

MISSIONARY CAMPAIGNER

A CYCLE OF MISSIONARY INFORMATION



Vol. I., No. 12.

TORONTO, APRIL, 1897.

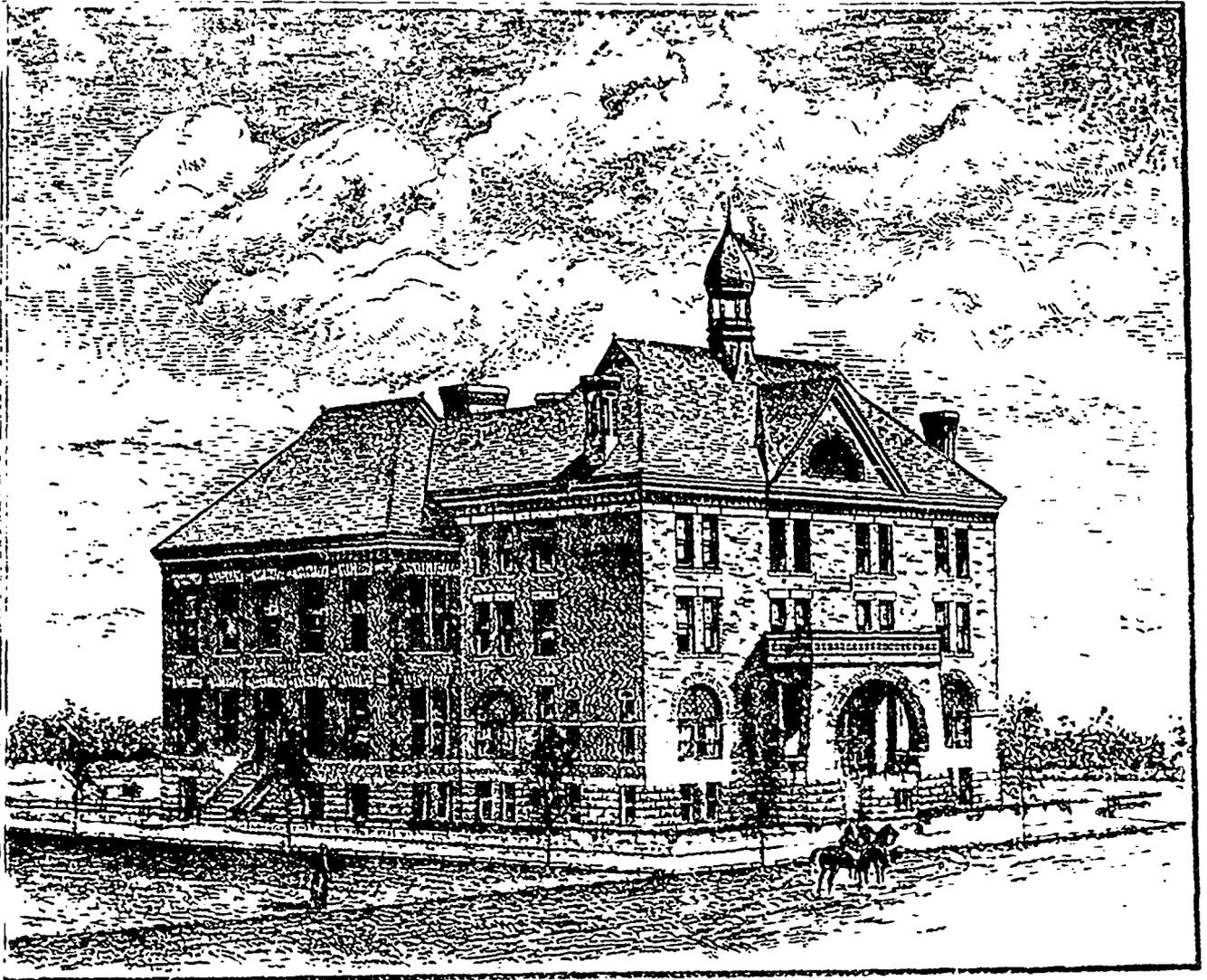
PRICE, from now until July, 1898 25c.

The French Methodist Institute, Westmount, Montreal.

In the year 1880, the Rev. Louis N. Beaudry, pastor of the First French Methodist Church, Montreal, a man of God, characterized by deep fervent piety, burning zeal and holy enthusiasm, now gone to be with Christ, seeing the necessity and vast importance of adopting a scheme of

having erected at considerable cost a large brick building on Green Avenue, Côte St. Antoine (now Westmount) the two Institutes were removed thither, with the late Rev. William Hall, M.A., as Principal. The building is supposed to accommodate one hundred pupils, fifty of each sex, and the expenses are met by the Missionary Society and the Woman's Missionary Society in equal proportions.

