



### Campaigners in College.

THIS October number will find many of our workers back again at college with another "stiff" year's work confronting them. Let us unite in grateful praise for what has been accomplished during vacation, and also pray for its continuous development.

May we emphasize three things which require our prayerful consideration just now :

1. Follow up summer's work by correspondence with members in Leagues.
2. Plan to meet as many Leagues as possible again at Christmas.
3. Study and plan for a more extended work next year.

### Tell It Not.

A RETURNED missionary was repeating over to himself one night the words of the stirring hymn :

"Tell it out among the people that the Saviour reigns,  
Tell it out among the heathen, let them break their chains,"

when it occurred to him that in view of the dark financial outlook of the Foreign Board, some things might as well not be "told to the heathen"—and he took his pen and wrote as follows :

"Tell it not among the heathen, that the ship is on a reef;  
It was freighted with salvation,—our 'Captain,' Lord and Chief—

But the tide at length receded, and left it high and dry,  
The tide of gold and silver, the gifts of low and high.  
The eagles and the dollars, the nickels and the dimes,  
Flowed off in other channels, from the hardness of the times.

"Tell it not among the heathen that the train is off the track,

The oil all gone—a heated box—the signal came to slack,  
The Foreign Board is side-tracked with its passengers and freight,

Its messengers of mercy, though so eager, all must wait.  
The oil was once abundant, and the wheels went smoothly on,

But drop by drop it lessened, and now 'tis wholly gone.

"Tell it not among the heathen, that the stream has ceased to flow

Down from the lofty mountains in rain and dew and snow;  
It flowed in floods and rivers, in rivulets and rills,  
It gladdened plains and mountains, the distant lakes and hills,

But now 'tis dry! the thirsty ones they cannot drink as yet;  
For the Foreign Board is threatened with a paralyzing debt.

"Tell it not among the heathen, tell it not among the Jews,

Tell it not among the Moslems, this melancholy news;  
Lest sons of Gath deride us, and tell it to our shame  
That churches, sworn to true and full allegiance to His name,

No longer do His bidding, no longer heed the cry  
Of millions, who in sadness, must now be left to die.

"Tell it not among the heathen, but tell it to your Lord,  
Drop on your knees, ye Christians, and speak the truthful word;

We thought we gave our all to Thee, but now with broken heart,

We see that in our giving, we had kept back a part;  
So with complete surrender, we give our all to Thee.

"Then tell it to the heathen, that the Church of Christ is free,

That the tide of love is rising to float the ship again,  
That the oil of Grace is flowing to start the stranded train,  
That the rivulets of mercy are rising to a flood,  
For a blessing to the nations, and the glory of our God."

—HENRY H. JESSUP.

### Canadian Methodist Missions.

BY REV. ALEXANDER SUTHERLAND, D.D.\*

IT is often said that the Church of Christ is essentially missionary. The saying is trite, but true. The great purpose for which the Church is organized is to "preach the Gospel to every creature," and its mission is fulfilled only in so far as this is done. But, as commonly used, the saying is the recognition of a principle rather than the statement of a fact. Within the century—indeed, within the last two or three decades—there has been a marvellous revival of the missionary spirit.

The beginnings of Methodism in Canada reveal the same providential features that marked its rise in other lands. Here, as elsewhere, it was the child of Providence. In the year 1824 a Missionary Society was formed. It was a bold movement, such as could have been inaugurated only by heaven-inspired men. Settlements were few and, for the most part, wide asunder. Population was sparse, and the people were poor. But "there were giants in the earth in those days," whose faith and courage were equal to every emergency. The income of the Society the first year was only about \$140, and the field of operation was confined

\*This is a brief synopsis of a chapter in "Modern Missions," in which Dr. Sutherland gives very full information on the subject. "Modern Missions" is one of the four books in the Epworth League Reading Course for the coming winter. The retail price of the four books, if bought singly, is \$3.40. The four will be furnished by the Methodist Book-Room, in uniform binding, post paid, for \$2.00

to what was then known as Upper Canada. To-day the missionary force represents a little army of more than twelve hundred persons. The income exceeds \$230,000, while the field covers half a continent and extends into "the regions beyond."

