

the principles which underlie its operations. Among these facts are: man ruined by sin; man redeemed by Jesus Christ; man renovated by the Divine Spirit and raised to eternal bliss before the throne of God. In response to the demands which this enterprise makes upon us, the enquiry of the truly Christian man will be "What doth God require?" and having considered that question satisfactorily, he will address himself promptly and earnestly to the discharge of duty. Notwithstanding this, it is a fact, sir, that God in consideration of our weakness has condescended to use motives to urge us on in the path of duty. Again and again He plies us with the motive of interest; throughout the whole of the Sacred Volume duty and interest are linked together. God attaches a promise to a command over and over again, and it is a fact that I have seen borne out in my experience that he who honors the Lord, the Lord will honor him in return. (Applause.)

The Rev. J. F. GERMAN, M.A., formerly Chairman of the Winnipeg District, spoke as follows:—Mr. Chairman and Christian Friends,—I will not take up the time of the meeting nor delay the collection by making any lengthened speech. I had intended to say something concerning woman, and woman's relationship to this enterprise. I wished to have shown what woman could do, and what woman ought to do; but, sir, the lateness of the hour deters me from entering so fully into the subject as I could have liked. I admire the noble men who have done the Missionary work of the Church; I yield to no man in honoring and respecting them for their self-sacrifice and toil, but how is it that we hear little or nothing about the labors of their wives? I honor Crosby and Macdougall, but how is it we do not hear more about Mrs. Crosby and Mrs. Macdougall? Let me tell you the way in which the wife of at least one of our Missionary toilers shares the labours of her husband, and braves the dangers of the way with him. McLachlan and wife came to Winnipeg to purchase their year's supplies on their way to Edmonton; part they sent by cart train, and part they had to carry with them in their light waggon. And when, sir, we took leave of Mrs. McLachlan, at the parsonage gate, and saw her cheerfully mount beside her husband in the waggon in which they were to drive eight hundred miles, through a new country, and to endure hardships and privations without number, we recognized that there was heroism in her act. (Applause.) And when, after they had arrived at their journey's end, and no white woman nearer them than sixty miles, Mrs. McLachlan, not desiring to be alone while her husband was travelling from one place to another, journeyed with him, and camped with him seventeen nights on the open prairie, in the winter time, when the thermometer ranged from seventeen to thirty degrees below zero. I want to say to the ladies of this congregation that Missionaries' wives are not a hindrance, but a help to their husbands. (Applause.) And you at home can be of assistance, too. All can aid by prayers, and sympathies, and offerings; and those of you who are mothers can send your sons to labor in the Mission field. In a village in Western New York, a building was being "raised" and those engaged upon it had the frame all erected with the exception of the last "bent." They had worked hard

all day, and were all tired out. The "bent" was in the air, but they could not put it in its place, and if they let it fall they would all be killed. The wives and sisters of the men were seated not far away watching the progress of the work, and seeing the state of affairs ran to the help of their husbands and brothers, and to the shout of the leader's "Yeo-heave," the "bent" went up and the building was completed. And, God helping us, and men, women, and children, all working together, this work shall be carried forward and crowned with success. (Applause.)

A collection was then taken up, and the meeting closed with the doxology and benediction.

THE BREAKFAST MEETING.

IF any doubts existed in regard to the success of this "new departure," they were effectually dispelled when, on the morning of the 26th, a happy company assembled in the Lecture Room of the Metropolitan. Provision had been made for about 350 guests, and when breakfast was served, but few seats were left unoccupied. The caterer, Mr. Harry Webb, fulfilled his part to general satisfaction, and spread a repast that left little to be desired. The chair was occupied by Mr. JAMES PATERSON, of Toronto, who presided with a geniality and tact that won universal admiration, and contributed largely to the pleasure of the occasion. Proceedings began soon after nine o'clock, when the Chairman called upon the company to join in singing the well-known lines:—

"Be present at our table, Lord," &c.

After partaking of the good things provided—eating "their meat with gladness and singleness of heart"—two verses of—

"Jesus shall reign where'er the sun," &c.,

were sung, after which the Rev. Dr. Potts led the assembled company in prayer.

JAMES PATERSON, Esq., of Toronto, Chairman of the meeting, then spoke as follows:—Some two or three weeks ago it was suggested by our Missionary Secretary, Dr. Sutherland, that as the meeting of the Central Board was to take place in Toronto this year, it might enlist some interest outside, as well as among ourselves, if we departed somewhat from the usual order. In the past the Central Board has generally given the closest attention to business, sometimes extending their sittings into the small hours of the night. It was thought that it would be a nice thing for us, in connection with the other part of the programme, to have a gathering such as we have here this morning. The programme calls for the Chair to give a few words of welcome. I wish it had fallen on some one more eloquent, who would have been able to carry out this part of the programme more properly. I can assure you who have come from the East and the West to this our annual gathering, that the Methodists of Toronto welcome you from their

hearts—(applause)—and are very glad to see you here. I have the pleasure, on behalf of the Central Board and all the Methodists of Toronto, to welcome our friends from that Eastern Province of Newfoundland, that little Conservative Province down there which has so far resisted the wooings of fair Canada to come into our Dominion. What has been politically incapable of accomplishment has been accomplished by your Missionary Society, and we gather from the friends who have come from Newfoundland the comforting assurance that they are truly loyal to the Methodist Church of Canada. We also are glad to welcome some of those wise men from the Eastern Provinces of Nova Scotia and New Brunswick. Their counsel and their liberality is of great service to the Central Board, and I am sorry that some of their men whom we have been accustomed to see here are not able to be present to-day. One object of this meeting is to make ourselves a little better acquainted with the brethren who have come from such a great distance to see us. Now we come to the grand old Province of Quebec. There we have a Mission field, and a very difficult one. There is no one who has never been present in Montreal or through the Lower Province who can tell the difficulties that the Missionaries have to contend with there. It is a strange thing to me and to others that in no other part of the globe is there greater persecution than there is down in Lower Canada to those who are engaged in Mission work. But we have a loyal people down there, and we are proud of the representatives who have come from time to time to the Central Board; such men as our honored and beloved President, Dr. Douglas, the Hon. James Ferrier, and others; men who have always led the van in this Missionary army, and who have been the foremost in consecrating their services and their means to the Missionary cause. (Applause). If you were to question a great number of young men in the West, they would point to Montreal as the place where, in the Sunday-school and otherwise, their interest was first enlisted in the Missionary cause. Now, sir, we come to Ontario, and I am very glad to see some of our old pioneer Missionaries with us here this morning. We owe them the deepest gratitude. They are the men who have fought the battles for us in the past, and the great privileges we now enjoy are the result of their hard labors. It gives me great pleasure to welcome such men as Dr. Rose, and John Douse, and the other old ministers here. (Applause). Then we come to the great North-West, a country that occupies so much of the attention of Canadians and the world at large. We are glad to have with us to-day one who has recently gone out there to take command of the army, the Rev. Dr. Rice, and you may be sure that the interests of the Missionary Society will be looked after under his able generalship. I think that the peace loving citizens of Canada owe a large debt of gratitude to our late heroic Missionary, George McDougall, and also to one of our Missionaries still out there, Dr. Young. It is a strange thing to me, and I think unparalleled in the history of the world, that so large a territory has been acquired by the Government of Canada, practically without bloodshed, and we owe it largely to the influence of these men that there was not more of it. I think that whoever shall write the future history of the great North-West will place the names

