

THE Rev. Mr. Brown, of the M. E. Church, who has been laboring in China, and who is returning to the United States on furlough, was signally honored by the people of Shantung District, of which he had charge until recently, in the bestowing upon him of the Wan Ming I, or ten thousand name gown. It is a beautiful garment of silk, with "faith, hope and love" worked in large Chinese characters on it. This garment is surmounted by a beautiful white satin stole, upon which is written the names of the donors to the number of one hundred and eighty. This is an honor that heretofore has been bestowed only upon high civil officers. It is said that a person possessing this garment as a gift from the people can with it approach into the presence of the emperor himself.

Editorial and Contributed.

Editorial Notes.

A WRITER in the *Missionary Review* calls attention to the curious fact that some of the Presbyterian seminaries of the United States are furnishing very few missionaries for the foreign field. Last year Princeton sent only three men; Union and Chicago about the same number; but Auburn, Allegheny, Lane and Danville sent none.

PERHAPS the circumstance mentioned above is neither to be wondered at nor regretted. Unless a missionary is called of God to the work he will be worse than useless; and God has found many of His best workmen outside the walls of seminaries. A vast amount of the studying done in seminaries lies altogether outside the lines of practical missionary work.

NOT every man is called to be a minister of the Gospel, and of those who are it is the duty of some to preach the Gospel at home. One great difficulty at the present time is that there are so many in the ranks of the ministry who, as far as man can judge, have not been called at all, and only stand in the way of others.

THOSE who are most eager to rush into the mission field are not always the best suited for the work to be done. Such men, as a rule, have not sufficient "staying" power. The Master taught His disciples to pray the Lord of the harvest that He would "thrust forth laborers." Men who are thrust forth by the might of an overmastering conviction are the men most likely to be heard from in the future.

EVERY true missionary longs for success in his chosen field, and is restless and unsatisfied if it is not achieved. But it never should be forgotten that the measure of success is not necessarily the measure of fidelity. Many a laborious, self-denying missionary has spent long years of apparently fruitless toil before the reaping time began, and many more have only sowed the seed, leaving it to those who came after to reap the harvest. The commendation at last will be to the *faithful*, not the *successful*, servant.

Home Mission Stipends Again.

LAST month attention was directed to this subject, and we return to it again with the hope that general interest may be aroused. It is conceded among intelligent Methodist people that our Home missionaries are wretchedly underpaid. "Well," replies some practical, common-sense brother, "why don't you pay them more?" Because, in the first place, there is no money wherewith to do it. And secondly, if there was plenty of money, it is just possible the remedy of enlarged grants might, in the end, aggravate instead of curing the disease. How is that possible? For several reasons:—

1. Many subscribers to the mission fund object to the grants now made, affirming that most of the missions are well able to support their own ministers, but will not do so as long as they can get help from the missionary treasury. This belief is true in part, and while it remains increased grants to Home Missions would probably mean a diminishing income for the Society. In some instances missionaries are themselves responsible for this state of affairs. Cases not a few have come under our observation where brethren on Home Missions have repressed the liberality of their own people by saying, in effect, "Don't try to do so much; the less you promise to raise the larger grant will you get from the mission fund."

2. Many persons on our Home Mission fields have altogether erroneous ideas regarding ministerial support. They regard \$500 for a married man as a liberal allowance, and can't see what he wants with any more. Of course such an idea is the outgrowth of ignorance, but how to dispel the ignorance is the question. While this opinion prevails, increased grants would, in many cases, lead to reduced givings by the people, and stipends would be as low as ever.

3. The chief responsibility for the support of a Home missionary rests upon the people whom he serves, not upon the Missionary Society, and grants from the mission fund are only a temporary expedient to help a struggling or impoverished people till they are able to go alone. This is a just principle, and should be steadily maintained. Whatever has a tendency to lessen the sense of responsibility among the people should be avoided, and there can be little doubt that increased grants would have this tendency in many cases, unless simultaneous steps be taken to develop the liberality of the people.

Now, having said so much, apparently on one side, we hasten to say something on the other, if only to avoid being misunderstood. We are not opposed to increased grants being made to Home missionaries—quite the contrary; *but unless such increase is met in every case by a corresponding increase in the givings of the people, the effect will be injurious instead of beneficial.*

First of all there must be a full understanding all round, that a certain amount for a married missionary—say \$750—be agreed upon as the lowest stipend admissible; that the chief responsibility for raising this rests upon the people; that the Missionary Society will supplement the givings of the people where absolutely necessary; and that both will co-

operate in a steady effort to reach the stipend named. What we want to make clear is that it will never do for the Missionary Society to make grants on the basis of a \$750 stipend, while the people are confining their givings to a basis of \$500 or less.