The missionary spirit which for years had been growing in the Methodist Church found a new outlet in 1880 in the organization of the Woman's Missionary Society. The constitution for a Connexional Society was not adopted till 1881, but in the fifteen years following, the income has risen from \$2,916.78 in 1881-82, to over \$40,000 in 1894-1895. At the present time thirty-four lady missionaries and teachers are in the employ of the Society, and decision has been reached to increase the force in China and Japan in connection with the onward movement of the parent society.

As at present organized, the mission work of the Methodist Church embraces five departments, namely: Domestic, Indian, French, Chinese and Foreign. All these are under the supervision of one Board, and are supported by one fund. Each department, in view of its importance, claims a separate reference.

#### I. THE DOMESTIC OR HOME WORK.

Under this head is included all Methodist missions to English-speaking people throughout the Dominion, and in Newfoundland and the Bermudas. Many of the settlers had, in early life, enjoyed religious privileges in lands far away, and these welcomed again the glad sound when heard in their new homes; while others who, under more favorable circumstances, had turned a deaf ear to the Gospel message, were touched with unwonted tenderness as they listened to the fervid appeals of some itinerant preacher amid the forest solitudes. The constant change taking place in the status of these Home fields renders any comprehensive numerical statement impossible. Suffice it to say that at the present time there are 425 Home missions, with 365 missionaries and an aggregate membership of 40,121, and on these is expended about 42½ per cent. of the Society's income.

#### II. THE INDIAN WORK.

This department of mission work has always shared largely in the sympathy of the Church and of the Mission Board. An important feature of the Indian work at the present time is the establishment of Industrial Institutes, where Indian youth are instructed in various forms of industry suited to their age and sex. No less than six of such institutes are now in successful operation. Statistics of the Indian work for 1895-96 give the following results: Missions, 47; missionaries, 35; native assistants, 17; teachers, 26; interpreters, 13; members, 4,264. The expenditure for the same year amounted to about 23 per cent. of the Society's income.

#### III. THE FRENCH WORK.

In the Province of Quebec there is a French-speaking population of a million and a quarter, which is almost wholly Roman Catholic. The difficulty of reaching these people by direct evangelistic effort led the Missionary Board to adopt the policy of extending its educational work. About seventy pupils are already in attendance, and the future is bright with promise. The amount expended on the French work, including the Institute, is only about 3 per cent. of the Society's income.

#### IV. THE CHINESE WORK.

During the past quarter of a century vast numbers of Chinese have landed on the Pacific Coast of the American

continent; of these, not a few have found temporary homes in British Columbia. For work among these people, commodious mission buildings have been erected in Victoria, Vancouver, New Westminster and Nanaimo, and schools established in all these cities. At the present writing the statistics of the Chinese are: Missions, 4; missionaries, 4; teachers, 6; members, 239.

#### V. THE FOREIGN WORK.

The most conspicuous and decided onward movement of the Methodist Church on missionary lines took place when it was decided to open a mission in Japan. Since the inception of the work, in 1873, its growth has been steady and permanent. In 1889 it was found that its growth had been such as to necessitate reorganization. Accordingly an Annual Conference was formed, which now embraces five districts, with twenty distinct fields, besides numerous outposts. General statistics of the Japan work are as follows: Missions, 20; missionaries, 28; native evangelists, 32; teachers, 10; members, 2,137. The Woman's Missionary Society has a number of agents in Japan, and they are doing good work.

At the General Conference of 1890 the project of a new foreign mission was favorably commended to the General Board of Missions, with power to take such action as might seem advisable. After careful consideration, the Province of Sz-Chuan, in West China, was selected. In the spring of 1892 the missionaries reached their distant field, and for three years pursued their work with faith and patience, chiefly in the cities of Chentu and Kiating. Then came the riots. For a time the work was entirely broken up, but subsequently the missionaries returned to the scene of their former labors, and at the time of the present writing (August, 1896) it is probable all the buildings have been restored. The work may be said to consist of three parts: evangelistic, educational and medical, the latter two, however, being most helpful to the former.

### How to Use Great Men.

NEARLY everyone who is interested in the advancement of our Lord's kingdom and the uplifting of their friends and neighbors would count it a great privilege to accompany such men as Bishop Thorburn, Rev. Arthur T. Pierson, D.D., Rev. A. J. Gordon, D.D., Bishop Taylor, Rev. J. Hudson Taylor, Martyn, Carey, Judson, Morrison, Marsden, John Williams, William Johnson (of Africa), Hunt, Gardiner, Duff, Livingstone and Patteson, to the homes of their friends and introducing them. This is an honor that would be worth the most valuable time we could spend. It is a privilege within the reach of nearly everyone to be the medium of conveying the thoughts of these men of God to our neighbors and friends.