of George McDougall and George Young in brilliantly illuminated letters. (Applause). I am glad to be able to honor the man who has already mentioned these names, and commended them for their influence and the great good they have done in the North-West—I allude to Principal Grant, of Kingston, who has spoken in the highest terms of the work done and the influence exerted by the Methodist Missionaries in the North-West. (Applause). In England, and on the other side, the people are not slow to appreciate services such as these when they are rendered to the country, and I think that our Government might very properly take a hint now, and see that the declining years of that Missionary's wife, who is still out in the North-West, should be made comfortable and happy. I do not think that any one would grumble at the Government conferring some suitable reward on Mrs. McDougall for the services rendered by her husband in maintaining peace in that country. I regret very much that we are not able to welcome from British Columbia the Rev. Thomas Crosby, that fiery, impetuous, and zealous Missionary, whom it has always done us good to hear talk about his wonderful work in British Columbia. I have come to the conclusion, friends, that we belong to a great Society, and the longer I live the more I love it, and the more I wish to aid in every way that I possibly can in furthering its interests. Now, will you permit me to call upon you in the name of Jesus our Master, that name high over all, to greater faith and greater zeal for the Missionary Society of the Methodist Church of Canada? (Applause.) I will now call upon Rev. Mr. Ladner for tidings from the Newfoundland Mission fields.

Rev. MR. LADNER.—Mr. Chairman, brethren, and Christian friends, I have heard it said that there is nothing new under the sun, but really this is something new to me, to be called upon, not to make an after-dinner speech, but a speech after breakfast. It is true that our Province did not respond to the wooings of the Dominion of Canada to form a part of this Confederation, but I cannot touch on that subject. I am not a politician, though I am free to confess, here or anywhere, that when our country was agitated with that question in 1869, my sympathies were, and they still are, in that direction, though I could not succeed in convincing my dearest and best friends in that land that it would be the best thing for them politically. You have assigned a subject that I feel utterly unable to deal with in the time allotted to me. The subject of Newfoundland Missions is one very dear to my heart. I have been engaged in that work for the last twenty years. The history of Methodism there for many years past has been one of constant progress. In the year 1765 the first Methodist preacher visited the Island and proclaimed the Gospel of the blessed God, with marked success. For a number of years our cause seemed to be stationary, and a number of ministers left the work from the inability of our Conference to respond to their claims for support. This, sir, was unfortunate so far as the future was concerned, for the Church of Rome, taking advantage of the absence of the Missionaries, and by that zealous spirit of proselytism for which they are noted, succeeded in several districts in bringing over to their faith a very large number of the sons of Protestant Englishmen. The districts to which I refer are Harbor Maue, Ferryland, Placentia, and St. Marys.

Our districts correspond with your counties in the Dominion. The population of these districts, as taken in 1874, was 23,480 persons, and the Roman Catholic proportion of that number amounted to 19,861, leaving 3,619 Protestants in these districts that were originally largely settled by the sons of Englishmen. This is a very painful fact, and one which has been confessed not only by our own Church, but by other Churches in the country. A Presbyterian gentleman, John Munn, Esq., now deceased, said to me once in Harbour Grace, "It was a great pity that your Church was unable to prosecute its work in the period between 1790 and 1815, for had they done so they would have won many triumphs for the cross, and have saved that part of the Island from Roman Catholicism." But though we failed in entering these parts, we extended both North and West. When the Eastern Missionary Conference was formed in 1856 we had twelve ministers and 3,500 members in the Church. When the General Conference was organized in 1874 we entered the work with forty ministers and something like five thousand members. At our recent Conference we numbered fifty ministers, and have about 9,000 members meeting in class. We returned on our roll this year, of members on trial, 1,510. We have some 108 Sabbath-schools, with 6,886 scholars, and over 600 children meeting in class; and during the last year, in our Sabbath-schools, 405 children professed converting grace. When the census was taken in 1874, the following percentages of increase were shown for the previous seventeen years: Roman Catholic population, increase seven per cent.; Episcopalian, increase 40 per cent.; and our Methodist Church adherents, 75 per cent. (Applause.)

The Rev. Dr. SUTHERLAND.—That will do!

The Rev. Mr. LADNER.—I think it will; it compares favorably with the progress of any of our Missionary fields. I may just state as to what Methodism has done for the country, that of our 40,000 adherents in Newfoundland there is not one individual engaged in any way in the liquor traffic (loud applause), and we rejoice before God, not in any spirit of exultant glorification, but we do most devoutly thank God for the result. I am afraid I have exceeded my ten minutes, but the subject is so large that I would need hours and days if you had them, to discuss or to tell you one-half of what the Lord has accomplished through our Missionary Society in Newfoundland. Sir, while I am here I cannot sit down without saying one word in honor of our fathers who came to the country, and in the name of their father's God, set up their banners, and said, "We intend to stay." They did stay, and some of them fell nobly at their post. One of those honored men, the late William Marshall, was very dear to all our people. He fell very early in life, like your own Macdougall, but he succeeded in planting Methodism in that wide district, Green Bay, and to-day we return eight ministers and have secured upwards of 3,000 members in that District. Those honored men planted the standard and they suffered much for the Saviour. They endured much in visitation from harbor to harbor, and from island to island, travelling over a roadless country, now on the rocks, now through the desert, and then again through those bogs, sometimes wading knee deep in mud, toiling to visit the fishermen scattered all around the coast, to break to them the bread of life and point