The object of the Institute is to prepare young men for



FRENCH METHODIST INSTITUTE, MONTREAL.

educational work in connection with French evangelization, opened in a small building on Craig Street, in connection with his church, a French Institute for boys and young men, with the special object in view of preparing young men for the ministry in the French work. Six years later, the Woman's Missionary Society opened in Actonvale a similar Insitute for girls. In 1889, the Missionary Society

the work of French evangelization; to prepare young ladies for the position of teachers in the Province of Quebec; to give to the French Canadian youth of our land a broad Christian education, an education which embraces not only all the elementary branches, but sound Scriptural religious teaching as well; and above all to bring these boys and girls to a saving knowledge of the truth, to lead

them to Jesus—not the infant Jesus in the manger, not the dead Jesus on Calvary, but the *living Jesus* who is able to save to the uttermost all who come to God through Him.

A review of the list of past pupils would reveal the fact that some have become preachers of the Gospel in Canada and the United States, in the French language and in the English language as well; some have become doctors, notaries, merchants, farmers, teachers, wives of missionaries, and thus in various places and in different spheres are disseminating the truth of God as it is in Jesus.

The Institute opened this year October 1st, 1896, with the Rev. J. Pinel, S.T.L., as Principal, and Miss Masten, Mr. Desmarteau, and Miss Borloz, as teachers, while Mrs. R. Ross occupies the position of Lady Superintendent.

Of the 135 applications for admission, one-third have been from Roman Catholics, thus indicating the fact that prejudices are dying away, and that the desire for education is growing. While 112 have been accepted, about one-third of these have failed to register, and the majority are Roman Catholics who, through the influence of the Church and Roman Catholic friends, were persuaded to stay at home.

The religious services take the form of prayer-meetings (three), class meeting, Sunday-school, and preaching, and, we may add, personal conversation and faithful earnest prayer with individual students. Our work is not in vain, nor is the seed sown for nought. We would see more results, yet persistently sow in the belief that at some time the harvest shall appear. This is a work of vast importance, even viewed from the standpoint of the interests of our own Dominion, for it certainly has to do with the commercial, political, educational, as well as the religious life of our country. The earnest prayers of God's people are sincerely solicited on behalf of the work being done in the French Institute. Brethren, while you pray for China and Japan, while you think of far-off India and Africa, think too of our own Quebec, and pray that the searchings after light and the struggle for liberty and freedom may be rewarded with the fulness of Gospel light and the glorious liberty of the children of God.

REV. J. PINEL, S.T.L.

An Incident in French Work.

Mrs. P., whose husband a few years before had become a Protestant, had been quietly reading the Scriptures when, to the surprise of her friends, one Sunday morning she announced that she was going to church with her husband. It was quarterly meeting day, convert after convert from Romanism had testified to the saving power of the Gospel, and soon Mrs. P., of her own accord, told how the Lord had touched her heart, and she now renounced Romanism and accepted Jesus as her present and only Saviour.

Nearly one year later the writer, who had assumed the charge of the mission, was preaching in the home of sister P. who was sick unto death, when at the close of the service he witnessed a most touching scene. Mrs. P. and two other French Canadian ladies, also converts from Rome, with tears in their eyes were congratulating each other that they had broken away from bondage and found freedom in Christ.

A few weeks later and the subject of this sketch is dying, sons and daughters vie with each other in their efforts to bring her back to the Church. The priest makes frequent visits, but all to no purpose, she finds

Jesus a sufficient Saviour and passes peacefully away resting in Him. She died on Friday. On Sunday the priest would warn his flock against the danger of associating with Protestants, and cites as an example of such folly Mrs. P., who, in the 58th year of her age, through the influence of such associations, had forsaken the Church and become a Protestant, "and," said he, "is now in the grasp of the devil in the depths of hell." Her children are forbidden to attend the funeral; however, they come to the house, listen to the simple service, the sons follow the body to the church; one of them dares to enter, and listens to an earnest exposition of Rev. xiv. 13, is deeply impressed, and in the course of a few weeks is knocking for admission into the Church which in God had been instrumental in bringing both father and mother as well as his sister and himself to Christ, the only mediator and redeemer.

BY A FRENCH-CANADIAN METHODIST MISSIONARY.

A Powerful Factor.

INFLUENCE OF CATHOLICISM IN THE LOWER PROVINCE.

Extracts from the New York Tribune.

