

Missionary Campaigner.

"If ye love me, keep my commandments."

—John xiv. 15.

"Preach the Gospel to every creature."

—Mark xvi. 15.

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Missionary Campaigner.

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Address all correspondence to

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Corresponding Member of the Students' Missionary Campaign.

Trinity Medical College, Toronto.

TORONTO, JULY, 1896.

In His Name.

To the Methodist Ministry, The Presidents of the W.M.S. Auxiliaries, District E. L. Officers, and all Campaigners and other Subscribers:

WE hope you have received the May copy of the MISSIONARY CAMPAIGNER, containing Dr. Sutherland's letter and other matter explaining the "Students' Missionary Campaign," its aims and objects and the necessity of a paper to do the work of the MISSIONARY CAMPAIGNER. We also hope you have received the June number, giving the details of the working of the "Pauline Plan," *i.e.*, "daily prayer" and "weekly giving." May we rest assured that you have adopted this plan, if you have not a better one?

This our July issue is devoted to "Africa," the subject for prayer and study suggested by the Cycle of Prayer and adopted by the W.M.S. The article, "A Study of Africa," on pages 2, 3 and 4, is contributed by a W.M.S. committee, who have undertaken to supply two pages monthly on the subject studied by the W.M.S. the following month. It is not necessary to take up a line in recommending these pages; they recommend themselves and insure a careful reading by all into whose hand they may fall.

* * *

At a meeting during the Toronto Conference, a number of our pastors, probationers and volunteers for mission work discussed the need of a paper like the MISSIONARY CAMPAIGNER, with the result that a unanimous vote of "God speed the effort" was passed. This vote they backed up by 350 subscriptions for the CAMPAIGNER for one year. We have heard indirectly of similar reports from other Conferences.

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When we calculated 25 cents per year, we counted the cost of folding, addressing and mailing a list of 5,000 of a circulation. Since then we rejoice to have found a number who, being anxious to help circulate missionary information, have volunteered free labor. We are thus enabled to offer

you the MISSIONARY CAMPAIGNER for the actual cost of the paper and the printing, 10 cents per year. If you take advantage of this, and run the mailing list up to 10,000, we promise you more up-to-date missionary facts and thought for 10 cents than you can get for ten times that amount in any other way. The success of this effort rests entirely in your hands, as the volunteer labor will not be continued if it is not appreciated.

* * *

To the Presidents of the Young People's Societies of the Methodist Church and the Pastors in charge:

It was our aim to put a sample copy of this issue of the MISSIONARY CAMPAIGNER into the hand of the president of every young people's society in Canadian Methodism and to write to each asking for a united effort in forming our young people into one great "daily prayer" and "weekly giving" band, all the money to flow through regular channels to our General Secretary-Treasurer, Dr. Sutherland.

To this end, at a cost of over \$30, we wrote to every Methodist pastor in Canada, enclosing an addressed post-card, requesting the address of the president of each young people's society under his charge. We regret that, although we received many very encouraging letters and a number of subscriptions for the MISSIONARY CAMPAIGNER, which encourages us and for which we thank the senders, yet quite a number of our young people's societies will not receive this copy because we have not as yet received the address of their president. We hope that every post card will be returned to us, even though the pastor has no young people's societies. We feel sure that every pastor will desire to spare us the necessity of spending more of our Lord's time and money (for our time and money are His) in writing a second letter and sending a second post card for this necessary information.

* * *

One of our suggestions, see Pledge Book—"In all that you do, keep in close touch with your pastor."

Acts Wanted.

ANY individual or society that does not act up to the knowledge possessed will not profit by seeking more knowledge without action. "Knowledge is power," but "power" is not "action." Knowledge without action is vain; power without needed action is condemnation.

* * *

If you want help, look to God first. If He directs you to seek help from man, book or paper, do so without delay. But if He says, "Go, work," do whatever He commands. Be sure, "do nothing" is not of God. The little which you can do may seem small. Remember, the little thing to the finite mind may be infinite to the Infinite mind. It is the narrowed mind which limits. Therefore, ACT for Christ, and smallness will be changed to greatness.

A Study of Africa.