them to a precious Saviour. I am glad to say to you, and I think it will cheer the hearts of our fathers who are just resting by the side of the river, that their sons in the Gospel have taken of their spirit. They have grasped the standards that have fallen from their father's hands; and I think I may say for my brethren, that they are evincing the same heroic Missionary spirit that was so long manifested by their fathers. (Applause.) Sir, I could tell of heroic deeds that I am sure would cheer the aged Christian hearts here this morning, but I will content myself with one incident. A few days before I left to meet you at this Central Board, a young Scotch brother arrived in the northern part of the island, and leaving St. John in a new vessel, he proceeded to his field of labor. During the night the vessel struck a rock, and that young brother had only time to rush on deck and drop into a boat alongside to save his life. He lost all his goods, his library, and his clothes. On landing he found his way to his first congregation, and though it was near the hour of service, he said to the fishermen, "If you can find me a coat and a pair of boots, I think I can preach." Well, sir, a coat was found him. I am not sure that it was a clerical garment, at all events I presume it was not of a very apostolic cut. (Laughter). But the good brother preached, and he preached to good purpose, as I was told by some who heard him. Well, sir, that same spirit is manifested by, I think, all our brethren in that land. They are suffering many privations. When we came to the Conference the appalling fact that a very painful deficiency in the salaries was to be experienced bowed our souls in sadness, but a few of our laity in Newfoundland—such men as the Hon. Mr. Ayre, of St. John—decided that these men must not suffer. The sum of \$2,000 was then and there raised, and the Chairman of the Missionary Board sat down with us and apportioned the money between thirty-two Missionaries. When those dear brethren received their cheques, I saw many a man bowed in tears as he said, "I shall now be able to pay my debts, and the old post of duty we will not leave. If the Church will give us food and clothing we are content. Tell the brethren that we are still willing to hold the fort for the Master." (Applause) One word more. Our people live well, and die well. I could give many, very many instances of this, but I will only say that a few days ago I stood beside the dying bed of a boy of seventeen years, the son of a widow, and he went singing through the gates that most beautiful song in our Methodist hymnology, "Jesu, lover of my soul."

The Rev. Dr. RICE, of Winnipeg, being next called upon, said:—I do not know, Mr. Chairman, exactly where you place me. I am looking into the faces of a few brethren into whose faces I first looked between thirty and forty years ago, and I look into many faces that have come into the Connexion since then. When I came into Toronto, in 1847, as the result of the Union, we had only 19,000 people, and old Richmond Street then was a glory. I see only one or two of old Richmond Street people here, and I suppose they are almost all gone. I see children of many of those friends of other days, and among all the pleasures of life there are none greater than to look into the faces of the young, some of whom, indeed, are now beginning to show a sprinkling of grey. But I am not called here to make a

speech this morning; I am to talk about the North-West. I want this morning to express the appreciation I have of Bro. German's beautiful address last night on behalf of the women of our country. Depend upon it, that in our Mission-fields in the North-West none have endured a severer strain than the women. I went out into one of my Circuits the other day and found one of the Missionaries, a mile and a half from any dwelling, in a house made of rough boards, twelve feet square, and a cooking-stove, a table, a bed, two chairs, and an organ within. In that house I found one of my old students from the Female College. I want to say this, that those girls that have gone from good homes and have had the advantages of a good education are the ones that bear the strain best. They are not afraid to meet life. In regard to the remarks of the Chairman relative to Mrs. George Macdougall, I had the privilege of being associated with her while she was at Hamilton, and I never met a person more quiet and one that forced herself less upon you, and yet I question if you will find a woman equal in intelligence, and one whose eyes have seen as far as hers in critical times, such as that in connection with the Mounted Police, when George Macdougall had to go abroad in order to prevent that force from being cut off. I do hope you will carry on the agitation, and that the Government will be induced to make Mrs. McDougall comfortable for the rest of her life. What lady is there here who could bear the strain of being severed from all civilized associations for years and years, where the only persons with whom to converse are the members of their own house? The Indians don't converse in English, and if they did they have no extended information, and to sit down from year to year instructing these savages is really a noble sacrifice in the history of Missionary toil. The North-West is a large country, and I believe it is destined to make these Lower Provinces immensely wealthy. You can all understand that the North-West is never to be and never can be, from its very position and circumstances, a manufacturing country. Manufacturing must be done down here. It can raise any amount of grain. No gold-fields can furnish gold as rapidly as that country, whenever there are enough people engaged in agricultural work. I have been in England twice during the winter season. I spent thirty years of my life in the Lower Provinces; thirty years in Canada proper, and a little while in the North-West, and I wish to say, in regard to the country and the climate, that I have never seen any climate to approach that of the North-West. I have no other word to use in regard to it, inapplicable as it may seem, but the simple term "delicious." The climate is so exhilarating that you never meet a person there with a long face. Now, I want to say to Mr. Ladner, that, in so far as Newfoundland is concerned, I used to be associated with Newfoundland Missions before his time, and I know their sufferings and their noble generosity more than he does, perhaps, but still Newfoundland is not important in the sense in which the North-West is. When you say, Mr. Chairman, that the Americans declare that twenty millions of people can dwell in that North-West, you have an idea of my meaning. You should remember also that there are two hundred and fifty millions of acres besides that north of the Peace River and the Great Slave Lake, which, we are

told, is a finer country than to the south, although four hundred miles further north. We are told that the wheat of the Peace River district is better than that of the North-West, and the wheat of the North-West, you know, is vastly better than the wheat you raise here. So you can easily see that that country is bound to fill, and it is so situated that it will bear any population you please. You hear a great many opinions in regard to its qualities and qualifications, but I will just state three or four facts:—It is a country of the finest drainage on the face of the earth, intersected with rivers so deeply indented that every portion of that country can be drained into them. We have Muskegs there, too, and they mean more than is meant down in Newfoundland. Now I want Ontario to empty itself into that country. There are multitudes of English tenant farmers to whom our Ontario people could sell out their property and invest in larger farms in the North-West. We want to keep our sons in that country; we want to preserve a high ideal in regard to morality and temperance, and we want a class of men who understand what is meant by freedom—not licentiousness politically, but freedom. Give us Ontario men to lead political opinion, then let the tide come from the Old Countries and they will harmonize it, and with the establishment of schools and churches all through that land we will have one of the finest places on our earth for humanity to dwell in. (Applause.)

The Rev. Dr. SUTHERLAND.—I regret very much that we have not our dear Brother Crosby here this morning to give us tidings of his wonderful work in British Columbia. But in his absence the next best thing is to allow Mrs. Crosby to address the meeting. A few years ago, in writing to a friend, Mrs. Crosby remarked that the Missionary had to be everything—preacher, teacher, doctor, architect, carpenter, and a dozen other things besides; and you know, she said, when the Missionary is absent, all these duties devolve upon the second in command. That the Missionary's wife should designate herself the *second* in command is a wonderful circumstance, and one which does not hold good anywhere else. (Laughter.) This morning we propose to allow Mrs. Crosby to represent British Columbia, and she will do this by means of a most interesting letter which she wrote a short time ago to the Secretary of the Woman's Missionary Society in the City of Hamilton. We have Societies of this kind in Hamilton and Montreal, and I believe they are just the beginning of what will be in a few years one of the strongest forces in connection with our Missionary work. I hope we will have at no distant date branches of this Society in every Circuit throughout our work. Mrs. Crosby writes as follows:—

PORT SIMPSON, B.C., July 28th, 1881.

