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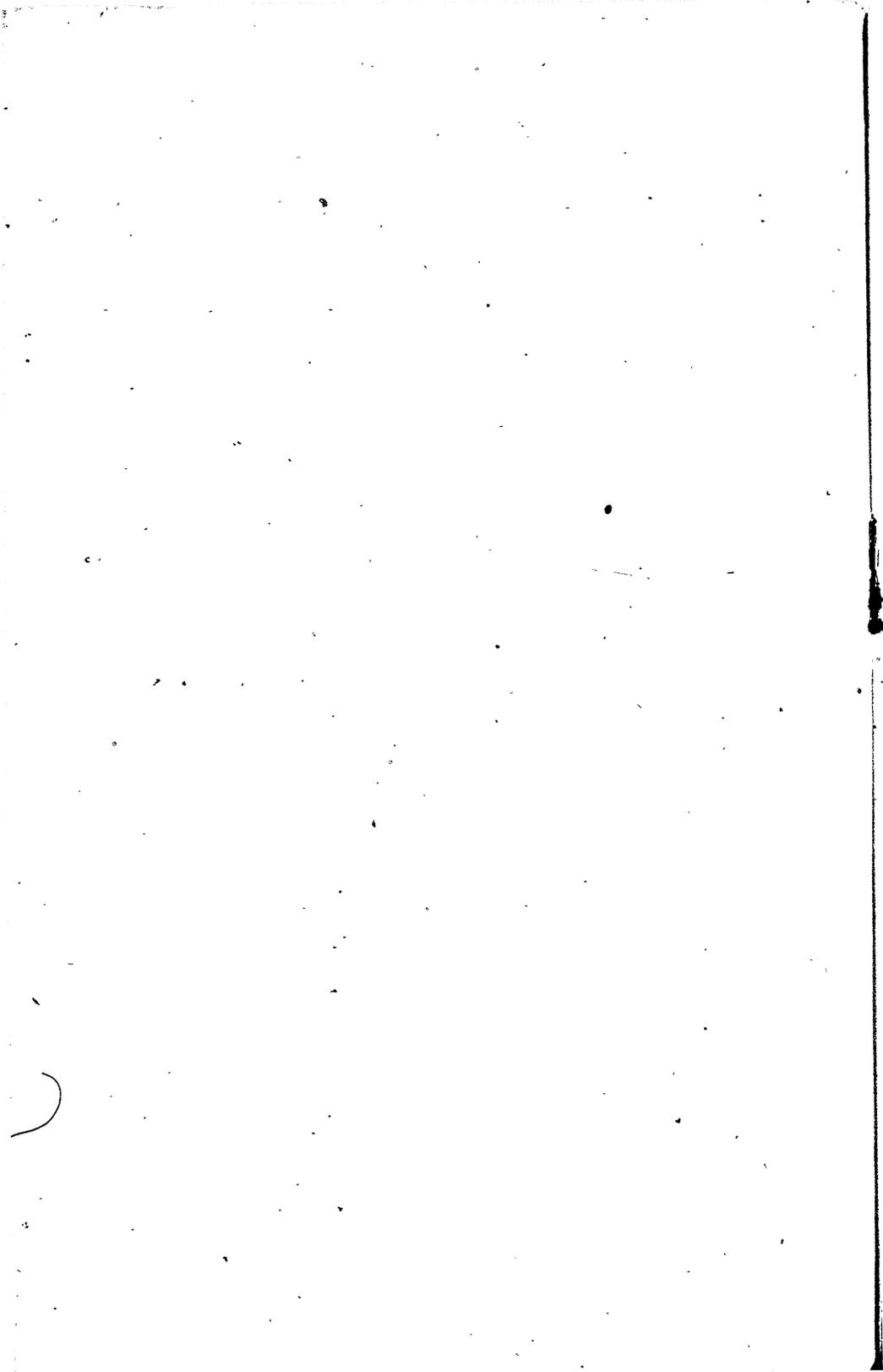
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**ADDRESS**  
OF THE  
**WOMAN'S MISSIONARY SOCIETY**  
OF THE  
**METHODIST CHURCH OF CANADA**  
DELIVERED AT  
**GUELPH CONFERENCE**  
HELD AT SEAFORTH, JUNE, 1888  
BY  
**MRS. DETLOR**

J RUTHERFORD PRINTER OWEN SOUND





**ADDRESS**  
OF  
**WOMAN'S MISSIONARY SOCIETY**  
On behalf of Auxiliaries.

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MR. PRESIDENT, BRETHREN AND FRIENDS:—

Two years ago it was our privilege to present an address from the Woman's Missionary Society to this Conference, asking for their sanction and co-operation. At the Annual Meeting of the Western Branch, held in Mitchell last October, three of our members were appointed to represent our Society at the three Conferences comprised in our Western Branch. In accordance with this appointment we are here this evening to speak of our Society, its progress, its interests, and the claims it has on each and every member of this Conference to aid in its extension, and to assist in the organization of Auxiliaries in connection with every Circuit.