"As a man thinketh, . . . so is he." A man's thought is the man, his book is his thought; therefore, by introducing the book we introduce the man. Although some of them may "rest from their labors, their works do follow them." There are many grand men whom to know is to be helped by them. Let us know as many as possible, and then introduce them to our friends. At a very small cost we may move in this society, if we simply buy the works of these writers, and read and then circulate them. The price is one, for ourselves and our friends. By thus working, and then watching and praying for God's blessing upon our efforts, we can lift many a life into higher service.

### A Morning Song.

**O** GIVE thanks unto the Lord, for he is good : for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy ; and gathered them out of the lands, from the east, and from the west, from the north, and from the south.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men !

Sing unto him, sing psalms unto him.

Glory ye in his holy name.

Seek the Lord and his strength.

Seek his face continually.

Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

Declare his glory among the heathen ; his marvellous works among all nations, for great is the Lord, and greatly to be praised ; he also is to be feared above all gods.

Give unto the Lord the glory due unto his name, bring an offering and come into his courts. Worship the Lord in the beauty of holiness.

Let the heavens be glad, and let the earth rejoice, and let men say among the nations, The Lord reigneth.

Let the sea roar and the fulness thereof ; let the fields rejoice and all that is therein. Then shall all the trees of the wood sing out at the presence of the Lord.

O give thanks unto the Lord, for he is good, for his mercy endureth forever.

Blessed be the Lord God of Israel for ever and ever. Amen.

### COME NEAR AND BRING THANK-OFFERINGS.

What a gracious invitation is this ! Not to stand afar off, offering gifts to a vague, dim, distant being, but to come close to a living God who knows us, and yet invites and welcomes us to himself.

"Come near" and you will see better how much cause you have for thanksgiving and thank-offering. For with the realization of the Master's near presence comes the sense of ill-desert, and then the overwhelming thought of forgiven sin and assured salvation. Surely no cause for gratitude to God can ever exceed this.

Nearness to our God brings, too, the consciousness that to Him we owe every good thing that blesses our lives. "He crowneth thee with loving-kindness and tender mercies," oh, "forget not all his benefits."

But before the invitation to draw near are the words, "Now ye have consecrated yourselves unto the Lord." Have we really done this? Can we say

Naught that I have my own I call,  
I hold it for the Giver,  
My heart, my strength, my life, my all,  
Are His, and His forever.

We go back to the giving of the people of God in that olden time, and we find that we cannot much depart from the principles which were laid down then for acceptable offerings to God if we would offer our gifts aright now. There must be a giving of self—of the heart and the life—or the offering will be but a mockery.

A noteworthy command was given by God to the Jews concerning one kind of offering. "Neither shalt thou suffer the salt of the covenant of thy God to be lacking in thy offering." It was ever to be kept pure and true by the remembrance of the covenant between God and His people—the everlasting covenant which embraces and blesses us also. As God's own children we are to come

near, in the full joy and blessing of that *covenant*, and bring our thank-offerings, for all the wonderful riches of His grace toward us.

### HOW ARE WE USING THE LORD'S MONEY?

There was a rigid law in Israel that every man should give one-tenth of his income, from all sources, each year, to the Lord, for the support of the Church.

We would consider ourselves greatly oppressed if we had to give over to the Church every tenth dollar which came into our hands. But that is just what God required of His ancient people, and whenever they failed to keep this law He called them robbers and punished them as such.

The Jews in Malachi's time, having lately returned from exile and being very poor, thought they could not afford to give so much to the Church. So, for the sake of economy, they withheld the tithes of their increase. You know the result. After years of bitter experience they learned—what all who make the trial will learn at last—that it does not pay to rob God.

But you say, "the law of tithing was a Jewish enactment, and is done away with in Christ." You are mistaken. The law of tithing is older, by many centuries, than Judaism. . . . When God founded the Jewish Church and nation He re-enacted the ancient law of tithing and made it binding on all the children of Israel, saying, as recorded in Lev. xxvii. 30, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's : it is holy unto the Lord." God did not say the tithe *shall be* the Lord's, but *is* the Lord's.

If the law of the tenth had then been enacted for the first time, the language would have been *shall be* instead of *is*.