WITH Bishops striking down a political newspaper by threatening to excommunicate its readers; with members of Parliament being unseated by the courts because of priests telling electors from the pulpit that it would be a sin to vote for the candidates of a certain political party; with these things happening in the Province of Quebec, every Protestant must naturally ask himself what is the position of the Roman Catholic Church in the French member of the Canadian Confederation.

THE NUMBER OF ITS ADHERENTS.

Six-sevenths of the population are Roman Catholic, or fully 1,250,000 people, being a majority in every city except the small one of Sherbrooke, and in every county except perhaps half a dozen along the American frontier. In large sections the population has but one creed; for example, in the County of Kamouraska there is a population of 20,000, all but four of whom are members of the Church of Rome.

THE EXTENT OF ITS TEMPORAL POSSESSIONS.

The streets of every city and town are adorned by her stately cathedrals, churches and chapels, substantial and for the most part beautiful structures of stone. And from every hamlet, with its country shops, its wayside tavern, and humble cottages, towers the parish church, solid, rich, and imposing, the centre of the parish life and the dominating object of the generally monotonous landscape. And there are the convents, the colleges, the seminaries, the monasteries, sprinkled all over the Province; large, well-constructed buildings, and all owned by ecclesiastical bodies.

Upon looking over a map of Montreal or Quebec city one finds it fairly honeycombed by church property. Nor is it all devoted to religious or educational uses. For example, the Sulpicians, who came to Montreal when the city was founded, in 1642, and were the original seigniors or landlords of the island, own to-day much of their original grant, which has become some of the most valuable property in the city. Outside the officers of the order no one knows the extent of their revenue, for returns are made

only to their headquarters in France. The Grey Nuns, as they are commonly called, are also large property-owners, and their rent roll must show a handsome annual revenue. And the list might be continued with a score of similar bodies; but only an approximate estimate could be given of the extent of their possessions, for no public report is made, and it is only upon property not exclusively used for religious or educational purposes that taxes are paid.

THE CHURCH'S ADVANTAGES.

The Church in Quebec certainly has time on her side for ever since there was a settlement on the banks of the St. Lawrence she has been a power, and often a dominant one, in the Canadian community. Under French rule the Church was, in fact, established by law, and the colony knew but one religion. The Church in temporal affairs was almost equal to the State. The Bishop sat at the Council Board with the Governor and the Intendant; the priest collected his tithes by sanction of law, and every school in the colony was in the hands of the clergy. And, strange to say, conquest and a century and a third of British possession have made but little change in the essential features of these privileges. The guarantees given the French-Canadians have been more than observed to the letter; they have received a wider application than was intended by those who granted them.

THE TREATY OF PARIS.

By the treaty of Paris of 1763, Canada was ceded to the British Crown, and in that treaty the religious practices of the inhabitants were protected by a clause as follows:

"His Britannic Majesty, on his side, agrees to grant the liberty of the Catholic religion to the inhabitants of Canada. He will, consequently, give the most precise and effectual orders that his new Roman Catholic subjects may profess the worship of their religion according to the rites of the Romish Church as far as the laws of Great Britain permit."

Such was the treaty in regard to religion, but it remained for the British Parliament greatly to extend the privileges of the conquered colonies. The early British Governors set out to introduce into Canada English law and practice as prevailing in the other British colonies of North America. At that time the population of Canada numbered but 60,000, and west of Montreal there was not a settlement worth speaking of. To this people English was an unknown tongue, and English law a sealed book. The people clung to their own customs and practices, and petitioned that they be formally restored.

THE QUEBEC ACT.

In 1774 the British Parliament passed what is known as the Quebec Act, which is the great bulwark of French and Roman Catholic privileges in the Province of Quebec. This measure reaffirmed the free exercise of the religion of the Church of Rome, but it went much further. It restored to the clergy the right to "hold, receive, and enjoy their accustomed dues and rights with respect to such persons only as shall profess the said religion." French civil law in all that related to civil rights, property, and succession was restored, but at the same time English criminal law was introduced.

Firmly entrenched, the Church has since, year by year, added to the strength of her position. Political institutions have changed since then, but she adapted herself to the new conditions, always the teacher and director of her people. In 1791 Parliamentary government was given to Canada; in 1841 responsible government, through a

Cabinet; and in 1867 came the confederation of the British provinces, and old Canada became the Province of Quebec, with perfect self-government in local or provincial affairs.

LEGISLATURE.

