

for God is our helper in holiness, not our partizan in strife.

In the next place, a share of the responsibility rests with the Annual Conferences. We are but reaping as we have sowed. For years past every one who has offered for the Ministry has been taken out, although it has necessitated the superannuation, at the other end of the line, of men who were still effective. As the number of married men increases, Circuits are divided and sub-divided to make room for them, and thus Missions are formed that are not able, and never will be able, to support a Minister. It is true that, in many places throughout our vast Connexion, the judicious expenditure of Missionary money has proved a most remunerative investment, but there are other places where it is like "earning wages to put it into a bag with holes." They are no nearer independence to-day than they were twenty years ago.

The most serious responsibility remains to be noticed: *The Church has never come up to the measure of her duty in supporting the Missionary cause.* From 1875 to 1879 the Society got deeply into debt; but an annual income of \$160,000 would have prevented the accumulation of a debt, and an average of considerably less than \$1.50 per member would have raised this sum. In a Church that does much, there is evidently a large number who do nothing. But did not the Church come to the help of the imperilled Society, and pay the debt? Yes; but of less than \$120,000 subscribed, nearly one-fourth was paid by 1,000 Ministers and their families, or an average of about \$28 per family. In the Church we have upwards of 120,000 members. Assume an average of five persons to a family, and this gives 24,000 families. Deduct the odd 4,000, and we have still 20,000 families in the Church, without counting "outsiders." The circumstances of these families will average quite as good as in the case of Ministers,—perhaps better; and an average of \$30 from each family would have given, apart from Ministers' givings, a special fund of *six hundred thousand dollars*, instead of less than \$90,000 actually subscribed. "Where is boasting then? It is excluded."

What can be done to relieve the distress?

1. Let District Meetings utterly refuse to recommend a division of Circuits or an increase of men, except in cases where the need is imperative.

2. Let Annual Conferences, for a time at least, put new candidates for the Ministry on a list of reserve, and only call them out when absolutely necessary.

3. Let the whole Church come somewhere within sight of the gospel standard of giving to the Lord, so that the men in the field may receive at least enough to keep them above absolute want; and the

Society be enabled to answer the pathetic appeals of those who are without the gospel.

4. But all this, though promising well for the future, will not meet the present distress. True; and there is only one thing that can:—*The domestic Missions must make special effort to help themselves.* Every dollar of prospective income has already been allotted by the Missionary Committees. There is no possible help from that quarter. Not a few domestic Missions could do better if they would, and this is a time when all should advance who have the power; and those persons especially who have done nothing hitherto for the support of their Minister, should begin without delay.

A WOMAN'S MISSIONARY SOCIETY.

FOR some time past the conviction has been gaining ground among many friends of the Mission cause that great good would result from the organization of a Woman's Missionary Society in connection with our Church. The subject was introduced at the last General Conference, but it was thought the time was not yet, and the matter was referred to the Central Board. At the last meeting of the latter body the question again came up, and the Secretary was directed to bring it before the Church by circular or otherwise.

To attempt the organization of a General Connexional Society at the present juncture would be premature; but the organization of branch Societies might be begun immediately, and in course of time these could be consolidated, should circumstances point that way. All that is necessary in the present announcement is to initiate the movement, and suggest certain lines of action suited to the existing state of affairs.

The circumstances which call for the formation of such Societies may be briefly stated:—

1. The Missionary work of the Church has advanced beyond the power of the existing Society to keep pace with it.

2. There are certain departments of the work,—such as the employment and support of Lady Teachers for Mission Schools, the support of Benevolent Institutions, like "The McDougall Orphanage" and "The Crosby Home,"—which might appropriately be undertaken by the women of our churches, thus relieving the present Society of part of its burdens, leaving it free to employ all its energies and resources in purely evangelistic work.

To be of real service it is essential that such Associations should work in harmony with the existing Missionary Society; and should raise funds in such a way as will not lessen the General Income. Conflict of authority would be disastrous; while

merely to divert funds from one Society to another would be no real gain. It is suggested, therefore, that, for the present, it would be advisable for any Branch Society that may be formed to devote its funds to the support of some existing interest, such as the Benevolent Institutions above referred to, or our Indian and French Mission Schools. When the Branches become sufficiently numerous to warrant the organization of a General Society, the objects of such Society can be widened, and the funds be more completely at its own disposal.