A BLANK book could tell no more than is accurately known of Africa's history. Of Egypt much is written. Its pyramids, temples, obelisks, mausoleums, crypts and subterranean vaults are beginning to be studied. But for Africa as a continent or as a people, the silent sphinx is emblematic. The native has heard no history and never tells of any. He keeps no records.

If vast empires and kingdoms ever flourished, there is left no trace to tell the tale; if civilizations or institutions ever held sway there, no one knows of them; if gigantic enterprises and undertakings have ever been made, no objective remnant remains. Here and there some curious ruins—mysterious and colossal, seeming to tell a wild and weird story; but not even a shadow flits among them to remind of former life. All is silent, dark, grave-like.

Explorers have penetrated many sections and brought back marvelous reports of their discoveries; but they could only tell of what they saw on the surface. No fairy land could be more beautiful as far as nature can work her charming wonders. "Man alone is vile." He is the earth-child.—*Mission Studies*.

FIRST READING.—SYSTEMS OF RELIGION.

The intelligent African will tell you that among his people evil speaking, lying, hatred, disobedience to parents, as well as theft and murder, were all known to be sin, before they knew aught of Europeans or their teaching. This, however, is only among the more advanced of the African tribes, and we think it may be safely asserted that theft, falsehood and deceit, licentiousness, gluttony and murder, hatred, revenge and superstition are universal characteristics of the pagan tribes of Africa. This deplorable state is the natural result of their systems of religion—*fetichism and devil-worship*.

The primitive African faith seems to be that there is one Almighty Maker of heaven and earth; who, having made the world, has left it entirely to the mercy of evil spirits or demons; hence the imagined necessity for fetiches to keep off these evil spirits.

A fetich may be any object in which the gods convey their power, either to protect or defend the possessor. Human hair, finger nails, precious stones, roots of trees, relics of the dead, and all sorts of odds and ends, put in a pouch.

Fetiches are to be seen everywhere, and at all times, worn on the person, hung on fruit trees, carried, used not only as amulets, but worshipped. The abject slavery of the natives to their fetiches is pitiable. The worshipper does not love his god, but fears him. Human life counts for naught at their religious festivals and feasts.

Witchcraft, in its worst forms, is the universal plague of the African tribes. The witchcraft which attends fetichism produces more deaths in Africa than all other causes combined. Every one who dies has become "bewitched," and the question arises, "Who bewitched him?" The suspected party is subjected to trial by fire or hot water, and the horrors of the Inquisition are multiplied a hundred fold. Living and dying, they are the slaves of debasing and distressing fears.

SECOND READING.—MOHAMMEDANISM.

Schweinfurth said, "The banner of Islam is the banner of blood." It sanctions polygamy and fosters slavery. The one redeeming feature of Mohammedanism is that the Koran prohibits intemperance.

It is true that Mohammedanism claims sixty millions of the people of Africa, and that forty millions of Mohammedans place North Africa next to India, numerically, as a stronghold of Islam; yet "Islam in Africa is quite other than Islam in Asia; its bigotry racial rather than theological, its sword struck from its hand by the European partition of Africa, and itself a waning force."

God has still further lessened its political power by putting both heathen and Moslems under the control of British South Africa and French North Africa, "until from the Christian churches of each region, missions are reaching toward the heart of the continent."

"The success actually attained in this single century since Protestant missions permanently entered Africa already surpasses the happiest hopes of Carey, Coke, Johnson, or Moffat."

THIRD READING.—SLAVERY.

From time immemorial, slavery has existed in Africa among the natives, the result of intertribal warfare, the conquered tribes always being held as slaves.

The export trade, as it is called, commenced about the beginning of the sixteenth century. It was first carried on by the Portuguese, but all nations seem to have engaged in it.

About 1824 the English Government enacted a law declaring the slave-trade piracy, and as the moral and religious tone of the world advanced other Christian nations, recognizing the iniquity of slavery, retired from the traffic.

Richard Burton says that slaves were collected like ivories throughout the length and breadth of the land, and driven down to the coast to be sold. It has been estimated that in the course of three centuries over forty millions of human beings were forced from this continent into foreign servitude, while thousands upon thousands of lives were sacrificed in the weary march of the slave gang, or in the crowded ships. Iron or wooden yokes put on the neck bound the slaves together for the march. They were kept chained together in large gangs, food was thrown among them as to cattle, the fighting and scrambling for it often resulted in broken bones and cruel wounds. The lash was never out of the slave driver's hands. Children were torn from their mothers and thrown into the bush, an aged parent was clubbed while his children looked mutely on, and any who became too feeble to walk were put to death, thus escaping the horrors of the "middle passage."