Her Legislature, like her population, is overwhelmingly Roman Catholic, and for years it has been recognized that in all matters that concerned herself the Church was the power behind the throne. Such legislation as the Church desired has never been refused at Quebec, and much of it does not relate to purely ecclesiastical matters, but to the Church as a great social and political body. Strengthened on every hand by Acts scattered through the provincial statutes, she stands to-day, not where she stood at the conquest or in 1774, the Church that was tolerated, that was permitted by virtue of exceptional circumstances and exceptional arrangements, but practically the Church of the State, the religion of the people, before which all others in the province are exceptional—only tolerated.

THE TITHES AND RATES.

The effect of the exercise of these privileges, and the system that has grown up around them, if described in detail, would carry one beyond the scope of an ordinary letter; but a few general incidents will illustrate the condition of affairs. Take the tithes and rates, one of the most jealously guarded privileges, sanctioned, it will be remembered, by the Imperial Act of 1774. The tithes made the living of the parish priest practically secure, for upon the grain crops of his parishioners he has a preferred claim to the extent of an average of one-fourteenth of the yield. Every autumn the tithes are delivered at the cure's granary, which is running over with the best of grain. When farmers are short of seed in the spring it is a common practice to purchase from the priest, because it is well known that his stock is the very best produce in the parish.

Besides this, they have all the other means of raising a revenue, which, to a large extent, are common to ecclesiastical authorities the world over. When a church or a priest's residence is to be built or repaired, or a burial ground provided or restored, then the Church authorities resort to another well-recognized right, sanctioned by law and practice. Every Catholic property in the parish is assessed for its share of the proposed work, just as the property of ratepayers is assessed by municipal authorities for the construction of roads and bridges, or the building of a schoolhouse. These Church rates are not only collectable by law, but they are a privileged claim upon the real estate, and, unlike ordinary mortgages, do not require registration. Should a Protestant acquire such property, the Church's claim must be paid in full. This accounts for the large, beautiful church buildings one sees in passing through the country districts. Practically, the people must build them whether they will or not, and the Church rates are to many a French-Canadian farmer the heaviest burden he has to bear.

JUDICIAL SALES.

This Church is also recognized by law in another positive manner. Provincial statutes provide that official notices of judicial sales are to be posted at the door of the parish church, and that always means the Roman Catholic church, wherever one exists within the parish, although the majority of ratepayers in the parish may be Protestant, as is often the case in the English counties.

THE CREATION OF PARISHES.

The manner, too, in which parishes have been created, shows the trend of affairs in Quebec during the last fifteen

years. The south-eastern part of the Province, lying along the frontier of the States of New York, Vermont and New Hampshire, was not settled at the time of the conquest. When it was organized under British rule, it was surveyed into counties and townships. The land had never been under seigniorial tenure, and settlers became holders in free and common socage, according to the terms of English law. For a time these settlers believed that French civil law, preserved by the Act of 1774, did not apply to these counties, but in that they were wrong. This section of the Province was known as the Eastern Townships, and it is so known to-day, although the French have invaded it, and are to-day a majority in many parts, buying out the English farmers, filling up the little villages, and often crossing the frontier and settling in Vermont.

THE TOWNSHIPS LOSING.

For ten years the Eastern Townships have been steadily losing their English population; but, more than that, the township system is gradually but surely being wiped out. All this has been made easy by means of provincial legislation. For example, the Roman Catholic ratepayers of a certain section of a township wish to have a church and a priest of their own, all of which is perfectly proper. They petition their Bishop. By means of a commission he enquires into the ability of the community to support such an establishment. The report being favorable, the ecclesiastical parish is erected and named, of course, after some saint known, perhaps, only to the "most faithful." So far no one has ground for complaint, for the arrangement concerns no one but the Roman Catholic population. But it is the entering of the thin edge of the wedge. Once erected into an ecclesiastical parish, a proclamation from the Lieutenant-Governor of the Province, issued, of course, on the recommendation of the ministry of the day, makes the ecclesiastical parish a civil one. The territory is at once detached from the rest of the township, receives the pious name taken by the parish church, and a new municipal government is set up, applying, of course, to all who reside within the limits of the detached territory. It may be pointed out that a civil parish, like a township or village, has its own municipal government, its Mayor and Council, elected by the ratepayers, and possessing the power of local taxation. The effect of this cutting up of townships into parishes is evident, and it is certainly a grievance borne by the Protestant rural population of Quebec. And so the Eastern Townships are disappearing from the map of the Province.

SCHOOL SYSTEM.

In educational matters the position of the Church is even stronger. So far as her own people are concerned the Church is practically the school system, for the majority of their larger schools are in the hands of the clergy, and a rural parish school, if conducted by a layman, is always under the eye and the control of the priest. At the head of the provincial educational system is a Council of Public Instruction, and a section of this, known as the Protestant Committee, administer the schools of the minority. The Roman Catholic section of the Council is composed of Bishops and appointees of the Provincial Government. In school matters this council is practically supreme, and, dominated as it is by churchmen, the interests of the Church are well safeguarded.