Jesus Christ, who came to fulfil the law, did not repeal the law of the tenth, but admitted its binding force when he said to the Pharisees, "Ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God : these ought ye to have done, and not to leave the other undone." When the great Preacher said, "These ought ye to have done," he said, in effect, "Ye ought to pay tithes of all ye possess."

Everything that was merely Jewish, Christ abolished when he introduced the new dispensation. But tithing was not merely Jewish, therefore tithing has not been abolished, but is one of the laws of the Christian Church. "Bring ye all the tithes into the storehouse," is God's command to every one of us. Malachi's God is our God.—*Review of Missions.*

### THE CHRISTIAN USE OF PROPERTY.

1. All property belongs to God, and man is simply His steward. By the very terms of his discipleship the Christian has recognized and acknowledged this principle.

2. Sometimes God requires everything to be given to His work, as in the case of the young ruler. Ordinarily He demands only a part, as directed by the law of Moses and embodied in the teachings of the apostles. No one is so poor as to be exempt.

3. The third part to be rendered to God should be a definite proportion of the giver's income. The tithe of the Old Testament and the apostolic injunction, "as the Lord hath prospered," enforce this rule. It is not right, therefore, to proportion your gifts to the urgency of the appeal, or the amount of another's gift, or to the power of a mere impulse, but to income.

4. This consecrated portion should be separated from the rest of the income, and the account of it should be strictly

kept. The Lord does not favor loose business methods of dealing with Him. "Let every one of you lay by him in store."

This principle in practice makes giving systematic, easy, and a real pleasure.—*Gospel in all Lands.*

#### PAYING AND GIVING.

When a member of the Church contributes to the support of a minister of the Gospel, whether effective or superannuated, let him understand that he is not *giving* anything to God nor to God's cause, but is simply *paying* a just debt.

Moreover, the minister of the Gospel has just as much legal right in the sight of heaven to demand his "living" from the people to whom he ministers as the merchant has to demand the payment of his bill, or the doctor to demand the payment of his fee; nor is this payment of a living to the minister to be any more regarded as "giving to the Lord" or his cause than the payment of the merchant's bill or the doctor's fee, or any other just debt. We have not begun to *give* until we have gone *beyond* what is needed to support our own local church.

In the maintenance of our ministry and houses of worship we are simply paying for what we cannot do without unless we are willing to lapse into the moral and religious darkness of heathendom, and suffer unspeakable loss to all eternity. There is not even a *semblance* of giving in any of this. It is simply the purchase of a necessity.

We begin to give only when we reach the point of bestowing where there is no apparent return of benefit or no obligation of reciprocity. When we speak of our contributions to foreign missions we may say that we have *given* just so much to the Lord, but we have certainly "given" nothing in paying the preacher his salary, and meeting the running expenses of our houses of worship.—*Gospel in all Lands.*

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"There could be no salvation for man unless God gave; and now that he has given, there can be no Christian life, no assimilation to God unless man exercise himself in the same grace."

\* \* \*

"To be like God is the lofty aim and highest reach of grace. But he who would be like Him must go out in every force of nature in benevolent ministry."

\* \* \*

"It is the divine order that our benevolence should be appealed to. God could do without our money, but money is a vital thing in human character and destiny, and we cannot do without the blessing the giving away of it confers. It is not because He is poor that He would have His people give, but because we are."

\* \* \*

"The question of 'how much?' is an inquiry that frequently detracts from the blessedness of giving. It often means 'How little?'"

\* \* \*

"What society demands and what the Lord demands are two widely different things. Which is the more important, to sustain our position before God or before society?"

\* \* \*

"The poorest widow on earth, the poorest Christian upon earth, has something to 'pay and give;' if not dollars, cents; if not cents, then some other offering—work, prayer, zeal, all have something; 'according to that a man hath, not according to that he hath not.'"

"The poverty of the poorest as well as the affluence of the richest has a ministry to fulfil. The only encomiums the Lord bestows on givers have been on those the abundance of whose poverty abounded to the riches of their liberality"

#### Systematic and Proportionate Giving.

WE pray "Thy Kingdom come," we ask God to hasten that day when the millions now dwelling in the shadow of heathen darkness shall have entered into the glorious light of the Gospel, but too many of us, alas, ignore the fact that the answer to our prayer involves giving on the part of the Church—giving, not spasmodically, not as the result of mere sentiment, or a passing enthusiasm for missions, but systematic, proportionate, self-sacrificing giving according to the principles laid down by God himself.