Mrs. H. M. LELAND,

Dear Madam,—Your kind letter of June 27th, written on behalf of the Women's Missionary Society of the Methodist Churches of Hamilton, reached me a few days ago. I need not tell you that it was with great pleasure and thankfulness that we read it, and with much rejoicing that we found we were remembered so kindly in the prayers and givings of the ladies of your Society, and that the Lord had put it into your hearts to help on a work that lies so near our hearts and so heavy on our hands, as our "Girls' Home." The care of these young girls has been thrust upon us. Before we had any thought of undertaking such

work in connection with the Mission, one case after another of urgent need was pressed upon us. Indeed the alternative was often coming under our roof or going to ruin, and, alas! to our grief, we found in the case of two or three girls whom we felt we were not prepared to take in at the time they applied to us, ruin speedily followed. A gay life in Victoria, or other places has led away many, very many, of the young women of these tribes. There are Indian villages where scarce a young woman can be found, the whole of that class having left their homes for a life of dissipation and shame, and only to come back, in nearly every case, after a few years, to die a wretched, untimely death among their friends. The temptation to this was strong, and we found it one of the most difficult things we had to contend with. Almost from the time we entered the Mission-house we had two or three, or four girls living with us; as one would be married—very few left us until married—another would soon come to take her place, and so the number be kept up. But we felt we could not well continue this, little as it was that we were doing, and as our own family increased we felt that our house was not the place for these girls. We could not abandon the work, so, after much prayerful consideration, we decided to build an addition to the Mission-house which should serve as a "Home" for the girls, and could be under our close supervision, but entirely separate from our own family. We believed that, in doing this, we were following the direction of Providence, and that all necessary means would be provided. Two years ago next month the new building was brought into use. We began with four girls, but the number soon increased, and during the following winter we had twelve. The number has varied since that time, but during last winter twelve were under our care, and twelve is our number now. We could easily gather in more, but have not felt ourselves in a position to do so hitherto.

Of course, as we undertook this "Home" entirely on our own responsibility, we had to move very slowly, and incurred no expense that was not absolutely necessary. As yet the building is unfinished, and almost unfurnished, but we hope that the help Christian friends are now sending us will be sufficient to provide what is needed for the comfort of the girls and their training in some suitable industries. We have had difficulties and inconveniences all the way, thus far, but things look brighter now.

The care of the girls we have divided among us as best we could arrange it. Miss Lawrence, who is in charge of the day-school, gives what time she can to them, and Mr. Crosby keeps a constant supervision; but we feel that for the proper care and training of so many girls there must be a thoroughly practical and competent woman to give her whole attention to the work. Hitherto, of course, we have not been in a position to employ any one for this purpose; but now, we think, we should be justified in doing so, and it has occurred to me that the two hundred dollars your Society has voted to the "Home" would be well used if given towards the support of the Matron for the first year. I hope a suitable person may soon be found, with a heart for the work. Our plan would be to train the girls in general housework, in needlework of various kinds, in spinning, and weaving, if possible, and whatever else they might be able to turn to good account. We aim at making them capable Indian women, fitted for such a life as they are likely to be called to in after life. The most they can do is, as they leave us, to establish Christian homes for themselves where, as wives and mothers, they may show what industrious habits and a Christian spirit can do. What we desire most of all is that the heart of each girl who may enter the Home may be brought under the power of the Gospel; without this we fail, whatever else may be accomplished. It is most emphatically true among these

people that "knowledge puffeth up," and is worse than useless unless true humility goes with it. How the glory of Christ and the good of man go hand in hand! Let me bespeak, dear Christian friends, your most earnest prayers, that every one of our girls may find the Saviour, and that the Lord may graciously abide with us.

We feel that we have been blessed in this work through all its course, and though we have met many difficulties and some sad disappointments, yet we feel thankful and encouraged. Most of the girls who have been with us have done well; very few have left us except to be married. One is in heaven. She was a Hydah girl, a native of one of the islands off the coast of Alaska, and had been living in Wrangel, Alaska, a town composed of a few traders, a garrison, a tribe or two of Indians, and the stopping-place of great numbers of miners. While she was there religious services were begun by a few of our Christian Indians who were there seeking work. Matilda—that was her name—with many others, was soon much interested, and it was not long before she felt that she must get away from her old life, and decided to come to Port Simpson. This was before the Mission was established at Wrangel by the Presbyterian Church of the U. S., and while Philip McKay, one of our own young men, was labouring zealously, and against great odds, to hold the place for Jesus till a Missionary should come. I cannot forbear to add that Philip died, right here where the Lord had so honoured him in his work for his brother Indians, but not before he had seen the first Missionary to Alaska, Mrs. McFarland, on the spot, and with a good hold on the people. Since then, Mrs. McFarland has herself established a Home for girls at Wrangel, which is nobly supported, and doing a great work; but at that time there was no refuge there for such girls as Matilda, and when she came and told us her story—there was but one way for us—to take her into our family. She was very industrious, most amiable, and faithful in everything, and more than all, I am sure she loved the Lord Jesus, and rejoiced in what He had done for her.

After some time she was married to one of our Christian Indians, a young man in every way worthy of her. They were very happy together. Matilda's friends were still living in their heathen home, a hundred miles or more from here, and the winter following her marriage she set off to visit her mother. The weather became most intensely and unusually cold, and she was soon taken very ill. Thus her return was delayed. She grew rapidly worse, and it became doubtful whether she would ever see her husband and home again. Here she was in the midst of a heathen camp, with no friends to say a word of Christian comfort to her. How she longed for a hymn or a prayer. She made her friends promise that should she die there they would bring her body to be buried at Port Simpson. After some weeks of great anxiety a rumour reached her husband that she was lying very ill. (It is astonishing how news is passed, somehow, from one Indian village to another, when it would be hard to tell how it came.) At once eight or ten strong men volunteered to go with her husband to poor Matilda's relief. Against wind and storm they, at last, reached the dying girl. Imagine her joy. Though the weather was very severe it was her great desire to get back here before she should die, and after a few days they set out. For about eight days they travelled through cold and storm, but it was too much for Matilda's strength, and she died at a village about fifteen miles from here. How sad we felt! Yet we also rejoiced. To the last she urged her husband and friends to lay aside all grief for her, and said she was quite ready to die. She loved to have them sing with her, and talk of Christ and heaven, and she bade her husband tell us that our taking her when we did was the means of her being guided into a Christian life. Oh!

how thankful we felt then that we had not turned her away!