Lest there still remains any misapprehension as to the position the Woman's Missionary Society holds, it may not be out of place to give a few extracts regarding its institution: "At the General Conference of 1878, a proposal for the organization of a Woman's Missionary Society was introduced and favorably received, but action was delayed for a time, and the question remitted to the Central Board of Missions, with authority to proceed when deemed expedient.

"In 1879 the Board instructed the General Secretary to bring the matter before the women of the Church and endeavor to promote the scheme. In June, 1880, during the session of the London Conference, a meeting of ladies was held in the Centenary Church, Hamilton, where Dr. Sutherland introduced the subject and urged its claims. The proposal was accepted, and a Society organized for the city. It became apparent, however, that if anything considerable was to be accomplished, it would be absolutely necessary to organize upon a broader basis. This conviction took practical shape at a meeting held in Wesley Church, April, 1881, Dr. Suth-

erland and ministers of the city attending by invitation. After conversation, a resolution was passed that immediate steps be taken to organize an Association known as "The Woman's Missionary Society of the Methodist Church, Canada." A provisional constitution was adopted and provisional officers elected from different parts of the Dominion. Correspondence with those at a distance was had, and the final organization took place in the Wesleyan Ladies' College, Hamilton, Nov. 8th, 1881. There had previously existed in Montreal a Ladies' Association for the evangelization of the French. This subsequently united with the Women's Missionary Society, their work being incorporated with the other plans of the Society. The late M. E. Church had also a Women's Missionary Society, and after the union of the churches the two societies became one. The first General Meeting was held in the parlor of the Centenary Church, Hamilton, Sep., 1882, at which reports were received from 20 Auxiliaries, organized during the year, showing a membership of nearly 800, with 34 life-members, and an income of \$2916.78." Since that date the work has grown steadily, God has blessed it temporally and spiritually, souls have been saved, lives of precious workers spared, favor with the people continued and increased. Many of our ministers have given valuable aid in organizing Auxiliaries on their respective Circuits, while others have thought "the time had hardly come for such a society," and have told the organizer "to wait a more convenient season."

It was with grateful hearts that we received our report for 1886-7, showing 138 Auxiliaries, with a membership of 3,849, life-members 237, also 49 Mission Bands with 1,711 members, making a total of 5,797 women, old and young, engaged in this grand work, and an income of \$14,197.51. Our work comprises the Mission in Japan, where Miss Cartmell, our pioneer missionary, began her labors in Dec., 1882. A work graciously owned and blessed of God, and through which many have been brought to a knowledge of Christ. In 1884, Miss Cartmell opened a girls' school in Azabu, Tokio. The success attending this school has been marvellous, and it has attained a high reputation. The pupils are chiefly from the higher classes, the fees covering the native expenses. It has an attendance of 245. A Bible Class is held daily, and Class Meetings every week, with an attendance of 65, 50 of whom have been converted during the year. In this Tokio

school we have the following teachers and missionaries employed: Mrs. E. Spencer Large, the Missus Wintemute, Lund, Cochrane, Morgan and Preston. There is also the school in Shidyuoka, where Miss J. Cunningham is at work. Then in our own Dominion we have the Crosby Home, Port Simpson, B.C., with Miss Knight and Miss Hart. The school for Indian girls at Chilliwack, B.C., under the direction of Mrs. Tate, the Missionary's wife. The Chinese Girls' Home, Victoria, B.C., with Miss Leake at its head. French Work, Actonvale, Que., Mrs. Roy. A grant is also made to the McDougall Orphanage, N.W.T. From all of these we have received encouraging news of souls saved; and of those who have died, it could be safely said, "they have gone to be with Jesus."

New places are pressing their claims for missionaries and teachers; and from the great harvest field comes daily the cry, "send ye out laborers." With all these weary, hungry hearts crying for aid, and pleading for the blessed news of salvation, can any minister say, when our organizers ask permission to visit his Circuit and form Auxiliaries, "that the time is hardly appropriate for a Society of this kind on that particular Circuit; that as the ladies have so much work in connection with Ladies' Aid for church and parsonage benefit, it would be better to wait a little longer;" and then add the rather contradictory statement, that "they are in *full sympathy* with the work of the Women's Missionary Society, but think the *delay of a year* or *possibly two*, would best serve the interests of the cause." How many of us would *dare* say to the hungry mortal at our door: "Really I am so busy decorating my home and preparing the daily meals for my family, that I cannot relieve your wants now; you have my fullest sympathy, but I think the delay of a day, or possibly two, would best serve the interests of your famishing body." If then we would not, dare not, treat man in his temporal wants in so selfish and heartless a manner, how dare we treat God's work and the call of a thousand million in heathendom with less honesty? Would not our own plenty be more pleasant in that we had shared it with a hungry soul? What of the *full sympathy*, that knowing that a thousand million of our fellow creatures are still in heathenism, makes no effort on their behalf? Necessary as Ladies' Aid work is, of how many, even the busiest in it, can it be said that they give even a tithe of their time or substance to it? Or how many Ministers