If the ancient Jew, with his inferior privileges, with his exclusive system of worship, gave at least one-tenth of his income supplemented by large free-will offerings, surely the Church of Christ to-day, exalted to Heaven as she is in point of privilege, and charged with the overwhelming responsibility of evangelizing the world, surely she ought not to regard her duty concerning the property trust to be fulfilled while she falls so far short of the lowest standard of the Jew. We have not been left in the dark as to what proportion of our wealth God requires. One-tenth of the least we should offer Him. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." (Lev. xxvii. 30.) The tenth then of our income is a debt which we owe to God, and which must be paid before we can in the true sense of the word give anything to His cause.

The law of giving, like all other Divine laws, is framed in the highest interests of the subject, and to refuse to obey it is indeed criminal. God, in rebuking the Jews through His prophet Malachi for their apostasy, accused them of robbing Him in withholding tithes and offerings. He commands them to bring all the tithes into the storehouse, promising wonderful blessing if they would obey. This promise was not for the Jews only, but for all who should comply with the conditions. If the Church to-day would only realize the responsibility of her stewardship, and act in conformity with the divinely appointed laws of giving, then should we see, both in the Church at home and in the mission fields abroad, such mighty manifestations of the Divine power in rescuing souls from the bondage of sin, from the fetters of heathenism, as would cause Heaven and earth to echo and re-echo with songs of praise and thanksgiving unto Him who died for our salvation.

HATTIE E. WOODSWORTH.

WE continue our *special offer* for this month, by which we will send the CAMPAIGNER to any address from now until next July for 10 cents. Please examine our premium list on last page, which we print at the request of a subscriber.

WHEN this number of our paper reaches our subscribers our campaign for this summer will be practically ended—at least for those students who return to college. Those who are on circuits we trust will still take every opportunity of forming League bands for missionary prayer and giving. They can also greatly advance and strengthen the work already commenced by assisting in the preparation for meetings and study classes.

### The Holy Land.

EXCEEDINGLY diverse have been the conditions prevailing in the land of our Saviour's nativity during the time its events and changes have been recorded by history.

From being, in the time of David and Solomon, one of the most prosperous and influential among the nations, it has passed through various stages of subjugation and oppression until it has become a mere province of the Turkish Empire, subject to every whim and caprice of the Sultan. It has long since passed out of even the nominal control of the Jews themselves; and it is only of recent years that they have been permitted even to own land within its boundaries.

Extreme and humiliating as have been its changes politically, its physical history has been hardly less marked by changes.

The spies, in the time of Joshua, described it as "a land flowing with milk and honey," remarkable in its fertility and the luxuriance of its vegetation. And certainly only under such conditions of productiveness could it have maintained its dense populations of later biblical times. These conditions, however, have been entirely changed, and travellers in modern times describe many parts of the Holy Land as barren, sandy wastes or rocky hills and parched plains.

Still later, and within the last thirty years, residents in that country who have been making a close, comparative study of the climate declare that the "latter rains," which fall in April and May, and upon which the productiveness of the country entirely depends, have, after many years cessation, been falling with regularity for some years. As a result the culture of the land has been resumed in many places, so that districts which a few years ago were parched and barren are now producing grain and fruits in abundance.

The value of the land is also being greatly increased by the adoption of the various modern improvements such as railways, good roads, postal service, etc. These are now being rapidly pushed throughout the land.

### The Jews.

SIR SAMUEL MONTAGUE, the great Jewish millionaire, who is probably one of the best informed men of the day on matters pertaining to his countrymen, estimates that there are at the present time between six and seven millions of Jews in the world. They are scattered over the face of the globe wherever commerce of any kind is being carried on.

Since they have no settled territory or country of their own, statistics regarding them are difficult to obtain, yet it is an acknowledged truth that wherever they have an opportunity to locate they are invariably found to be sober, industrious citizens, patriotic and loyal to the land of their adoption, and on the whole, a peaceful, law-abiding people.

Notwithstanding these characteristics, they have been almost universally regarded as intruders in the countries where they have settled. In many cases this antipathy has gone so far as to become persecution, and has not infrequently resulted in expulsion. This intolerance is by no means a thing of the past, and to-day the movement, known as the *Asia-Semitic*, has many supporters in Russia, Poland, Austria and the other European countries.