Matilda is safe, but with others whom we have watched anxiously, the strife still goes on. You ask if Indian girls will stay Christianized and civilized. As to the Christianizing, while many mistake the form for the reality and so soon fall away, those who get the real "root of the matter" are mostly steadfast. There are those among our Indians here who for some years have adorned the doctrine of Christ, and among our girls there are several who have long given every evidence of being true Christians.

Of course, the ignorance and inexperience of such a people as this, and the absence of the restraints thrown round a more refined state of society, leave them an easy prey to many temptations. Still, we find St. Paul rebuking the churches of his time for just such sins as these poor Indians fall into. As to civilization these people are, many of them, very ambitious. Sometimes they try to take it on too fast, they want to play the organ before they know how to make bread, and a necktie is of much more importance often than an apron. Still, we can see considerable improvement throughout the village in the keeping of the houses, while the children are much better cared for than formerly. The people come to Church, almost invariably neatly dressed, and observe the strictest decorum. The girls are, as a rule, quick to learn, both in school and housework, though, of course, we find some who naturally lack all idea of order, and can never be thoroughly neat and clean. There is a girl in my kitchen now who makes bread that could scarcely be surpassed; very good butter, can do plain cooking well, and is clean and systematic about all her work. Less than two years ago she came to us from one of the most miserable houses in the village. Others have done equally well. There is a vast work, such as our Home is designed to accomplish, to be done among such a people, and we feel confident that so long as the Home is supplying this want the means will be providentially provided, though, as yet, with the exception of two or three subscriptions, none exceeding five dollars, promised annually, the Institution has no pledged support.

You are greatly honoured in being the Pioneer Women's Missionary Society of our Church. I hope you may not long stand alone. Pray for us, especially for the Home, and with many thanks, in which Mr. Crosby and Miss Lawrence most heartily join,

Believe me, dear Madam,

Yours most sincerely,

E. J. CROSBY.

The Rev. Dr. SUTHERLAND continued.—It is perhaps not out of place to say that Mrs. Crosby is a daughter of our venerable friend, Bro. Douse, who is here this morning. (Applause.) I might just say that the Girls' Home is not supported by the Society, but so far it has been kept up entirely by voluntary contributions outside of our ordinary income, simply because our income is insufficient for the needs of the work already established. Now I want to answer a question that is often asked, and I will give a little information that I would like to have go through the length and breadth of the Connexion. A notion sometimes gets abroad that it costs more to run the Society than it is worth, and the question is sometimes asked me, How much money do you get, and where does it go to? Deducting the expenses of our annual Missionary meetings, we have an income of \$130,000 in round numbers. A friend says to me, I give a dollar to that fund, and I want to know where it goes to? Well, out of this dollar that he gives to the Missionary cause, there is expended on—

Domestic Missions	43 ²⁴ / ₁₀₀ cents.
Indian Missions.....	27 ¹³ / ₁₀₀ "
French and German	5 ⁹² / ₁₀₀ "
Foreign.....	4 ⁹⁵ / ₁₀₀ "
For Mission Property on Indian and Foreign Work	3 ⁸⁹ / ₁₀₀ "
Special Grants in cases of Affliction.....	1 ³² / ₁₀₀ "
Superannuation Funds.....	3 ⁷⁷ / ₁₀₀ "
Interest and Annuities.....	2 ⁸⁹ / ₁₀₀ "
Publications.....	2 ⁸³ / ₁₀₀ "
Cost of Management.....	4 ⁹⁵ / ₁₀₀ "
Total.....	\$1 00

A few months ago an authority in the United States, took the trouble to investigate the relative cost of managing the various Missionary Societies. He ascertained the income and expenditure of fifty societies engaged in Missionary work, and he gave the percentage of cost for the management of each, and it was found that our own Society stood the lowest on the list out of the fifty, with two exceptions, and these societies were so very small that they did not need an officer, and just what the expenses did go to I could not find out. (Applause.)

The Rev. Dr. DOUGLAS, being called upon to speak for the French Work, said:—Mr. Chairman, it affords me very great pleasure to congratulate you, sir, upon the position of honor in which you are found this morning. Dr. Rice has been magnifying the West. I was born, I think, in opposition, and I ought to oppose him, though I am not going to do that, and yet, if time permitted, I would oppose him by magnifying the East. But, Mr. Chairman, I delight in the spirit of this breakfast occasion. I like the direction it has taken. I crown with the laurel of honor my beloved father, John Douse. (Applause.) Yes, it is worthy of cheers that a man should give his life, and has also given such a daughter to the Missions of the Methodist Church of Canada. I feel to-day that I ought to relegate the responsibility that you, sir, have put upon me to represent our French work, to a God-given missionary, one who has come to lead the Methodist Church in its campaign against the most concentrated and stupendous type of Romanism on the face of the earth. I want, Mr. Chairman, to sit down and let Louis Napoleon Beaudry, who is in our midst, give his experimental testimony this morning. His eyes, in the late American War, have looked out upon a hundred battles. He has been in the wilderness of Virginia. He has suffered in Libby Prison. God Almighty has anointed him with a consecration, that in all my life I have never seen surpassed. He has heroically taken his stand in the streets of Montreal, where he has been stoned and assailed; he has been taken hold of by the civil authorities, but the courage of the man, and his fortitude and faith, have carried him through it all, and, thank God, he is with us to-day. Mr. Chairman, there are those who imagine that the French Canadians are an inferior race; that they are a despicable and wasted community. Let me tell you that the French Canadians, but for the influence of Romanism, would rise to unrivalled grandeur. They are the sons of the men who sang the heroic songs of De Rancy; that spoke the language of Massillon, and Bossuet, and Fenelon, and that carried the triumphal banner of Joan of Arc. Ever and anon, amid the disadvantages which marked

their position in the Province of Quebec, these men rise to eminence as lawyers and jurists, and in the Councils of the Government; and I thank God that that race has given to the Methodist Church of Canada such a man as Louis Napoleon Beaudry.