TAXES.

Besides provincial grants, each school system is supported by taxes collected from their own supporters, but

when it comes to the division of the school tax of a corporation a difficulty arises. The division is made according to the ratio between Roman Catholic and Protestant population in the municipality. Protestants complain of the injustice of this arrangement, for, take a financial corporation in Montreal, three-fourths of the stock may be owned by Protestants, and yet their schools will receive but one-third of that corporation's tax, because only one-third of the city's population is of that faith.

Programme for April.

A. French Canadian Missions.

1. The French Canadian people.
2. The work of Canadian Methodism.
 - (a) Mission Schools.
 - (b) French Methodist Institute.
 - (c) Colportage.

B. South America.

1. (a) Its extent, resources, etc.
 - (b) Its early political history.
 - (c) Population and its distribution.
2. *Her Great Spiritual Need.*
 - (a) Dense spiritual darkness due to condition of Roman Catholicism.
 - (b) The neglected continent—few to reach the millions.
3. *Protestant Missions in South America.*
 - (a) Story of Captain Allen Gardiner.
 - (b) Difficulties, especially opposition of priests.
 - (c) Present status of Protestantism.

For information on A, see articles on French-Canadian missions in the present issue of this paper; on B, see article on South America.

For further information on A, see W.M.S. *Monthly Letters*, the *Outlook* and Nos. IX. and X. of *Our Work* series; on B, see *Missionary Review*, March, August, October, November, 1894; August and November, 1895; September, November, December, 1896; *Gospel in all Lands*, December, 1896, and February, 1897; *Missionary Campaigner's* "South America, the Neglected Continent," gives all needful facts, and would be a valuable accession to your League library.

CHAS. W. SERVICE,
Trinity Medical College.

This Number Contains.

Suggested programme on French-Canadian Missions.
An account of the French-Canadian Institute, Montreal.
Catholicism in the Lower Province.
South America.

The May Number Will Contain.

Suggested programme on "China and the Chinese," this being the subject of the month studied by the W. M. S. suggested in the Cycle of Prayer.

Also articles on Africa, and "The Influence of Missionary Literature."

The Prospectus for the coming summer of the Missionary Campaign for the Young Peoples' Forward Movement for Missions; Names of Campaigners, the districts on which they will work; and a list of the districts which have requested a visit from a Campaigner.

Gleanings from a Corner of the South American Mission Field.

BY REV. WILLIAM C. MORRIS.*

BOCA, BUENOS AYRES, ARGENTINE REPUBLIC.

IN the countries of almost unknown, half-forgotten, neglected South America the hand of the Lord is working. These young nations are passing through an experience hitherto unknown in their history. In facilities for missionary work, in God-prepared spheres of labor, in their readiness to receive the truth, in the prophecies of abundant, prompt, and accumulative harvest, these fields are probably almost unique to-day. The following jottings, relating in part to the Boca mission work, and in part to South American countries in general, may be of interest :

DYING WITH CANDLE AND CRUCIFIX.

Some of our Boca converts came one day to tell me of a poor girl who was dying. Of their own accord they had seen her parents, and had obtained their consent for me to speak and pray with her. It seemed to these dear people so awful for anyone to pass away without hearing of the Saviour. I found the poor girl in an almost dying condition. Long wax candles were standing in a row around the bed, which were kept burning night and day ; a large picture of some saint hung upon the wall at the foot of the bed ; a crucifix lay upon the bedclothes ; a pierced heart, made of some bright metal, lay upon her breast, and the atmosphere of the room was dense with the smoke of incense. A priest had been once, and had refused to come again, the people being too poor to pay for many visits. Neither the visit of the priest, the picture, the crucifix, the pierced heart nor the incense had brought resignation to the heart of the parents, nor satisfaction and rest to the departing one. Her large dark eyes were fixed on me with that wistfulness and enquiry which told me at once that she longed to rest in Christ. She was unable to speak, but in such cases the very soul seems to look forth from the eyes, and eloquently, though silently, tell its want of that which it feels to be its greatest need. On three different occasions I endeavored gently and simply to point her to Jesus. A number of friends of the family were always present at these visits, and appeared intensely interested. They all knelt reverently during prayer, and it was easy to see (as they afterwards said) that they had never heard anything of the love of God before. The poor girl passed away, and on the day following, at three in the afternoon, I held a funeral service at the house. Some members of our native congregation had invited their neighbors to this service, and the novelty of the idea excited curiosity, and brought together a large number of persons. Between one and two hundred were present, most of whom were strangers. The service was held in the large yard surrounding the house, as the room was very small. The singing at what was known to be a funeral service attracted many from the surrounding yards, and these listened—some from the doors of their houses, some sitting upon the walls and on the roofs of the huts around us. A number were in tears while I spoke. The truth of *free salvation* touched the hearts of many, who before had understood that they must obtain forgiveness in return for money given to the priest. The thought of immediate happiness after death instead of ages of purgatory, the teaching, that the gates of heaven