As a tentative measure we submit the outline of a Constitution, which will be found on page 4 of cover.

HINTS ON ORGANIZATION.

1. Do not wait for some one else to do something, but go to work and do it.
2. Consult your pastor, and ask him to bring the matter before the ladies of the congregation.
3. Do not wait to do some great thing, but organize with three members, if you cannot secure more.
4. Arrange for occasional meetings, *especially meetings for prayer.*
5. If a better way of beginning does not strike you, *give a Social*, proceeds on behalf of some existing interest, such as "The Crosby House," or "The McDougall Orphanage." This will afford a fine opportunity to talk with other ladies of the congregation, and get them interested in the project.
6. Send information to the Editor of this paper, at the Mission Rooms, of what has been done in the way of organization, &c., so that the whole Church may have the benefit of your example. Who will be the first to respond?

A. SUTHERLAND.

THE McDOUGALL MEMORIAL.

SINCE the sudden and—humanly speaking—untimely death of the Rev. George McDougall, the desire has often been expressed that the Church should mark her appreciation of his life and labours by a suitable memorial. It is well known that, for some years prior to his death, that devoted Missionary contemplated the establishment of an Orphanage, into which might be gathered some of the friendless Indian children of the great North-West; and it is believed the Church could not pay a more fitting tribute to his memory than by carrying out the project on which he had set his heart. The subject received careful consideration at the last meeting of the Central Board, and it was decided to authorise the establishment of an Institution at Morley, N. W. T., to be called "THE McDOUGALL ORPHANAGE AND TRAINING SCHOOL."

The design of the Institution is twofold: 1. To provide a home for orphan Indian children; and 2. A School in which those who give indications of superior mental powers might be trained for usefulness among their own people. Such a design must commend the enterprise to all who feel an interest in the moral and social elevation of the Indian Tribes.

The Central Board, while cordially endorsing the project, could not make an appropriation for its support out of the ordinary fund; but commended it to the sympathy and liberality of the friends of Missions for special contributions. It will require some \$4,000 to fairly start the Orphanage, \$1,000 of which can probably be raised in the North-West.

Donations in Money, Clothing, or Bedding may be sent to the care of the REV. DR. SUTHERLAND, Methodist Mission Rooms, Toronto, by whom they will be forwarded to Morley. The buildings will not be commenced till next summer; but as it requires considerable time to send goods or money to Morley, and as much of the material to be used will have to be paid for when bought, it is desirable that donations be sent as soon as possible.

All receipts will be acknowledged in this paper. See further statement on page 2 of cover.

THE CROSBY GIRL'S HOME.

WE desire to call special attention to the "HOME FOR INDIAN GIRLS," established at Port Simpson by the Rev. Thomas Crosby. The condition of Indian women on the Pacific coast is one of extreme degradation; and in order to save some of the girls from a life of utter wretchedness and infamy it was absolutely necessary to gather them into a Home where they would be under Christian oversight, and where they could be protected from lawless violence. The urgency of the case led Bro. Crosby to begin the Home at his own risk, and hitherto the expense has been met largely out of his own pocket,—donations from friends having scarcely met one-half the cost of the additional building.

Help is urgently needed, and should be sent quickly; and all donations should be in money, as it will not pay to send articles of clothing so far.

An earnest appeal is made to the women of our churches, to aid this undertaking. The cause is one which should enlist their warmest sympathies. About \$50 will, with great economy, support one of these girls for a year, and there are families in our Church, not a few, where by a *little* self-denial this sum might be spared.

Donations may be sent to the GENERAL SECRETARY, at the Mission Rooms, Toronto. "He who gives quickly, gives twice."

The following Contributions have already come to hand. We hope to have a good list for next month:—

A Lady, per Rev. Dr. Ryckman, Brantford ..	\$10 00
Thanksgiving Collection, Innisfil, per Rev. J. W. Totten	8 00
Per Rev. J. Douse,—	
• A Friend, Toronto	5 00
Mrs. Edwards, Barrie	1 00
Mrs. Dymont, “	2 00
P. Dayman, “ in Memoriam, late	
Mrs. Dayman	5 00
	<hr/> \$31 00

Concerning this latter donation, it is worthy of note, that it was one of Mrs. Dayman's last requests that her husband should give the sum of five dollars annually to the Girl's Home.