can say, that on account of this home work, there cannot be found on his Circuit, at least a dozen women, who could lay aside *two cents a week*, the fee for membership of the Women's Missionary Society; or spare one hour a month to meet together to read missionary intelligence—letters fresh from the pens of workers in the fields, and to pray for God's blessing on our Missionaries at home and abroad, and to get their own hearts enlarged and drawn more into sympathy with the loving, sacrificing Saviour. Even in this day, when the wisest and best acknowledge the worth and need of woman's work in public, both at home and abroad, there have been found small souls, who said, "Let the women air their notions around their firesides, look after their families, and stay at home, as their mothers did." Did it ever occur to those, that we are in an age of progress, and that not only the world, but the church and its interests, are moving rapidly forward, and to the women of the church to-day, as to the women on the Resurrection Morn, comes the command of the risen Lord, "Go tell my brethren." With this command to the women of to-day, are given the opportunities and the power. Truly our mothers dwelt at home, and with busy hands they spun, wove and fashioned the garments the family wore. No idle moments were theirs. As they spun and toiled, how earnestly they prayed that God would open the doors of heathendom—those doors that for ages have shut our sisters from the light. In answer to those prayers, the doors of all heathendom stand wide open to-day, while the busy factories and the numberless machines by which woman's work has been lightened, have lifted the burden of spinning, weaving, and endless toil from our lives, and given us time for the Master's service. Truly we "know the truth, and the truth has made us free." Into the hands of the Christian women of to-day has been given, not only the care of their own families, but the care of the unmothered ones of heathendom; and only by woman's work can the mothers of the coming generations in those lands be reached and christianized. Others have urged that the work of the Woman's Missionary Society would lessen the interest in home work and detract from the amount given to General Mission Fund. Such is not the case, and we will for proof look at its effect on the General Mission Fund last year. Did the \$14,197 of the Woman's Missionary Society take that amount from the General Fund last year, then what of the \$12,000 increase that the General Mission report shows?

Some may be inclined to dispute the statement that this increase is in a measure due to the influence of the Woman's Missionary Society. Let us look at a few of the many figures that could be given in proof of this statement. We have compared the amounts given to General Fund by Circuits without, with those having Auxiliaries, and the following are some of the results thus obtained:—

GUELPH DISTRICT—		Dublin Street, without an Aux., . . .	\$o 52	per member to	Gen'l. Fund.
	“	Norfolk Street, with	“	1 37	“ “
MT. FOREST	“	Mt. Forest, without	“	o 28	“ “
	“	Harriston, with	“	1 29	“ “
GODERICH	“	Seaforth, without	“	o 71	“ “
	“	Holmesville, with	“	o 70	“ “
	“	Goderich, North St., with	“	1 10	“ “
	“	Clinton, Ontario St., without an Aux.	o 80	“ “	“ “
	“	“ Rattenbury St., with one			
		of the oldest Aux's.	1 76	“ “	“ “

As a distributor of missionary intelligence and an educator of the missionary spirit, the Woman's Missionary Society stands among the first, carrying every month into the homes of its members missionary news that will be discussed round table and hearth, lifting hearts out of the narrowness of self into broad sympathy with perishing souls, and inspiring to noble deeds of self-denial and sacrifice, both in giving and doing, until at last the whole Church shall be imbued with the missionary spirit.

We have the sanction and co-operation of the Conferences as a whole; but we ask from each minister and layman here, his individual sympathy and active co-operation in this work. We ask you to aid in every possible manner the Organizer appointed on your District, that ere another Conference year rolls round there may be found on every Circuit an Auxiliary of earnest women, meeting together to aid in sending the leaves of the Tree of Life to their sisters who are perishing without them.

Women who have taken as their motto the motto of our Society for the year: “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now, herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it,”—Mal. 3, 10, in caring for others will most truly care for self, and both ministers and members will have

cause to praise God for the work of the Woman's Missionary Society, *not only abroad, but at home*, in helping us to rise above self, and in giving a newer and a better meaning to life.

Again, Brethren, we ask you to help us in our work of

**"HELPING THE PERISHING,"**

"Who are crowding down the slopes of death,  
A thousand million strong,  
A soul is lost, at every breath,  
Of that benighted throng.

"They're groping 'mid sin's hopeless ways,  
A thousand million strong;  
On them have dawned no Gospel rays,  
No path of peace they find.

"O Christians, these have never heard  
Of Jesus' precious name,  
Have never read His Holy Word,  
Know not to die He came.

"Go preach my Gospel, Christ hath said,  
Go all my famished feed,  
To every creature give Life's bread,  
O'er earth my message speed.

"And yet, amid the darkened lands,  
For light vast millions cry,  
We, who are stewards of God's wealth,  
How dare we pass them by?"