Under such treatment the question naturally arises, What is to be the outcome? Where are they to go? In an article dealing with this question, the *Jewish Missionary Intelligencer* of April, 1896, shows clearly that the settlement of Palestine by the Jews, and the re-establishment of the Jewish nation in their fatherland is by no means beyond the realm of possibility, or even of probability. The severe restrictions formerly placed by Turkey upon the entrance of a Jew, as a resident, into Palestine have been removed within recent years. Now, Jews may reside there, own land, and carry on any business they choose.

Already more than half the population of Jerusalem is of the Jewish race. We may look for marked developments and changes among the Jews in the near future.

### Jewish Missions.

THERE were no missions to Jews from the time of the Apostles until the present century. This may be accounted for by the fact that they have no particular country or territory of their own, but are found either in isolated families or grouped in settlements in the different cities throughout the world.

England has been foremost in taking up this neglected work. In London there are at least three distinct societies laboring solely for the evangelization of the Jews. The first of these, "The London Society for Promoting Christianity among the Jews," employs one hundred and thirty missionaries and spends annually upon its work two hundred and fifty thousand dollars. The other two societies—"The British Society for Promoting Christianity among the Jews" and the "Mildmay Mission to the Jews," are each doing a work nearly as large as that of the London Society. Besides these, "The London City Mission" has nine converted Israelites upon its staff working amongst their own race.

The Jewish population of London, among whom the above societies are working, is estimated at one hundred and twenty thousand. In New York alone there are three hundred thousand Jews, and if Brooklyn and New Jersey be included the number will approach five hundred thousand. Amongst these there are only two societies at work. They are (1) "The American Mission to the Jews," working in New York city, with Mr. Hermann Warsawiak, a converted Russian Jew, as its missionary; and (2) "The Brownsville Jewish Mission," in Brooklyn, under the superintendence and direction of Mr. Leopold Cohn.

In Toronto, two agencies have lately started work among the Jews in that city. Their work is of too recent inception for much visible result. Still, Mr. Singer, a converted Jew from Boston, who has had charge of one of these missions for a few months, has made great progress in winning the confidence of the people by visiting them in their homes. Already some results of a spiritual nature have been noted.

Quite recently a mission to Jews has been commenced in Montreal, another in Glasgow, Scotland.

Wherever the work is being carried on there has been most encouraging results, entirely disproving the view that it was useless to attempt the christianizing of the Jew. It is computed that one hundred thousand converted Jews are the result of the Jewish missions of the present century.

Our readers will notice the new heading of the paper in this issue. The "Campaigner Button," described by Dr. Henderson on page 7, will be a reproduction in miniature of the circular device in the centre of heading.

### Russia.

THE Empire of Russia is to-day numbered among the Christian countries, and is one of the great powers of Europe. Its rule extends over an area equal to one-sixth of the entire land surface of the globe, and has a population of about 126,370,000. Though their territory is compact and lying between well-defined boundaries, the population is most composite, being made up in about the following proportions: Slavonians, 46 per cent.; Aryans, 49 per cent.; Turcomans, 3 per cent.; Ural Altaeans, 2 per cent.

The Greek Orthodox is the State religion, but other churches have quite strong followings. The population is divided in about the following percentage: Greek Orthodox, 80 per cent.; Roman Catholic, 10 per cent.; Jews, 4 per cent.; Mohammedans and Heathen, 3 per cent.; Protestant, 3 per cent. Of these Protestants nearly all are Lutherans, and their church is under strict State control, while their church ordinances have deteriorated into a formalism which is crushing out all spiritual power.

There is a law, which is rigorously enforced, prohibiting Lutherans or Roman Catholics from converting a Mohammedan who is a Russian citizen. At the same time the Government gives every aid to the Orthodox Church in bringing this class within the pale of its communion, and watches with such care any attempt against the State Church, that the country is quite closed to missionary effort.

As in most Catholic countries, and where the people are somewhat nomadic, the standard of education is low, and there seems to be no great desire on the part of the authorities to raise it. This, together with the severe despotic, centralized form of Government with which the country is cursed, seems to destroy all hope of any great religious upheaval from within, and the policy of the Government throws great obstacles in the way of any aid from without.

