

It was further charged that the style of living among the missionaries was needlessly expensive and luxurious, and that the result of this is a social gulf between the missionaries and the masses of the people. In other words, it was claimed by Dr. Lunn that the *caste* spirit had invaded the Christian Church, and interposed a serious barrier to the progress of the Lord's work; that during a year's residence in India he could remember but one occasion where he was asked to take a meal at the same table with a native Wesleyan minister; while at the Bangalore Conference of 1889, not one native minister had a place in the assembly. The missionaries, it was contended, affected a style of living which brought them into close relations with the English official class, but separated them socially from the mass of the people to whom they were sent to minister. The average stipend of Wesleyan missionaries, it seems, is about \$1,500 and a free house. This does not strike one at first as an extravagant amount, but it is contended that the expenditure of an average family, on a moderate scale, for food, servants, clothing, charities, books and other expenses, need not exceed, say \$700 per annum, and this appears to be substantiated by the fact that the stipends of India's missionaries of the Methodist Episcopal Church varies, according to locality, from, say \$600 to \$900 per annum, and that there is no complaint of insufficient support. At the same time, it will be seen that the latter scale leaves no margin for unforeseen expenses of protracted sickness or the like, nor does it allow anything for the education of children, much less for old age or a "rainy day."

This whole question of missionary stipends in the foreign field is a perplexing one. On the one hand, there seems to be force in the argument that those who forsake the comforts of home and the enjoyments of work in a Christian land, that they may devote themselves to the task of preaching the good news to the heathen, ought to be generously supported by the Churches that send them forth. On the other hand, it is said, with equal, if not greater force, that the prominence given to the question of stipends is utterly out of harmony with the spirit of New Testament Christianity, and the example of Him who had not where to lay His head. But if this argument applies to the missionary abroad, does it not apply equally to the pastor at home? There seems to be no just reason why the Church should require a degree of self-denial and cheapness of living on the part of her foreign missionaries far in excess of that required from her home pastors. We do not now speak of those who labor in our domestic missions, where the scale for support actually received is relatively lower than in any other part of the field, but of those on our better

circuits and stations, and the question arises, If it be right for these to receive stipends of from \$1,000 to 2,500, or even more, why is it wrong to give to those who labor in the foreign field a little more than the smaller sum? One thing is certain, whatever be the right or wrong of this question, no one can justify an unequal policy, which would make the home pastor a prince and the foreign missionary a beggar. Perhaps we shall find, in the long run, wisdom will not justify a princely income on the one hand, nor a beggar's pittance on the other, but that the true *via media* consists in a modest stipend that does not compel the missionary to starve either body or mind, but which, while enabling him to "provide things honest in the sight of all men," leaves something wherewith to help the needy, and to spread the Gospel in the regions beyond.

REPORT OF THE GENERAL BOARD OF MISSIONS OF THE METHODIST CHURCH, FOR THE QUADRENNIAL PERIOD ENDING JUNE 30TH, 1880.

THE General Board of Missions, while rendering grateful praise to God for the favor wherewith He has crowned the work of the Society during the past Quadrennium, present this report with feelings chastened by the sorrow of bereavement. Since last we assembled on an occasion similar to the present, three distinguished members of the Board, Rev. John A. Williams, D.D., General Superintendent, the Honorable Senator Ferrier, and the Honorable Senator Macdonald, Treasurer of the Society, have been called from labor to reward. Each of these beloved brethren maintained a blameless life-long connection with the Church of their early affection and choice, each one of them faithfully served his generation by the will of God; and each by unreserved consecration, by unswerving devotion to duty, or by abounding liberality in every good cause, has left a memory that will be a priceless heritage to the Church. Nor will it be out of place, in this connection, to commemorate the departure of another, the late Wm. Gooderham, Esq., who, although not a member of the General Board, was always a generous supporter of the Society's work, and in the final distribution of his property, bequeathed a large amount in aid of our Foreign Missions. We feel assured, that while sympathizing with us in the loss sustained by the removal of these honored brethren, the General Conference will be gratified to learn that the vacancy in the Treasurership, caused by the death of the Hon. John Macdonald, has been filled, pending the action of the General Conference, by the appointment of the Hon. James Cox Aikins to that office.

With this brief but heart-felt reference to those who have passed from among us, the Board respectfully invites the attention of the Conference to the following statements and suggestions respecting the different departments of the mission work of the Church:—