We grieve to state that these cruelties are not of the past only. The most appalling atrocities are still committed by Arab and native slave raiders and slave dealers, and will only end with the suppression of Africa's internal slave trade—what Drummond calls "the heart disease of Africa."

Mr. Heli Chatelain, well known as author of the African articles in the Century Cyclopaedia of Names, member of several geographical societies, and author of a grammar of Kimbundu, has formulated a plan for the extinction of Africa's internal slave trade. This plan, called the "Philfrican Liberators' League," is largely based upon the Brussels Act which was formulated by the most representative congress of the Christian and Mohammedan States that ever assembled, having been convened by the King of the Belgians, at the request of Great Britain, in answer to a petition of the British and Foreign Anti-slavery Society.

The Act wisely declares that the best means to extinguish the slave-trade, and slavery itself, are:

1. The organization of a civilized administration by Christian nations.
2. The establishment of a net-work of fortified stations and centres of civilization.
3. The development of lines of communication by roads, especially railroads, by steam navigation on lakes and rivers, and by telegraphic wires.
4. The organization of an armed police force, to intercept slave-caravans and ensure the safety of the roads and waterways.
5. The exclusion of rum and firearms from certain regions.
6. The encouragement of scientific exploration, of legitimate commerce, and of Christian missions without distinction of creed.

It provides for the establishment of bureaus in Europe and Africa to watch over the execution of its clauses, for the granting of letters of freedom by competent authorities, for the repatriation or the settlement and education of liberated slaves.

Recognizing that mere liberation seldom improves the condition of the slave, it calls for the assistance of special societies organized for the purpose of liberating, settling and educating the victims of the slave-trade.

Much has already been done for the extinction of the slave-trade—more perhaps by the partitioning of Africa among the powers of Europe than by any other movement. We again quote from Mr. Chatelain's summary:

"In the East-African Empire, Germany has effectually put down Arab rule, and she is making it more and more unsafe for the raiders to continue their inhuman business around the Great Lakes.

England has successfully fought, and still keeps in check, the slavers of Nyassaland; and she is preparing more stringent measures for a gradual abolition of slavery in her protectorates of Zanzibar, East Africa and Uganda.

In a series of brilliant campaigns, the Congo State has destroyed the strongholds of the Arabs on Lake Tanganika, on the Luulaba, on the Aruwimi, on the Mobanghi, and it perseveres in the work of repression with unabated vigor. In its warfare it has been, and still is, valiantly supported by the military auxiliaries of the Catholic missions, and by the Belgian Anti-slavery Society, which has already equipped four military expeditions, and goes on doing very effective work on the western shore of Lake Tanganika. Many thousands of slaves have been freed. As many as could be received and cared for were turned over to the Catholic and Protestant mission stations. The Congo State has established and supports four colonies of liberated youths of both sexes, whose education for State service as artisans and soldiers has been entrusted to Catholic Fathers and Sisters. Towns of over 4,000 refugees have gathered around some fortified posts of the Belgian Anti-slavery Society and of the Catholic Stations on Lake Tanganika."

Mr. Chatelain does not propose the use of force with Arabs or native slave dealers, nor would he attack the native institution of slavery where it is still legal, but rather to take slaves already liberated by the Governments, and, in cordial understanding with those governments, endeavor to transform them into "hardworking, civilized, law-abiding Christian citizens of the country in which they reside."
—*Review of Missions.*

Further information concerning this plan may be obtained by addressing Heli Chatelain, 511 United Charities Building, corner 4th Avenue and 22nd Street, New York.

FOURTH READING.—THE RUM TRAFFIC.

While the missionary is laboring to save Africa, his fellow countrymen are raising barriers to his success. "Of all the unprincipled acts of the foreigner, none is blacker than that played in the rum traffic," "from every mission station come back the wails of weary workers, because their labors are so set at naught, their hands so tied, their efforts so crippled, by intemperance." "As drunk as a Christian" is a common proverb in Africa.