Russia is indeed a dark country—full of the habitations of cruelty—peculiarly wanting in the spiritual force which comes from a pure, spiritual belief and worship. It seems to be one of these doors closed to the coming of Christ's Kingdom, which only God is able to open.

Let us pray earnestly that He may send forth His light and His truth, that this "wilderness and solitary place may be glad for them, and this desert rejoice and blossom as the rose."

A. P. ADDISON.

### Religions in Russia.

THE warm breath of evangelical religion has penetrated into Russia, the people are unquestionably prepared for a great religious revival, and in many ways the Orthodox Greek Church shows a liberality and a receptivity which is quite remarkable. Nevertheless, there are obstacles to the spread of evangelical religion in Russia, so formidable and so numerous that one almost despairs of seeing them altogether removed in one day. The dissenter and churchman are face to face, hating one another bitterly, the former excluded from every privilege, from every office in State, hunted down by those two steady allies, priests and police, prohibited from worshipping in his own way, his children often taken from him and probably brought up in the Orthodox faith.

The position of the Russian dissenter is an intolerable one, and only the most steadfast faith in the infallibility of his doctrine, and the ever present hope that his fidelity to principle will have its glorious reward hereafter, could compensate him for his life of toil and trouble, for the ignominy

and contempt poured upon him. There are many sects, but even this shows they are thinking. Hardly a sect among them that is not eagerly missionary in spirit and practice. It is this very propagandist zeal of theirs which so often gets them into trouble, for no Orthodox Russian is allowed to leave the Greek Church without being liable to transportation to Siberia, and the same terrible punishment is meted to any sectarian who either attempts to, or succeeds in, perverting any member of the Orthodox Church.—*Mission Studies*.

### The Monthly Missionary Meeting.

THE chief object of the monthly missionary meeting is to give information. Knowledge leads to conviction, and conviction to action. The evangelized half of the world is not giving the Gospel to 'the other half,' chiefly because they do not know about them. The missionary should break down this 'middle wall or partition' of ignorance. Facts are needed. Each fact is a seed. Some will fall on good ground.

"Each meeting should have three distinct ends: (1) It should lead men to pray. One will hardly pray with interest or profit for those of whom he knows nothing. The monthly meeting should keep him in sympathetic and continuous prayer-touch with his brothers beyond the sea. (2) It should lead men to give. Men give where they know the need. Your meeting determines the knowledge, and hence the gifts of many leaders of the future church. (3) It should lead men to study. Men do not go to the people of whom they do not know. An interesting meeting will lead a man to read for himself; should urge him to think and to intelligently face the question of his duty.

"Each meeting should have in view, and make more possible, no less an end than the 'Evangelization of the World.'"—*From Student Volunteer*.

\* \* \*

"There are four things that will make the monthly missionary meeting dull:

"1. Lack of purpose. In an average meeting there will be those who are intensely interested in Missions, those who are slightly interested, and those not interested at all. Some well informed on missions, some with a vague or a general knowledge, some knowing nothing. There should be a clear-cut, definite purpose directed toward these various classes. Lack of this will result in dulness for some of them.

"2. Lack of unity. Unless an harmonious outline is maintained, the impressions will be indefinite. If a biography is the topic, strive to centre about two or three points that make that particular life striking and unique.

"3. Hurried preparation. If a meeting is worth holding it is worth preparing for. A month is none too long. A speaker selected a few days before, or a subject undertaken at the last moment, will insure failure. Rarely, if ever, should an article, printed or written, be read, and then only by an exceptionally fine reader. The most ordinary of us can do well if we begin long enough beforehand to get filled, saturated, with our subject by much study and prayer.

"4. Lack of prayer in planning topics, in choosing speakers and assigning parts: lack of prayer by speakers during preparation; lack of prayer, oral and silent, during the meeting.

"There can be no effective purpose, no unity, no true preparation without prayer. Meetings animated and marked

by prayer from their inception to their consummation, will not be dull."—*H. W. L. in Student Volunteer.*

\* \* \*

"Things that make a missionary meeting interesting and attractive:

"1. Careful preparation by the Missionary Committee. The programme should be thoroughly thought out, planned out, and carried out. There should be a clear conception of the purpose of the meeting. All the consecrated ingenuity of the Committee should be brought to bear on the programme. In the subjects there should be no overlapping of territory or confusion of purpose. The time allotted to each participant should be definitely settled. In carrying out the programme, faithfulness is at a premium. 'Trifles make perfection, but perfection is no trifle.'