SUNDAY SCHOOL MISSIONARY SOCIETIES.

SOME time ago an Association of Methodist Sunday School Teachers was formed in Toronto, and among the subjects that came before them for discussion, the relation of our Sunday Schools to the Mission work of the Church held an important place. A Committee was appointed to draft a Constitution for Sunday School Missionary Societies, and at a meeting of the Association held on the 1st of June, 1880, the form given on page 3 of the cover of this paper was received and recommended for adoption in the various Schools. It is sent forth with the hope that many of our Sunday Schools throughout the Connexion will be induced to adopt a similar method of supporting our great Missionary movement. No special originality is claimed for this plan: it is simply a combination of what were regarded as the best features of systems already in use, including what is known in England as the “Blake System.” Doubtless it is better adapted for towns and cities than for country places; but it is believed a large number of our Schools might adopt it with great advantage.

The faithful working out of a plan similar, in its leading features, to that here referred to, would insure the following benefits:—

1. The cultivation of a *thorough Missionary spirit* among the children of our Sunday Schools.
2. The raising up of an army of *trained collectors*.
3. Habits of *systematic giving* to God's cause.
4. A vast increase in the funds of our Missionary Society.
5. A guarantee for the healthy growth of our Mission work through coming years.

Collecting Books, Missionary Boxes, &c., &c., can be obtained on application at the Mission Rooms, and the General Secretary will be glad to hear from Ministers and Sunday School Superintendents who may desire to give the method a trial.

Contemporary Thought.

OBJECTIONS TO FOREIGN MISSIONS.

STRANGE as it may seem, there are objections to the foreign missionary work, and that, too, amongst some who profess to be Christians.

It is objected, *first*, as men are judged according to their light, it were better not to send the heathen the gospel, for fear they might abuse it, increase their guilt, and fewer be saved with it than would be without it.

If this be so, then the gospel, which is glad tidings, is sad tidings to them.

If one has a dangerous road to travel, which is better, a dark, gloomy night, with few flickering stars, or the noon-day sun to light his way? Do you withhold from your son an education for fear he may pervert or abuse it and become the worse for having it? Do you deny to your children the property you can give them for fear their responsibility will be increased, and possibly their sin? Why, then, withhold the gospel from the heathen? Who believes that more would have been saved in this land of ours without the gospel than with it? Further: this objection makes a knowledge of the wisdom of the command the condition of obedience. There stands a division of soldiers in sight and hearing of a fearful battle, refusing to move forward just because they cannot see the wisdom of the order of the officer in command. There is a servant who acknowledges his master's right to command him, and yet involves himself in shameful inconsistency and guilt by refusing to execute his orders until he condescends to explain to his darkened mind the reason of his behests. Your child of a few years old positively refuses obedience, simply because from his ignorance or inexperience he cannot see the propriety, the reason of it. You say that is all wrong. But let me ask, as a soldier of Christ, are you not solemnly bound to obey Him in things spiritual—to execute His command—whether you can understand the wisdom, the propriety of it or not? The spirit that looks Jesus in the face and says, tell me all about it—explain the thing to me—convince me that the command is wise and good, and then I will obey, is the veriest travesty of the Christian religion. Away with such a cheat! But finally, this objection proceeds upon the assumption that Jesus did not know what He was doing—that He made a mistake when He said, “Go ye into all the world,” &c. If the objector maintain that Jesus did not foresee all the effects of publishing the gospel to the heathen, he assails his wisdom—his prescience. If He did foresee the effects, and knew at the time that His gospel would be a disadvantage to the heathen world—a curse instead of a blessing—His goodness is seriously involved. If the objection hold good, Jesus Christ is imperfect either in wisdom or love to man, and therefore cannot be God. If ignorance be attended with fewer disadvantages and dangers, He never would have commanded that they have the true light.

It is objected, *second*, “that the success of our missionary efforts is not worthy the outlay—there is an expenditure of money for which we have no ade-