

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