Rev. Mr. BEAUDRY.—Mr. Chairman, this is a sunshiny morning, outside as well as in, and there are only two clouds to obscure the spirit of our meeting. The first is in reference to our work in the Province of Quebec, where we are engaged in the most difficult Mission work that has been undertaken by any modern Church. We know that heathenism is giving way before the Gospel, but Romanism does not give way so readily. Another very dark cloud is the fact presented by our brother from Newfoundland, when he spoke of a number of districts where, like in the Province of Quebec, Protestantism has been driven out by force, or by money from the Hierarchy, which is used to buy up lands, and build chapels, leaving ours to stand empty. We see the animus of Romanism in the subsidizing of the press, in the treatment of the Okas, and in numberless instances in which we suffer persecution at their hands. We cannot look upon all this without realizing that there is a great power behind the throne. It was said that the tap of Cæsar's finger was sufficient to awe the Roman Senate, and there is a Cæsar now sitting in Rome, the tap of whose finger, or the stamp of whose foot makes Governments tremble, and, alas! I fear our Government trembles too much in presence of that power. But there are some rays of light in the darkness. There are evidences that there is some confusion in the hierarchy. I refer to the difficulties with the old University of Laval, and in this I see the entering of the wedge into a crevice in this mighty body. Then again, among the common people, there is a feeling of unrest. Sit down anywhere in the Province of Quebec, among the farming population, and if they do not know but that you are a Catholic, they will express themselves freely, and you will be surprised. They will say, "Look at our church, it cost \$50,000; our convent cost \$15,000; the priest's house, from \$10,000 to \$15,000, and then look at the houses around them, they are almost absolutely huts. Our people are poor, and the priests, and nuns, and monks are constantly begging, and the threat of damnation is held over our heads unless we yield to their rapacity." We feel, also, that the political agitation between the Liberal and Conservative parties affords a little crevice; but what is more encouraging, is the fact that the persecuting spirit is largely dying out, and we are not stoned, and abused, and ignored by the officers of the law, quite as much as we used to be. Then again, there never was such a demand for the Word God. Sales of colporteurs for the past year are double those of any year previous. Not long ago a man came to my house and asked to buy a Bible. In order to test his sincerity, I first showed him several smaller sizes of Testaments, but none of these suited him; he wanted a large book. By-and-by I brought out a large Bible, priced at a dollar, and he took it and paid for it willingly, saying, "When I take a small one home they tell me that is only an almanac, but now I have got something that is not an almanac, and when I go home this time they won't say that about this book."—(Laughter.) He said further, "There is a great controversy going on in our

village, and when I meet the priest I cannot defend myself, but I know there is something wrong, and now I want a book in which I can prove the wrong." This fact came out in Montreal: an aged Romanist, who was taken very ill, was asked by his wife if she would not send for the priest. He replied, "No, I do not want a priest, I have got a secret here," and putting his hand under the pillow he drew out a Testament and said, "I have found the Priest, the great High Priest, I have received absolution from Him, and I know He has pardoned me." While he was telling this experience his wife began to weep and rejoice with him. "Why," said she, "I have been doing the very same thing." So it appeared they did not dare to let each other know of their convictions for fear that war would spring up in the house. Oh, dear friends, you do not know what that means, and the difficulties that stand in the way of turning from Popery! Not long ago a young man, one of our converts, was seated at the dinner-table, and his mother approached him with a long knife and made a thrust at him to cut his throat; he parried the blow, and received the knife in his cheek. Another cause for encouragement is the fact that we never had as many Roman Catholics coming to our public services, and they have never been so attentive as now. Five years ago this month we organized our first French Church in Montreal. The first day we received three names, and since that time we have received two hundred and ten persons into membership, nearly all of them converted from Romanism, and we have performed 1,200 baptisms. All these things encourage us greatly, and cause us to feel the responsibility of the work. The other day the mail brought me a letter from Inverness, Quebec, with \$20 enclosed "for the French work." God bless the sender. Another letter was received from a brother in Ontario, enclosing \$6.25, the collection taken at a thanksgiving service. I ought, perhaps, to state that converted French Canadians will contribute to the Methodist Church a great power of wealth and sympathy and intellectual strength. It seems to me that the French tongue was never so sweet as when singing those beautiful hymns of Wesley, translated into French. God bless this gathering, and strengthen us in our Missionary work! I feel that the light is breaking, and the morning is dawning. Mr. Beaudry concluded by singing two stanzas of "Hold the Fort," in the French tongue.

The Rev. GEO. COCHRAN was called upon to speak for the work in Japan. He said:—On the 6th of August, 1874, I stood with my friend, Dr. McDonald, on the top of the highest mountain in Japan. We had a very magnificent view of the country as far as the eye could travel. Let us in imagination stand on the top of that mountain this morning. Yonder to the east, at the head of the great Bay of Yeddo, is Tokio, the capital of the empire, the great throbbing heart that sends out its pulsations amongst 34,000,000 of people. In that capital there is a very unique building in which you can find every product of Japan, natural or artificial, from the straw sandal, worth half a cent, to the bronze vase, worth a thousand dollars. On the outside of that building there is an inscription, in Japanese and English, as follows: "This exhibition is open every day from 10 to 4, Saturdays and Sundays excepted. Dogs, lunatics, and drunken men not admitted." (Laughter.)

There is plenty of drinking there, but it is done at the close of the day and at home. I was told that one-third of the Japanese go to bed drunk every night. Yonder on the edge of the bay is our beautiful Mission property, as eligibly situated as any in the empire. About five minutes' walk from it is a large new temple. Now, I have seen it stated by travellers that there are no new temples, but here is a new temple costing \$125,000, and it has been rebuilt at an equal cost three times in seven years owing to fires. There we have a Church planted amongst other Churches, sending out its light and showing these people the way to heaven. Then away down to the west, thirty miles distant, is Shidzuoka, the old capital and castle town. On the strong wall there stands a house where Dr. McDonald and his wife lived for four years, a hundred miles from any one of the same face or speech. In that time they received 105 persons into the Church by baptism. In that castle, 260 years ago, lived the greatest military genius and statesman in all the long history of Japan, and under his rule the Romish mission was banished, the Portugese and the Spaniards were expelled, the ports were hermetically sealed to the outside world, and the following notice was posted up: "As long as the sun shall continue to warm the earth, let no Christian be so bold as to set his foot on the Empire of Japan, and let the Christians' God know, and let the great God himself know, that if he dares to violate this command he will pay for it with the loss of his head." During those 260 years since Romanism was expelled—Romanism that had done its best for 100 years previous, and had gathered in two millions of converts—what do we find? No literature, no science, no Bible in the vernacular of the people, but a deep heart hatred of the name of Christ. There is the use of tobacco, introduced by the Portugese, and there is also the use of gunpowder and firearms, and the ability to make sponge-cake, and that is all that Romanism left in Japan. A little further up the beautiful bay is the quiet town of Numadzu, where Bro. Meacham, for the space of eighteen months, planted the standard of the Cross, and gathered a little Church that lives and grows in the community. And when his contract expired, that little Church gathered around him and said to him, "Oh, sir, if you would, we wish you might stay amongst us for ever and ever." Then over to the north about thirty miles, across mountains that look like a billowy sea of living green, there is a fertile valley, on the edge of which is the old castle town of Kofu, and in that town Bro. Eby planted a Church which is a light to the whole surrounding community. Bro. Eby told me that he was the first "circuit rider" in Japan. He went there and in his own hired house began to teach the people. By-and-by there came invitations from one and another, until some fifteen villages were reached, and he visited them all as well as he could. Now, sir, in these four places, around this sacred mountain, we have our work in Japan. Dr. Maclay told me on one occasion, "Our Church has sent me out here, and we have commenced operations, and we want this people to understand that ours is a through train." Before we had been very long in Japan, the heart was taken out of us by the fear that the Conference was about to hand us over to anybody who would accept us, but the last General Conference, by its sweeping vote, gave us heart