were opened wide to all who would take the Lord Jesus as Saviour, the thought of the mercy and love of God being theirs in place of his vengeance and hatred, was overpowering in its tenderness and sweetness. Through this service many were brought to the mission hall services, and some have since found the Saviour. The parents did not continue with us. The fact that many left the Romish Church as the result of this funeral service, so enraged the priests and nuns that they sought by threats and wiles to cause them to return, and to hinder in every possible way the progress of the Gospel. A few were terrified into yielding, and among these the parents.

To know the undying hatred of the Romish system for the Bible, one needs to go to South America. Volumes would be necessary to tell the story of the opposition everywhere presented to the colporteur and the evangelical missionary ; and of the persecution to which many are subjected who attend evangelical services or obtain a Bible or Testament. Bribes, threats, falsehood and coercion are the weapons which are unsparingly made use of.

ARGENTINE PEOPLE.

After an experience of about seven years among the Argentine people in missionary work, and having lived among them for more than fifteen years before my conversion, and having met many who know the other peoples of South America, I am deeply convinced that the supreme need of the people of South America is the knowledge of God as revealed by Jesus Christ, and while their ignorance and darkness are at times most discouraging, their willingness to receive and obey the light of truth as it dawns upon them is very encouraging. Men and women in their homes, travellers on steamboats and trains, laborers, tram-conductors and drivers, policemen, soldiers, are all glad to receive books, tracts, and obtain Bibles or Testaments, and listen to the Gospel story.

The frank, communicative nature of the people causes them, after conversion, to freely tell others of the joy which they have found in the Lord Jesus. Would that this spirit everywhere prevailed ! Owing to this, many remarkable streams of blessing have flowed through the most unexpected channels. A woman who came to a knowledge of the Saviour at the Mission Hall was so rejoiced and full of desire to tell all whom she knew of what she had found, that she left a number of home duties undone for a few days in order to find out her relatives and friends who lived in different parts of the city, and after many long conversations she succeeded in persuading several of them to attend the services. Three of these are now walking in the way of holiness. Her mother and younger sister, Amelia, who is about nineteen years of age, lived in a distant part of the country, and she wrote to them to come to the city for a few days, and stay at her house so as to attend the services. They came. Both were much interested ; and on their return home Amelia took with her a Bible, and I have since received letters from this young lady telling me that she is trusting in Jesus, and that she loved to read the Bible and pray. Her friends ridicule her, priests and nuns persecute her, but she says that if the Lord helps her she will never let her Bible go. We know of four or five who have, through this one woman, been brought to the Saviour.

SPIRITUALISM AND ROMANISM.

One night a group of spiritualists entered our hall during the service with no friendly purpose, but the outcome of their visit and subsequent public agitation and calumnies

*Rev. W. C. Morris is a Methodist missionary from Great Britain to South America.

was, that a young man from a distant part of the country became desirous to know the Lord, and before returning home he purchased a Bible, so that he might learn more of these truths and read them to his friends at home.

The spirit of revolt from the fetters of Romanism, which is fast spreading in the Argentine Republic, and in many other countries of South America, is an indication, not to be disregarded, that the present is a specially opportune time for determined missionary enterprise. If the champions of the cross fail to enter the field promptly, the opportunity will pass, and this spirit of emancipation and enquiry will only make the people an easier prey to other systems of darkness. In our colleges and universities and among our public men, Atheism, the natural outcome of Romanism, has already begun to appear.

The evangelization of these peoples will be largely effected through native converts, and all missionary work will in a comparatively short time become self-supporting, but help from the home country is needed to start new works and maintain them till somewhat established.

The urgency and importance of the present need of these fields cannot be overestimated. These fields deserve more attention, sympathy, gifts, prayer and service from the Christian Church than they have yet received.

In our Boco Mission work ninety-four of the native congregation, and eighty-five of other nationalities have come to the knowledge of the Saviour. We have about five hundred children in our Sunday and day schools, and between five and six hundred persons who attend our services, also extensive colportage work and other activities. We much need help to obtain premises for a native girls' school, into which we could at once admit over two hundred girls. The buildings which we hold at present must be enlarged, as they are insufficient for the present needs of the work. There are many thousands around us on every hand yet untouched. O for a great tide of prayer, and enthusiasm, and gifts, and service for this and the other countries of South America.