"2. Careful preparation by participants. A Christian should be ashamed to be less thorough in preparation for a missionary meeting than for a literary performance, or an after-dinner speech.

"3. Tactful management. The leader should very briefly gather up the impressions of the meeting, and give them direction and force. There should be a quiet and fitting close."—*A. M. L., in Student Volunteer.*

### A Campaigner Button.

BY REV. JAMES HENDERSON, D.D.

A VERY ingenious and comprehensive missionary monogram in the shape of a badge button has been devised by one of our campaigners. It ought to be worn on the breast of every Epworth Leaguer and Christian Endeavorer in our Church until the truth which it symbolizes is written deep upon the heart. Upon this button is a miniature map of the world, overlaid with the figure of a cross, which is in touch with every continent and country on the globe. The upright and transverse beams are so disposed as to suggest that the Crucified had present to His mind the prophetic truth contained in John xii. 32, "And I, if I be lifted up from the earth," etc., and as if his outstretched arms were opened to embrace the whole world of sinners. In addition the cross is made the centre of a constellation of suitable and suggestive mottos, indicating that all that can inspire and sustain in the work of saving this lost world gravitates around the sacred tree. On the upright beam appears the motto, "Act Christ;" on the transverse are the words, "Now won." The thought is, if the Church would only "act Christ," become in its way a Christ, this world would now be "won" for God. On diagonal lines drawn through the head centre of the cross, in opposite angles appear the words, "Pray," "Study," "Work," "Live." If our efforts have to be guided by intelligence we must "study"; if they have to be effective we must "pray," and if consistent we must "work" and "live." Around the outer edge of this button monogram are the words "Missionary Campaign," "Exodus of Missionaries," etc. The whole thing is beautifully symbolic and suggestive. It is at once a picture and a prophecy. We believe we are on the verge of a new era; the portals of a new day are about to open, and our young people are doing their endeavor to throw the gate of this morning back upon its golden hinges. Let us all pray and work for the fulfilment of that much longed for golden age of which prophets speak and poets sing.

### Why Have a Button?

MANY are proud to be known as belonging to any secret society, political party, or to some popular club, and they take pleasure in wearing their respective distinguishing emblems. We are just as proud to belong to an advance guard of our Lord's army, and so are just as glad to be able to thus "show our colors."

Each member of the Missionary Committee, and every one who joins the Prayer and Giving Band, should have a button. They should be worn at League meetings, but especially on the evening of the monthly missionary meeting. In this way they will be useful,—

1. To keep the work prominently before all who attend.
2. To assist the Missionary Committee in their canvass for the Band.
3. To help each to feel that he is doing what he can to extend the Master's kingdom.

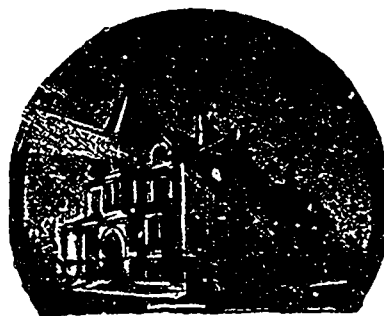
We expect to have the buttons ready for distribution in a few days. The price will be not over thirty cents a dozen to Leagues. They can then be sold to members at five cents each, and the profit added to the Missionary Committee's fund.

"Be sure you're right, then go ahead" is as good a motto for the Lord's work as in business. Are we always as prompt to follow it in the former as in the latter case?

THE November issue will be devoted largely to Medical Missions. There will also be some articles on some of the less-known, but not on that account less-needy, fields.

WE expect soon to be able to supply Campaign stationery with the Campaign "monogram" stamped upon it. Anyone expecting to order any, please notify us as to probable size of order.

IN our Christmas number, which will appear early in December, we will report on the work of the year. While there have been difficulties and some disappointments, God has greatly honored the work, in many cases far beyond our anticipations. In several districts the Leagues have united to have their own representatives in the foreign field. Many other leagues have adopted the plans for systematic prayer, study and giving. For all this let us lift up our hearts in thankful praise to our Lord and Master.



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A. Sutherland, D.D., and Chap. XIII., on "The Student  
Volunteer Movement" (in which is included a brief outline  
of the Student Missionary Campaign), which no one can  
read without getting a comprehensive view of the whole  
aspect and tendency of the missionary work of to-day.