Mohammedan influence hinders the sale of liquors on the east coast of Africa; but in spite of that the German traders import \$20,000 worth of brandy a year. In South Africa the spectacle is heart-rending. Hottentots, Caffirs, and others perish beneath this curse by thousands.

Every small harbor on the west coast sucks in the deadly tide of sulphuric acid, sugar and water, which heartless traders present as brandy, gin, etc.

From the cradle to the grave every event in the West African's life is saturated with strong drink. Funerals are horrible to see, sometimes \$500 being spent for rum and powder on such occasions. A missionary says at times a whole village is drunk. Many sleep with a bottle under their heads for use during the night. One native dealer is reported as keeping 96,000 bottles of brandy in stock for the interior trade.*

"A single manufacturing firm in Boston contracted to produce 3,000 gallons of spirits a day for seven years to be shipped to the Congo."

Covenants with the natives that they should not thus be ruined have in certain cases been made only, alas, to be broken; and such a shameful breach of faith was justified in the Cape Parliament by a member, on the ground that "the vested rights of the licensed victualler were not to be trampled under foot for the sake of a pack of blackmoors."—(*Guinness.*)

It is a comfort to turn away from this picture of civilized and professedly Christian Governments, so loath to suppress this giant evil among their untutored subjects, to that of a Christian African Chief far toward the interior of the Dark Continent, Khama, King of the Bamangwato, "who will have no drink sold in his town." †

Extract from a letter written by Khama to Sir Sidney Sheppard, March 7th, 1888.—"I fear Lo Bengula less than I fear brandy. I fought Lo Bengula when he had his father's great warriors from Natal, and drove him back, and he never came again, and God who helped me then would help me again. Lo Bengula never gives me a sleepless night. But to fight against drink is to fight against demons, and not against men. I dread the white man's drink more than all the assegais of the Matabele, which kill men's bodies, and is quickly over, but drink puts devils into men and destroys both their souls and their bodies for ever. Its wounds never heal. I pray your Honor never to ask me to open even a little door to the drink."

Those who have been interested in the mission of King Khama and the other African chiefs to England will be glad to hear of its success. The *Methodist Recorder* of London says: "Mr. Chamberlain and the Chartered Company have consented to the exclusion of the liquor traffic from their territories. The prohibition extends to an area of 750,000 square miles. That is the largest prohibi-

* See Leaflet, "Liquor Traffic and Foreign Missions." W.C.T.U. Depository, 56 Elm St., Toronto.

† See Leaflet, "Intemperance in South Africa." Price 1c. Also "Liquor on the Congo." Price 1c. W.C.T.U. Depository, 56 Elm St., Toronto.

tory area known. The sale of alcohol to natives will be most rigorously punished."

"We are trying to cleanse and purify the great sea of heathenism and barbarism by a few missionaries and teachers here and there, meanwhile from thousands of sources are pouring in the black streams of an infamy and degradation a thousand fold worse. Is it not time that we endeavored to turn off the tap and cut off the supply?"

"When we meet the liquor traffic in those countries we are powerless before it; the work must be done here at home by cutting those streams off at the fountain head. Stop the manufacture and sale of liquors here, and the export must cease. This result can be obtained by the earnest, steadfast, united work of the Christian women of our land."

Let the women of the Woman's Missionary Society of the Methodist Church of Canada see that they stand not by "consenting" to the slaying of Africa.

FIFTH READING.—LIBERIA.

On the western coast of Africa, south of Sierra Leone, extending along the coast for 500 miles, into the interior 200 miles, lies the little Republic of Liberia. As the English colony of Sierra Leone was founded, so in 1821 Liberia was located in Africa by the American Colonization Society, for the suppression of the slave trade, to rescue, liberate, educate and furnish homes for those who had been slaves. In this way civilization and the Christian religion were brought to that benighted quarter of the world, and to-day Liberia has several missions in charge of native or Liberian pastors, in addition to twelve stations under the care of missionaries. (Six of these belong to the Bishop Taylor Mission, as many more are closed for want of workers.) The population of Liberia numbers twenty thousand of American negroes and their descendants, and one hundred thousand natives. The natives are divided into numerous tribes, practically governing themselves, but said to be under the control of the Liberian Government, which Government is entirely in the hands of American negroes, called Liberians, owing to their being liberated slaves.