At the General Conference of 1886 the writer, on behalf of the Missionary Committee of Finance, submitted a scheme for a Sustentation Fund, the effect of which it was hoped would be to augment stipends on independent fields, and at the same time relieve the pressure on the missionary fund. Unfortunately three other entirely different schemes were submitted, and finding it impracticable in committee to unite on any one of the four, the whole thing fell through. We refer to this for the purpose of recalling the fact that the first of the schemes above mentioned provided for a systematic visitation of all dependent fields, by a suitable commission, when, after full consultation with the people, an understanding might be reached as to the amount which should be raised on the field, and the supplementary grants which should be made from the Missionary or Sustentation Funds as the case might be. We are fully convinced that a course of this kind will yet have to be taken before the pressure on our Home missionaries can be relieved, and all causes of dissatisfaction removed.

Still another point demands some attention. There are places in many of our mission districts to which men of experience and ability ought to be sent, who should receive exceptional treatment in regard to stipend. But this is impossible while our present loose methods of stationing men and disbursing funds continues. There ought to be an authority somewhere in Methodism competent to do at least these three things: (1) To select men of ability, good judgment and experience to man strategic points in mission districts; (2) To guarantee these men a comfortable support while doing their work; and (3) To secure them such an appointment as they are fairly entitled to when their term in pioneer work is ended. Such a proposal may require wide discussion. At present we have room only to state it.

The Rev. Thos. Crosby.

READERS of the OUTLOOK will be greatly pleased with the admirable photo-gravure portrait of our veteran missionary of the Pacific coast which appears in this number. The likeness is striking and characteristic, and conveys a good idea of the man as he is to-day.

Bro. Crosby was born in the town of Pickering, Yorkshire, in 1840, came to this country with his parents in 1856, and went out as a volunteer to the Indian work in British Columbia in 1862. A volunteer of the Crosby kind means a good deal. In his case it meant that he did not wait for an appointment from the Church, or for any promise of support. He went to British Columbia at his own expense, borrowing money for the purpose (which he faithfully repaid), that he might preach Christ among the heathen, whose spiritual destitution had stirred his deepest sympathies. He first served as a teacher and local preacher

at Nanaimo, for several years, was received into the regular work, and when the call came for a missionary for Port Simpson, some eighteen or twenty years ago, was ready to respond, "Here am I: send me."

Bro. Crosby's missionary life has been full of varied experiences, and not devoid of thrilling adventure. The Port Simpson of to-day—a typical Christian village, presenting a marked contrast to the old heathenism—may be said to be his creation, and will long remain a monument of his self-denying work.

In all his efforts, Bro. Crosby has been ably seconded by his devoted wife (formerly Miss Emma Douse, daughter of one of our old-time preachers), to whom no small share of the credit belongs for the work that has been accomplished. May they both be long spared to serve the Church as faithfully as in the past.

An Important Matter.

THE "Open Letter," printed elsewhere, is a document which furnishes food for serious reflection, not so much for what it contains as for the circumstances out of which it grew. The Woman's Missionary Society had organized, in many places, Mission Circles composed chiefly, though not exclusively, of young ladies; also Mission Bands composed of boys and girls belonging, in most cases, to the Sunday Schools. These Circles and Bands did good service in spreading the literature of the Woman's Missionary Society, and in raising funds; but in places where Epworth Leagues or other Young People's Societies had been formed, it was difficult to maintain the organization of the Circles and Bands. This led to some informal negotiations, and at the Young People's Convention, held in Toronto last summer, overtures were made to affiliate Epworth Leagues, etc., with the Woman's Missionary Society. Later on a committee representing the Young People's and the Woman's Missionary Society, drew up a document designed to give effect to the proposed affiliation. Before being published it was pointed out by members of the Committee of Finance of the General Missionary Society, that the proposed step was a very serious one, probably involving much more than its promoters were aware of; that it was beyond the powers conferred by the General Conference, either upon the existing Missionary Societies on the one hand, or the Young People's Societies on the other, and that it would be well to have further consultation, by a wider constituency, before any decisive step was taken. The result of this was the friendly conference reported elsewhere, and the "Open Letter" already referred to. This letter is designed as a temporary measure, pending the meeting of the next General Conference, when the whole situation can be carefully considered and necessary legislation secured. Proof sheets of the "Letter" were at once sent to the Presidents and Secretaries of the societies concerned for their signatures; but here a new difficulty arose. It was held that the "Letter" differed materially from what had been agreed upon by the Executives of the Young People's Association and Woman's Missionary Society, and could not