The examination of this year is a fair sample of those usually prescribed. In addition to all the proper theological subjects set down in the Book of Forms there were prescribed by the examining committee fifty Psalms in the Vulgate, the lectures in metaphysics of the junior class in Queen's University, and Plato's Republic, as well as a comprehensive examination in Biblical history and geography. In order that a student may pass a satisfactory examination on this last subject, it is necessary either that he attend the lectures previously mentioned or that he read a prescribed textbook bearing on the subject. One student, at least, was plucked on this subject this spring and had to undergo re-examination.

The fear of being plucked, and the disgrace and inconvenience attending such a misfortune, the laborious exactions of the committee over and above regular college work, and the time required for this last examination—parts of four days during the college Session—materially hinder the students in their regular college duties. So far as the students' experience testifies, the action of the Presbytery's Committee is in direct opposition to the instructions given in the Book of Forms, according to which Presbyteries shall "encourage students in the arduous course of study by which the Church has wisely determined that her ministry should be reached." The discontent of the students, which has been increasing of late, has at last taken definite form in a resolution passed by the students' Missionary Association, expressing dissatisfaction with this system of examinations.

It must not be supposed that I am one of the dissatisfied students manifesting my resentment because of severe treatment received from the committee at one time or other. As a matter of fact, I have had no connection with the Presbytery's Committee for more than two years, and my connection with the committee up to that time happened to be satisfactory. The prospects at present are that I will not have any further connection with this examination committee. Thus I am not influenced by any personal motive in rehearsing the grievances of the students, but only by a desire to see the interests of the Church students advanced rather than hindered.

In view of these facts, I repeat the questions with which this letter opens. Is a Presbytery at liberty to exercise its pleasure to an unlimited extent in prescribing examinations for students? If it is, we must patiently submit. If it is not, what course should be pursued by students coming under the jurisdiction of the Presbytery of Kingston? Yours, etc.

STUDENT.

#### SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London met on the evening of the 8th inst. in Zion church, Brantford, and was opened by the Rev. Dr. James, of Walkerton, the retiring Moderator. The attendance of ministers and elders was large, and the congregation represented all the denominations in the city. Dr. James, who preached an able and appropriate sermon, took for his text Revelations v. 14.

After the sermon the Synod was constituted and the roll called by Dr. Cochrane, the clerk. The Moderator then asked for nominations for his successor. On motion of Dr. Thomson, of Sarnia, seconded by Dr. Proudfoot, the Rev. George Cuthbertson, of Wyoming, was unanimously elected. On taking the chair he returned thanks in a characteristic speech.

The Moderator of the Synod of Hamilton and London, the Rev. George Cuthbertson, of Wyoming, is a native of Kilmours, Ayrshire, Scotland, where he received his preliminary education. After attending at Glasgow University, he came with his parents to Canada, settling in Ayr, Ontario. He completed his training for the ministry in Knox College. His first charge was Winterbourne, whence he was called to the pastorate of the Presbyterian Church, St. Thomas. From St. Thomas he was called to his present charge of Wyoming and South Plympton, where he has done excellent work and where his services are highly appreciated. Mr. Cuthbertson is a faithful, manly, and evangelical minister, and his election to the Moderatorship of his Synod is a worthy tribute to genuine worth.

The clerk read the list of nominations for the committees on commissions of elders, on licenses of students, on Presbytery records and for preparing the business of the synod, which were adopted.

Arrangements were made to hear a fraternal deputation from the Methodist clergymen of the city, and to hear Mr. J. K. Macdonald, of Toronto, on behalf of the Aged and Infirm Ministers' Fund.

Notice of motion was given by Mr. Caswell, of Oneida, for a committee to prepare a deliverance on the Jesuit question.

On Tuesday morning after routine business on motion of Rev. A. K. Caswell, of Oneida, seconded by Mr. W. S. Ball the following committee was appointed to prepare a deliverance on the Jesuit Estates Bill and report at a future sederunt: Revs. Dr. James (convener), Dr. D. C. McIntyre, W. S. Ball, J. S. Henderson, Dr. Laing and A. K. Caswell; Mr. A. I. Mackenzie and Dr. T. M. MacIntyre, elders.