Monrovia, its capital, beautifully situated near the mouth of the Mesurado River, was so called in honor of Mr. Monroe, President of the United States at the time of its settlement. It is divided into two distinct towns, Monrovia proper, where about three thousand American negroes live, and Krootown with its two thousand natives.

It was at this pretty little town that the Board of Management of the Woman's Missionary Society was anxious to establish a Girls' School under the direction of Miss Whitfield, one of Bishop Taylor's most faithful and successful missionaries.

Liberia has an element of progress in her aboriginal population which no other civilized Government in Africa can command. In her jurisdiction there are Veys, the ingenious inventors of an alphabet, fifteen thousand in number; Mandingoes, the enterprising merchants and Mohammedan missionaries, who fill Soudan with their wares and letters; Pessehs, who are the laborious and indefatigable workers of the soil; Kroomen (forty thousand), without whom no extensive enterprise can be carried on in Africa; Bassas, who supply palm oil by the millions of gallons, camwood and ivory by the thousands of tons; Golahs, Queahs and the irrepressible Greboes. All these God has given to Liberia. They differ in dialect as do the people in Great Britain. One can always distinguish a

Krooman. He is the sailor of the coast; he navigates all the steamers and ships that do business in West African waters. The Krooman was never a slave; he was too useful to the slave trader as a sailor; in order to prevent his exportation the tribe adopted as a distinctive mark a blue band down the forehead, every male child is tattooed, and grows up with that stamp upon his face, of which he never fails to be proud. The Veys use a pen and an indelible ink which they make themselves. They have invented their own alphabet, constructed their own written language, and are slowly growing a literature.

SIXTH READING.—MONKEY MINERS.

Capt. E. Moss, who has just returned to London from the Transvaal, tells this story of the monkeys who work for him in the mines: "I have twenty-four monkeys," said he, "employed about my mines. They do the work of seven able-bodied men, and it is no reflection upon the human laborers to say that they do a class of work a man cannot do as well as they. In many instances they lend valuable aid where a man is useless. They gather up the small pieces of quartz that would be passed unnoticed by the workingman, and pile them up in little heaps that can easily be gathered up in a shovel and thrown in the mill. They are exceedingly adept at catching the little particles, and their sharp eyes never escape the very things that the human eye would pass over. When I went digging gold I had two monkeys that were exceedingly interesting pets. They were constantly following me about the mines, and one day I noticed that they were busily engaged in gathering up little bits of quartz and putting them in piles. They seemed to enjoy their labor very much, and would go to the mines every morning and work there during the day. It did not take me long to learn their value as laborers, and I decided to procure more. So I immediately procured a number, and now have two dozen working daily in and about the mines. It is exceedingly interesting to watch my two pet monkeys teach the new ones how to work, and still stranger, to see how the newcomers take to it. They work just as they please, sometimes going down into the mines when they have cleared up all the *debris* on the outside. They live and work together without quarreling any more than men do. They are quite methodical in their habits, and go to work and finish up in the same manner as human beings would do under similar circumstances."—*Transcript*.

SEVENTH READING.—CLIMATE.

Experience and prudence have greatly reduced the death rate among foreigners in Africa.

"Much remains to be learned as to the climate of Africa and the hygiene of African life; but enough is already known to justify the statement that the man or woman of good health and sound constitution can work in any part of Africa where the natives thrive.

"Illness, of course, must be endured, but with care and quinine and returns to cool countries the average missionary can spend a term of service in tropical Africa."—*Student Volunteer*.

EIGHTH READING.—A SUGGESTION FOR THOSE PREPARING FOR THE MISSION FIELD.

Captain Lugard, who has had practical experience of the difficulties of the questions he handles, says: "A missionary must above all things be a gentleman; for no one is

more quick to recognize a 'real gentleman' than the African savage. He must at all times assert himself, and repel an insolent familiarity, which is a thing entirely apart from friendship born of respect and affection. His dwelling house should be as superior to those of the natives as he himself is superior to them. This, while adding to his prestige and influence, will simultaneously promote his own health and so save money spent on invalids to England, and replacements due to sickness or death."—*Review of Missions.*

NINTH READING.—A FIELD FOR THE AMBITIOUS.