again, and if there are any mutterings in regard to this matter yet, let me say it is far better to close this Mission at once, than that your men should hang there between life and death. Other Missionaries came to us and said, "Oh, we see in the papers that your Church is about to withdraw your Mission," and they offered their condolence. How little encouragement had we! But the blessing of God rested upon us in that land. We saw many persons converted, and we saw beautiful lives and happy deaths. We saw a Christianity among that people that would compare well with any Christianity that has yet been seen in any land on the globe. Let me request of you, as representatives from our Church, that you give all our Missions a warm and hearty sympathy, and let the Mission in Japan live. Let it live in your hearts, in your prayers, and in your contributions, and that Mission will send back an influence that will bless you in all your work. (Applause.)

The Rev. HOWARD SPRAGUE, was next called upon. He said:—Mr. Chairman, I regret that you have called up a name that I don't see on the programme at all, and one that has no right to anything more than a five minute speech. Another departure from the programme that I regret is, that one name on the list has not been represented by the owner of it. I regret the absence of the Rev. Thomas Crosby, but I should have regretted it very much more if we had not heard that most interesting and touching letter from his wife. The expectation of hearing and seeing Bro. Crosby, was one of the things that made me look forward with interest to the meetings of the Missionary Board, and make sacrifices to be here. I have formed of him the conception that he is a very devoted, enthusiastic, and zealous Missionary, and in anything I could say about missions in the east, I have found that the name of Crosby, wherever mentioned, was a charm. I have been interested in what I have heard of the Mission fields in Newfoundland this morning. I am myself a product of Newfoundland, and of its work. My father was a Missionary there for 25 years, and although I have never been engaged in Missionary work, I have ever been thankful that I was the son of a Methodist missionary, and I have learned from him to be interested in the Missionary work of the Methodist Church, and in all branches of the Christian Church. What has been told us this morning of the North-West, of Japan, and of the French work in Quebec, has all been very interesting, and I count it a privilege to attend the meetings of the Central Board, and hear what has taken place in our work. I find the information that I obtain here of great service to me in my Missionary meetings at home. Last year one or two things occurred in the Central Board, which in the meantime, it has been my privilege to tell, and I have found the simple recital of these facts to be of great benefit. Two or three weeks ago I was holding meetings in a small place, and it seemed almost a waste of time, the three days that I spent in that district. The last meeting was held in a little school-house, in the centre of which was a three-foot stove filled with soft wood. We were not very comfortable, but I just told them a few things from the meeting of the Central Board last year; about Bro. Beaudry and his school, and Bro. McDougall and his asylum for Indian orphans, and that the Central Board had to say that there was not a dollar that they could devote to these purposes. The

principal member of the Church had said to me before the service began, "I am sure the meeting is not going to be so successful as last year;" but when the collection was taken up and the subscriptions were secured, we found that we had twice as much money as the year previous. (Applause.) Now this is an illustration of the interest that our people in the East do take in our Missionary work, and they simply need to know what the work is, what is being done, and what its necessities are, and they will readily come to the help of the Church. I shall be very glad when I go back to attend Missionary Meetings, to report what has been done and said here, and I am sure that my brethren will be interested. I am sure our brethren who labor on Domestic Missions in the East will be very much interested in hearing of this Missionary Breakfast, and a great many will wish they had been here. I will tell them about our general work as well as I can.

The Rev. Mr. TELFER, of London, England, being the next speaker called upon, said:—Mr. Chairman and Christian friends, I am very happy to be permitted to attend this beautiful gathering this morning. It is a delightful place to give me a training for the two meetings I have to attend to-night. It is one of the heartiest meetings which it has ever been my privilege to attend, and there is just one thing in connection with it that might have been improved, and that is it raises no money.—(Laughter.) Mr. Cochran has spoken to you about the work in Japan; God has given you a grand opening in that country and you should not neglect it. What an honor it will be for Canadian Methodism if you go in to possess that land for Christ. I feel a deep interest, too, in the work down in the Eastern Provinces, and especially among the French population. I feel sure that the time is not far distant when the veil will be lifted from the minds of those benighted people, and there will be a general reaching out after the truth. Take courage, therefore, and try and do a little more. God help you in your work, and grant that in the greater consecration of your heart and soul to His cause you do not neglect the consecration of the dollars.

The Hon. Senator FERRIER, then spoke as follows:—Mr. Chairman, I think it is hardly possible for me to give utterance to any remarks this morning, because I should take the advice of my friends and be silent. I thought I should not be able to travel to Toronto this year, but when the summons came from the Missionary Secretary, I determined to try. I did not intend to do anything in the way of speaking, but at the recent meeting of the Educational Board at Cobourg, when the question of education came up, my old feelings returned and I was able to say something under the impulse of the moment. This morning I feel almost well, and I believe that the spirit of my dear wife, whose loss has produced such a depressing effect upon me in my bodily weakness, accompanies me wherever I am, and especially in work of this kind, to which she was so much attached. I will only allude to one matter, namely what Mr. Beaudry has said about Lower Canada. I rejoice that there is brightness in the cloud that has overhung that Province since 1820. While holding certain public positions I have passed through them all without any difficulty, by taking my firm stand upon the principles that have guided me through life. While in the Legislature I have sometimes been severely

attacked by my colleagues, because as President of our Bible Society, I continued to trouble them by the circulation of the Bible. A leading member of our Quebec Government said to me sometime ago, "Why do you trouble our people by sending out your colporteurs amongst them?" "Because you won't do it yourself," I replied. "We are offering the Bible to every one that will receive it and I will guarantee that if you circulate the Bible our Society will not trouble you at all." "We give them the Bible," said he. "Show me a copy of your Bible," I asked him. He promised to bring me one on the following week, but it was three months before he brought it. I asked him the price, and he replied that it would cost seven shillings and sixpence. I replied, "Now here is a Testament for which you charge seven shillings and sixpence, while we give the same book for twopence. You are holding the word of God from your people, and you know you are not doing your duty." (Applause.) I never heard from him since, on that subject. In the discharge of my duty I find the French Canadians are an intelligent people, and if they had the Word of God to read, the term "inferior" would never be applied to them as it has been in the past. They are placed in circumstances that had we been placed in similar, I do not know that we would have been any better. I need only refer you to Mr. Beaudry himself as an illustration. Do you want earnestness of character more than he has? No. I believe God has sent him to his work, and I do sincerely hope that the sympathy we have had throughout Ontario will be continued, and many prayers will be offered up that the Gospel may spread and that the circulation of the Bible—because that is the real foundation, and the spirit and life of the work—may increase till it is found in the hands of every French Canadian. That day is coming, and it is not very far distant, because the public mind is opening and there is much more liberality in reference to education than there has been in the past. I am a member of the Council of Public Instruction, and our intercourse with the French members is delightful, and I believe their minds are opening up to see the need of larger expenditure for this object. You in Ontario have had superior educational advantages, and I am sure that the influence has been of great benefit to us in Lower Canada in securing better education, and whenever education gets hold of the public mind it is a sure opening for the introduction of the Word of Life. (Applause.)