Let nothing be taken from other branches of the Lords' work and given to this, but let us all learn to love and give and serve and pray *more largely*, and we shall in so doing become more like our Lord and Master.

Brazil.*

BRAZIL stands out upon the eastern shore of South America as the great way-mark of the southern Atlantic. It commands equal access to Europe and the United States of North America. Africa and the West Indies are its neighbors. The entire Republic is greater in extent than the United States; is equal to six-sevenths of all Europe, or one-fifteenth of the land surface of the earth. The precious metals are found in abundance, and nature has been still more lavish in the gift of vegetable wealth. Besides the great variety of indigenous vegetation, nearly all productions of the Indies can be brought to perfection near the Equator, while the grains and hardier vegetables of Europe and Canada can be naturalized in the far south, or on the uplands of the interior. Oranges, limes, coconuts, pine-apples,* mangoes, bananas, pomegranates, mammoons, aracas, mangabas, and many other species of fruits, each with a peculiar and delicious flavor, abound. The climate is pleasant and salubrious. There prevails a degree

of healthfulness unknown in the parallel latitudes of Africa, or even in the Guianas and States of Central America, and it is free from the earthquakes which continually shake the Western Coast of South America.

For three centuries Brazil was under the iron sway of Portugal, a State where the Reformation movement of the fifteenth and sixteenth centuries was very little felt. Portugal and her institutions are altogether behind the spirit of the age, hence we need not be surprised to find in Brazil the Catholicism of the Middle Ages rather than the Catholicism of Germany, England, or North America. The narrow views and illiberal feelings of Portugal have deeply marked the Brazilian nation, yet she deserves the highest credit for having broken the bonds which so long were imposed upon her, and for having advanced to a high and honorable position among the nations. She has evinced a desire for improvement, and has struggled nobly to realize her desire; but she is crippled by the lack of an intelligent population, corresponding in number to her vast territories, and she is deteriorating by an immorality evolved under a degenerate Church.

Brazil was discovered A.D. 1500 by a Portugese. In 1822 it revolted, and threw off the yoke of Portugal, becoming an Empire, gradually working out a higher national life. The motto of this revolution was "Independence or Death." After sixty-seven years the Empire was overthrown by a bloodless revolution, and a Republic established in 1889. Slavery was then abolished and liberty of religion established.

In this newly-born Republic there is a population of sixteen million, with 116 missionaries and workers and thirty-three mission stations. Twelve thousand seven hundred and sixty-seven have been converted, leaving 15,987,233 in spiritual darkness. Here was a fair test of Romanism *per se*, for over 350 years she had this land to herself. The Bible was excluded. The result was a gross immorality, side by side with a ruling ecclesiasticism, but a soulless externality in religion. To-day, amid a general decay of religious conviction, spiritism, positivism, free thought, sin and degrading superstition abound. For generations the Brazilian has not been allowed to have an opinion or a conscience of his own, until he has become utterly indifferent to spiritual things, and has given free rein to his lowest passions. However, mission workers have met with wonderful successes, and the eager manner with which some have bought the Scriptures and have welcomed Bible readers, surely proclaims to us that here are "fields white unto harvest." "Liberty of faith has come, 'we can preach what we please, go where we like, publish what we please. We have freedom of press; freedom of religion; freedom of conscience. There is a loosening of old ties, a wonderful stir among the people. Crowds gather wherever the Gospel is proclaimed.'"

Surely the Methodist Church of Canada will, in the near future, reach out into the neglected continent to proclaim the setting free of the captives.

NOTE—The book "South America, the Neglected Continent" is published by the Fleming H. Revell Co., and may be ordered from the Book Room. No missionary book has had a greater sale during the past year in Toronto. It gives an account of the tour of Rev. G. C. Grubb, M.A., and party, in 1893, with an historical sketch and summary of missionary enterprise in South America. Price, 50 cents in paper and 75 cents in cloth.

D. NORMAN, B.A.

*This article is based on "The Neglected Continent," by E. C. Millard and Lucy E. Guinnea.

A Continent of Opportunities.

ONE-FIFTEENTH of the land surface of the globe, dowered by Nature with almost unparalleled facilities for wealth; a country where freedom of thought, freedom of dress, and freedom of conscience are possible to all, and yet a country most deplorably enslaved by sin, ignorance and superstition—"the land of the Holy Cross," in the very shadow of which the Romish Church permits the vilest of immoralities to flourish unchecked; a Republic, with a population of sixteen million souls, who are practically without the Bible or Christian teaching, averaging but one Gospel worker to 137,931 people. *This is Brasil!* Has the Lord no laborers among us for this part of His Dominion?