"No man, no woman, however able or ambitious or enterprising or intelligent, need fear that if they devote themselves to Africa their lives will be lost and wasted. Every faculty of their being, every fibre and force of their natures, will be brought into play. The highest powers of body, mind and spirit will be called forth.

"The providential shapings and turnings of Livingstone's career made him a missionary, but Africa made him not only a great missionary, but a great explorer, a great scientist, a great soul.

"Mackay of Uganda waxed ever great and greater as the seasons rolled, till Christian missions had made him a captain of industry, the pilot of a storm-stressed nation, and the statesman whose monument is British East Africa.

"Cardinal Lavigerie was so broadened and invigorated by his African activities that he became Rome's apostle to Islam, the crusader against the slave-trade, who stung the conscience of papal Europe, and the representative of France in Africa."—*Student Volunteer.*

TENTH READING.—ENGLAND, THE GREAT CIVILIZER.

Boston, Mass., Jan. 9.—The Rev. Francis W. Bates, a missionary of the American Board, connected with its East Central Africa Mission, who has been connected with that mission since 1888, is in this country on furlough, and was in Boston to-day. His residence of seven years in the region where the present hostilities between the Dutch and the British are taking place has made him familiar with the situation. He says that England is the great civilizing influence in South Africa, and that the world would be the better for it if Great Britain owned all Africa.

"We believe in the future Christian development of Africa; we know the receptivity of the native mind for Christian truth; we have seen its effects in the lives of scores and hundreds of her children. But how long, O Lord, how long shall the coldness, the indifference, the neglect of Thy children in Christian lands delay the coming of the King to His kingdom in Darkest Africa?"—*Missionary Herald.*

The Kru Boy.*

SAMUEL MORRIS was a Kru boy. An African of the Africans, a pure negro, probably about 20 years old. He was a resident of Liberia, where he was employed among English speaking people as a house painter, and where he first found the Lord. A missionary girl came from the far west to go out under Bishop Taylor, and, as I was secretary for the Bishop, I received her. I had become intimately acquainted with the Holy Ghost and, of course, was full of Him.

I talked from the abundance of my heart to her of Him. I told her if she would receive Him she would be a success in Africa, and would not be sick, nor lonesome, nor wearied. He would be her strength, wisdom and comfort, and her life would be a continual psalm of praise in the Dark Continent. She hearkened, desired, consented, asked, and He came—an abiding presence. She reached her station, set down to her work, contented, blessed and happy.

This Kru boy heard of her arrival, and walked miles to see her and talk about Jesus. She was filled and overflowed with the Holy Spirit, and was glad to pour out of Him on Samuel. He became enthused, and he desired and was determined to know the Comforter Divine. Journey after journey was made; hour after hour was spent in conversation on the darling theme, when she, wearied with a constant repetition, said, "If you want to know any more you must go to Stephen Merritt of New York; he told me all I know of the Holy Ghost." He said, "I am going—where is he?" She laughingly answered, "In New York." She missed him—he had started. Weary miles he walked before reaching the ocean. As he arrived on the shore a sailing ship dropped her anchor in the offing, and a small boat put ashore. Samuel stepped up and asked the Captain to take him to New York. He was refused with curses and a kick, but he answered, "Oh, yes, you will." He slept on the sand that night, and was again refused; the next morning, nothing daunted, he made the request again the third time, and was asked by the captain, "Well, can you do?" and he answered, "Anything." Thinking he was an able-bodied seaman, and as two men had deserted, leaving him short-handed, he asked, "What do you want?" meaning what pay. Samuel said, "I want to see Stephen Merritt." He said to the men in the boat, "Take this boy aboard."

He reached the ship, but knew nothing of a vessel or of the sea. The anchor was raised, and he was off. His ignorance brought much trouble; cuffs, curses and kicks were his in abundance; but his peace was as a river, his confidence unbounded, and his assurance sweet. He went into the cabin to clean up, and the captain was convicted and converted; the fire ran through the ship, and half or more of the crew were saved. The ship became a Bethel, songs and shouts of praise resounded, and nothing was too good for the uncouth and ungainly Kru boy.