Mr. JOHN MACDONALD was the last speaker called upon. He said:—Mr. Chairman, this has been a deeply interesting meeting, and I have been asking myself what will be the result of it? Are the mere remembrances of the kindly greetings that the friends in the Metropolitan Church have given to this company to be spoken of, and the speeches that have been made, referred to and forgotten; or are they to implant in every man and woman here this morning a new interest in Missionary effort, and result in a new departure which will make the Methodist Society of Canada a power in the land such as it has never been before? I cannot take time to refer to the different speeches that have been delivered this morning, but I would just ask, are we going to do more for Newfoundland, and for Lower Canada, and for the North-West? At the Ecumenical

Council, when a Missionary from Italy got up to speak in French, and when that French speech was beautifully interpreted by Rev. William Arthur, the gist of the whole thing was this, that greater fruits were to be expected in the future from Romanism than have ever been experienced before. Such I believe is the prospect in Lower Canada if we but do our duty in strengthening the hands of our Missionaries there. I rejoice in the tone of Mr. Cochran's speech. We have taken Bro. McDonald and Bro. Eby, and I fear have left them in the forefront of the battle, as David did with Uriah. Are we now going to withdraw our sympathy, our prayers, and our contributions? No! if the Methodist Church is true to these men it will show its sympathy by sending out more Missionaries. We have heard a great deal about women; they who are the light of our homes and firesides. My dear sisters, whom I address this morning, you know the degradation, enforced and voluntary, which your sisters endure in Japan. Who is going to lift them up if you are not? We want a ladies' mission in Japan. To-day the Methodist Episcopal Church of the United States has seven ladies working there, and these are now assisted by two native Bible-women. Where are the ladies who will go? The ladies of Hamilton have been spoken to, but we have heard no result from them. Will the ladies of this Church see to it that two of their number go to Japan? If not, there is an unpretentious, modest, little Church, away in the northern suburbs, that will stand by quietly and calmly till they see that nothing is going to be done, and if it comes to that you may rest assured that something will be done by it. (Applause.) I do hope that something practical will come out of this meeting, and that with a new interest and energy we will show that we are more in earnest in our Missionary work than we have ever been before. (Applause.)

After a few appropriate words from the Chair, the doxology was sung and the benediction pronounced; and thus closed one of the most delightful Missionary meetings we ever had the privilege of attending.

THE CENTRAL BOARD, AND ITS METHODS OF PROCEDURE.

THE Central Board of the Missionary Society of the Methodist Church of Canada consists of the officers of the Society and 18 other members, three ministers and three laymen being appointed by the General Conference, six ministers by the Annual Conferences, and six laymen by the laymen of the Annual Conference Missionary Committees. The full list for the present year is as follows:—

OFFICERS OF THE SOCIETY.—The Rev. Geo. Douglas, LL.D., President; the Rev. A. Sutherland, D.D., General Secretary; the Rev. Enoch Wood, D.D., Honorary Secretary; John Macdonald, Esq., Treasurer.

REPRESENTATIVES OF THE GENERAL CONFERENCE.—The Rev. James Gray, Port Stanley; the Rev. John Shaw, Peterboro'; the Rev. Howard Sprague, St. Stephen, N.B.; the Hon. James Ferrier, Montreal;

James Paterson, Esq., Toronto; George H. Starr, Esq., Halifax, N.S.

ANNUAL CONFERENCE REPRESENTATIVES.—*Toronto Conference.*—The Rev. W. Jeffers, D.D., and M. B. Roblin, Esq. *London Conference.*—The Rev. Alex. Langford and A. J. Donly, Esq. *Montreal Conference.*—The Rev. Wm. Hansford and W. H. Lambly, Esq. *Nova Scotia Conference.*—The Rev. S. F. Huestis and J. Wesley Smith, Esq., *New Brunswick and P.E.I. Conference.*—The Rev. Robert Duncan and W. E. Dawson, Esq. *Newfoundland Conference.*—The Rev. Chas. Ladner and the Hon. C. R. Ayre.

The Rev. Dr. Wood was unable to attend on account of physical indisposition. His absence was much regretted by the Board. Several laymen failed to put in an appearance, owing to various causes, and there was no method by which their places could be filled. Only one Conference—Newfoundland—seemed to have anticipated such a contingency, and filled the place of the Hon. C. R. Ayre, who was unable to attend, by appointing H. J. B. Woods, Esq., to the vacancy.

The duty of the Central Board is to "review the Missionary work, and apportion the funds committed to it to the respective Conferences, according to the necessities of various departments of the work. Also to make the necessary appropriations to the various Mission districts." Only one who has attended successive meetings of the Board can tell with what painstaking care this task is performed. The whole process is substantially as follows:—During the summer a carefully-prepared schedule is sent to the Chairman of each District, containing separate columns for the following particulars in regard to each Mission and Missionary:—

1. Name of Mission.
2. Name of Missionary.
3. Number of children claimants on Children's Fund.
4. Total estimates of Quarterly Board for the year.
5. Proportion of this total which goes for Children's Fund Assessment, Rent, and Removal Expenses.
6. Number of Members last year.
7. Amount raised on Mission last year.
8. Grant from Mission Fund last year, exclusive of Rent and Removal Expenses.
9. Number of Members this year.
10. Amount which Mission undertakes to raise the present year.
11. Prospective deficiency this year.
12. Grant recommended by the Financial District Meeting.
13. Remarks.

This form is filled up at the Financial District Meeting, when the Superintendents and lay Representatives are present, and sent immediately to the Mission Rooms. The information thus supplied is then carefully tabulated, printed, and laid before the members of the Central Board. It will thus be seen that the Board has, at a glance, a full view of the numerical state and financial resources of every Mission throughout the work, and is prepared to deal intelligently with each case. Should there be anything special in the case of a particular Mission, the necessary information is supplied in the "Remarks" column, and by the Conference representatives who are present at the Central Board.