COLOMBIA AND VENEZUELA.

Over six million people, and only twelve or thirteen Protestant missionaries! "the ignorant and weak under the power of a corrupt priesthood; the intelligent and educated, as a rule, completely under the influence of infidelity." The handful of workers here are earnestly appealing for help. Shall we let them cry in vain?

PERU, ECUADOR AND BOLIVIA.

In the midst of rich mineral resources and magnificent agricultural possibilities, the eight or nine million inhabitants of this old land of the Incas are wasting with most distressing spiritual poverty. Here Rome rules supreme, the Bible is under the ban of the Church, and despite the civilization and culture of the large cities, ignorance and superstition abound.

"Peru, with its splendid railway system, 650 schools, well-equipped army and navy, and world-famed products of bark, silver and guano, has only two mission centres."

"Ecuador, probably the loveliest country of all South America, has never had a missionary!"

"Bolivia, though visited by colporteurs, has *no resident missionary!*"

CHILI.

In intelligence, enterprise and industry, Chili is easily first of all the South American republics, possessing many of the accessories of modern civilization. There is no religious intolerance here. The country is a beautiful one, the climate the finest in the world; and yet, in this most attractive of mission fields, there are only about sixty-one Christian workers to over three million of a population. Who will help to reclaim this choice bit of the vineyard for the great Owner!

ARGENTINE AND PATAGONIA.

In these States, now counted as one Republic, the great mass of the Indian and half-caste inhabitants are, as yet, unevangelized, there being only twenty-seven missionaries to reach the nearly four million non-Christian population.

PARAGUAY AND URUGUAY.

Paraguay, with a population of about four million, averages one foreign missionary to eighty thousand people; and Uruguay, the smallest of these republics, averages one foreign missionary to every 150,000 inhabitants.

Has South America not been well termed "the neglected continent?" Think of it, Christian farmers and mechanics, business and professional men. *You* are needed here as well as Christian ministers. There is no influence so potent for good as upright, Christ-like living! Prayerfully study the needs of this country of wonderful opportunities. Help this dark land Godward.

Mission Sunday at Weston.

A somewhat unique idea was carried out by Rev. Mr. Ferguson in connection with the missionary services at Weston, February 14th. Advantage was taken of the presence in Victoria College of representatives of various departments of missions, and the meetings of the day were conducted by Messrs. Yooseph, of Persia; Takagi, of Japan; Black (Pashageshie), of our Indian missions; George Lawrence, representing the home mission work; and W. E. Gilroy, representing the Student Volunteer Movement. Large audiences greeted the speakers at the morning, afternoon and evening services. The representatives from Persia and Japan told of what Christianity was doing in their lands and pointed to Christ as their only hope. Mr. Lawrence related the difficulties of our work in Muskoka. His whole-souled appeal, backed up by evidence of great personal sacrifice, cannot but bear fruit. Mr. Gilroy spoke briefly and sang at each service. Mr. Black's address to the children, and his songs in Indian language, were very interesting. He is doubtless going to be, under God, a power to his own people.

The services of the day were, on the whole, quite unique, but eminently successful and enjoyable, and marked by a strongly spiritual character.

Mimeograph.

This word comes from two Greek words, *mimesis*, imitation, and *grapho*, to write, and therefore means imitating writing. It will reproduce any handwriting exactly. We use it for duplicating letters. By the aid of this machine we have been able to send a letter to each minister who has a charge in our Church, besides sending hundreds of letters to Epworth Leagues and Epworth League officers. It is a splendid machine for duplicating programmes and printing notices. Several ministers have bought it for use in their churches. A Quarterly Board could not do better than buy one for the Sabbath School, Epworth League and Church work. A business house, which sends out circular letters cannot afford to do without the Mimeograph, it saves so much time and money. Surely church notices are as important as circular letters. We shall be glad to send full particulars as to cost, size, etc., if you will drop us a card. (We would rather you would write and enclose return postage.)

UNSURPASSED

ADVANTAGES

FOR A

MODERN

MUSICAL

EDUCATION



THE...

Toronto College of Music, Ltd.

IN AFFILIATION WITH

THE UNIVERSITY OF TORONTO

Pembroke Street, - - Toronto, Ont.

F. H. TORRINGTON,

Musical Director.

GEO. GOODERHAM,

President

SEND FOR CALENDAR, FREE.