They landed at the foot of Pike Street, E.R., and after the farewells were said, Samuel, with a bag of clothing furnished by the crew (for he went aboard with only a jumper and overalls, with no shoes), stepped on the dock, and stepping up to the first man he met, said, "Where's Stephen Merritt?" It was three or four miles away from my place, in a part of the city where I was utterly unknown, but the Holy Spirit arranged that. One of the Travellers' Club was the man accosted, and he said, "I know him; he lives on the 8th Avenue, on the other side of the town. I'll take you to him for a dollar." "All right," said Samuel, though he had not one cent. They reached the store just as I was leaving for prayer-meeting, and the tramp said, "There he is." Samuel stepped up and said, "Stephen Merritt?" "Yes!" "I am Samuel Morris; I've just come from Africa to talk with you about the Holy Ghost." "Have you any letters of introduction?" "No; had no time to wait." "Well, all right; I'm going to Jane Street prayer-meeting. Will you go into the mission next door? On my return I will see about your entertainment." "All right." "Say, young fellow," said the tramp, "where's my dollar?" "Oh, Stephen Merritt pays all my bills

* This true story, "The Kru Boy," by Stephen Merritt, may be had in tract form for 15 cents per dozen, or one dozen and Campaigner for 20 cents, from F. C. Stephenson, Trinity Medical College, Toronto.

now," said Samuel. "Oh, certainly," said I, as I passed over the dollar.

I went to the prayer-meeting, he to the mission. I forgot him until just as I put my key in the door, about 10.30, when Samuel Morris flashed across my remembrance. I hastened over, found him on the platform with seventeen men on their faces around him; he had just pointed them to Jesus, and they were rejoicing in His pardoning favor. I had never seen such a sight. The Holy Ghost in this figure of ebony, with all its surroundings, was, indeed, a picture.

Think! An uncultured, uncouth, uncultivated, but endowed, imbued and infilled African, under the power of the Holy Spirit, the first night in America winning souls for Emmanuel—nearly a score. No trouble now to take care of him. He was one of God's anointed ones. This was Friday. Saturday he stayed around. Sunday, I said, "Samuel, I would like you to accompany me to Sunday School. I am the superintendent, and may ask you to speak." He answered: "I never was in Sunday School, but all right." I smilingly introduced him as one Samuel Morris, who had come from Africa to talk to the superintendent about the Holy Spirit. I know not what he said. The school laughed, and, as he commenced, my attention was called, and I turned aside for a few moments, when I looked, and lo! the altar was full of our young people, weeping and sobbing. I never could find out what he said, but the presence and manifested power of the Holy Spirit was so sensible that the entire place was filled with His glory.

The young people formed a "Samuel Morris Missionary Society," and secured money, clothes and everything requisite to send him off to the Bishop Taylor University at Fort Wayne, Ind. The days that passed while he was waiting to go were wonderful days. I took him in a coach, with a prancing team of horses, as I was going to Harlem to officiate at a funeral. I said, "Samuel, I would like to show you something of our city and Central Park." He had never been behind horses nor in a coach, and the effect was laughable to me. I said, "Samuel, this is the Grand Opera House," and began to explain, when he said, "Stephen Merritt, do you ever pray in a coach?" I answered, "Oh, yes, I frequently have very blessed times while riding about." He placed his great black hand on mine, and, turning me around on my knees, said, "We will pray," and for the first time I knelt in a coach to pray. He told the Holy Spirit he had come from Africa to talk to me about Him, and I talked about everything else, and wanted to show him the church, and the city, and the people, when he was so desirous of hearing and knowing about Him, and he asked Him if He would not take out of my heart things, and so fill me with Himself that I would never speak, or write, or preach, or talk only of Him. There were three of us in that coach that day. Never had I known such a day; we were filled with the Holy Ghost, and He made him the channel by which I became instructed and then ended as never before.

Bishops have placed their hands on my head, once and again, and joined with Elders of the church in ordaining services, but no power came in comparison. James Caughey placed his holy hands on my head, and on the head of dear Thomas Harrison, as he prayed that the mantle of Elijah might fall on the Elishas, and the fire fell and the power came; but the abiding of the Comforter was received in the coach with Samuel Morris, for since then I have not written a line, or spoken a word, or preached a sermon only for or in the Holy Ghost.

Samuel Morris was an instrument in the hands of the Holy Spirit for the greater and grander development of Stephen Merritt in the wonderful things of God. He went to Fort Wayne. He turned the University upside down. He lived and died in the Holy Ghost after accomplishing his work; and as the Holy Ghost man or woman never dies, so the life of Samuel Morris walks the earth to-day, and will live as long as I remain, and will never die. At his funeral three young men who had received the Holy Spirit through his instruction, dedicated themselves to the work of God in Africa, to take the place of Samuel Morris.

His life in the University, his death and the influence he exerted may be learned from the President at Upland, Indiana, or from Dr. Wright, of Washington, D.C.

A Canadian Methodist Pioneer in Africa.

REV. F. J. LIVINGSTON, B.A., M.D.*

IN September, 1886, among the students who entered Albert College was Francis John Livingston, son of John Livingston, of Singhampton, Ont. At the end of the three successive college years, '87, '88 and '89, Mr. Livingston creditably passed his examinations, and in his final year was the winner of the medal for proficiency in languages.

During his stay at Albert, Mr. Livingston had the good will of both teachers and students, and was fully identified with every department of college life. He excelled as a football and baseball player and was always a prominent member of the Athletic Association.

Nor was Mr. Livingston's influence unfelt in the religious life of the College. He was always an earnest and zealous worker in the Y.M.C.A., and was prime mover in the organization of the Albert College Branch of the Intercollegiate Missionary Alliance, helping to draw up its constitution and serving as its first president.

In the fall of 1887 the College was visited by Mr. Forman, then travelling secretary of the Intercollegiate Missionary Alliance, who enlisted the sympathies of the students towards the work of foreign missions, and eight volunteered for the foreign field, among them Mr. Livingston.

A year after, Mr. R. P. Wilder, successor to Mr. Forman, visited the College, and his appeal for student volunteers was responded to by twelve students. These organized themselves into the Albert College Student Volunteer Mission Band. The Band considered it necessary to select from its numbers a representative for the foreign field. Accordingly they met, and after prayer for the guidance of the Holy Spirit, each member, still upon his knees, wrote the name of him whom he considered the most suitable representative for that position. Mr. Livingston was unanimously chosen. He was allowed the privilege of choosing the field, and selected Africa, the interests of that country being especially dear to him.

The next three years were partly spent at Victoria University, where Mr. Livingston acquitted himself creditably and completed his course in '92 with honors in metaphysics.

Mr. Livingston made a close study of his chosen field, and, in the fall term of '91, feeling that a knowledge of medicine would very materially aid him in Africa, he asked

* We regret that lack of space will not permit the publishing of a letter full of interest and information from Dr. Livingston.

and received permission from the Missionary Society to postpone his departure in order that he might pursue a medical course. He accordingly, with hard work, completed his course and received the degree of M.D. in 1894.

After travelling on a circuit for one year, Mr. Livingston was ordained, and in the summer of the same year, '95, he sailed to England, and thence to Durban, in Natal, South Africa. After studying the Zulu language here for some time, he removed to Ladysmith, some miles inland, where he is now working in connection with the Methodists of South Africa, until the way is opened up for the founding of a mission in the interior.

Dr. Livingston is sent out and sustained by the efforts of the undergraduates, graduates and professors of Albert College, Belleville, Ont. It is hoped that the Methodist Church of Canada will send out others who are anxious to join in establishing a Canadian Methodist Mission in Africa.

Members of the Students' Missionary Campaign.

THE following names with their addresses have been received by the Corresponding Member of the Students' Missionary Campaign. More are expected—some colleges expect to add to their lists, and other colleges have not reported as yet.

Each member of the Students' Missionary Campaign is desirous of doing all he can to advance the cause of Missions. The Corresponding Member will gladly communicate with any who need help along this line, and as far as possible take advantage of all opportunities to assist at missionary meetings, especially among our young people.

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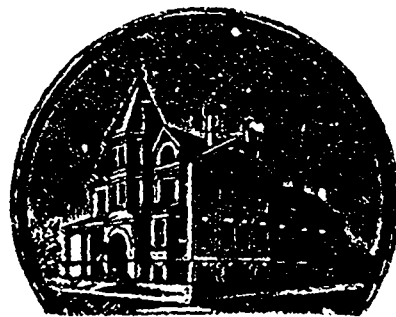
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