

# SUBJECT: THE INDIANS OF CANADA.



Vol. II., No. 10.

TORONTO, FEBRUARY, 1898.

PRICE } Clubs of Ten, 10c.  
Per Year } Single, 25c.

## Pupils and Teachers of the Coqualeetza Institute at Chilliwack, B.C.

THE Coqualeetza Institute, at Chilliwack, B.C., for Indian youths, is under the joint support of the General Society and the Woman's Missionary Society. It is an important educational undertaking from which good results

## What Are We Doing for the Indians?

ONE result of the growing interest among our young people in missionary work is a desire for information. They are asking for missionary *facts*, for they have learned that these are the best fuel for missionary *fires*. While they gladly receive information about missionary work in any part of the world and in connection with any church.



PUPILS AND TEACHERS OF THE COQUALEETZA INSTITUTE AT CHILLIWACK, B.C.

have already been secured. There are 97 pupils at present on the roll, in charge of a principal, matron, school teacher, farm and mechanical instructor, seamstress, etc. Carpentry and shoemaking is taught, and other trades may be added. (See Missionary Report.)

We hoped to have given our readers a good article on our work in Newfoundland, but it did not reach us soon enough. We hope to have it some time in the near future.

they are especially anxious to learn just what our own Church is doing. Just now the attention of many is turned toward the Indians of this country, and many are asking, "What is our Church doing for them?" I will try to answer the question by way of supplementing Dr. Henderson's article, "Does it Pay to Educate the Indian?"

We have at the present time fifty-four missions among the Indians of the Dominion, including several small bands who are supplied with gospel services from

adjoining white missions. On these there are 38 ordained missionaries, 6 assistants, 35 teachers, and about 12 interpreters in all, 91 paid agents. The number of church members is 5,043. There are some 35 schools, 29 of these being day-schools, and 6 boarding-schools and industrial institutes. The missions are distributed among the Conferences as follows:

| MISSION  | MISSIONARY.                          | NUMBER OF MEMBERS. |
|--|--------------------------------------|--------------------|
| <b>Toronto Conference</b>                      |                                      |                    |
| Georgina Island . . . . .                      | Supplied from Sutton . . . . .       | 34                 |
| Rama . . . . .                                 | John Lawrence . . . . .              | 70                 |
| Gibson (Muskoka) . . . . .                     | Missionary Teacher . . . . .         | 20                 |
| Parry Island . . . . .                         | Allan Salt (native) . . . . .        | 150                |
| Christian Island . . . . .                     | E. T. Douglas . . . . .              | 122                |
| <b>London Conference—</b>                      |                                      |                    |
| Muncoy . . . . .                               | Thos. Mason . . . . .                | 167                |
| Oneida . . . . .                               | C. W. Vallick . . . . .              | 168                |
| Walpole Island . . . . .                       | W. A. Elias (native) . . . . .       | 193                |
| St. Clair . . . . .                            | Geo. Ferguson . . . . .              | 171                |
| Moraviantown . . . . .                         | Supplied from Bothwell . . . . .     | 30                 |
| Stoney and Kettle Points . . . . .             | Supplied from Bosanquet . . . . .    | 60                 |
| <b>Hamilton Conference</b>                     |                                      |                    |
| Grand River . . . . .                          | Wm. Walker . . . . .                 | 151                |
| Now Credit . . . . .                           | E. E. Taylor . . . . .               | 104                |
| Saugeen . . . . .                              | W. B. Danard . . . . .               | 108                |
| Capo Croker . . . . .                          |                                      | 55                 |
| <b>Bay of Quinte Conference—</b>               |                                      |                    |
| Seugog . . . . .                               | Supplied . . . . .                   | 118                |
| Hiawatha . . . . .                             | Mission Teacher . . . . .            | 26                 |
| Alderville . . . . .                           | Wm. Tomblin . . . . .                | 56                 |
| Chomong . . . . .                              | Supplied . . . . .                   |                    |
| <b>Montreal Conference</b>                     |                                      |                    |
| Oka . . . . .                                  | John J. Oke (native) . . . . .       | 69                 |
| Cornwall Island . . . . .                      | Mission Teacher . . . . .            | 43                 |
| Caughnawaga . . . . .                          | Native Agent . . . . .               | 36                 |
| <b>Manitoba Conference</b>                     |                                      |                    |
| Fisher River . . . . .                         | E. R. Steinhauer (native) . . . . .  | 169                |
| Beren's River . . . . .                        | J. A. McLachlan . . . . .            | 78                 |
| Norway House . . . . .                         | John Nelson . . . . .                | 180                |
| Cross Lake . . . . .                           | Edward Paupauakis (native) . . . . . | 21                 |
| Oxford House and God's Lake . . . . .          | Fred. G. Stevens . . . . .           | 100                |
| Nelson House . . . . .                         | S. D. Gaudin . . . . .               | 95                 |
| Poplar River . . . . .                         | Mission Teacher . . . . .            | 51                 |
| Moose Woods . . . . .                          | Mission Teacher . . . . .            |                    |
| Morley . . . . .                               | (John McDougall ) . . . . .          | 307                |
|  | (Robert Steinhauer ) . . . . .       |                    |
| Battle River . . . . .                         | Orrin German . . . . .               | 127                |
| White Whale Lake . . . . .                     | W. G. Blewett . . . . .              | 85                 |
| Saddle Lake . . . . .                          | W. G. McKittrick . . . . .           |                    |
| White Fish Lake . . . . .                      | E. B. Glass, B.A. . . . .            | 93                 |
| <b>British Columbia Conference</b>             |                                      |                    |
| East Coast Indians, Vancouver Island . . . . . | Thos. Crosby . . . . .               | 32                 |
| Duncan's . . . . .                             | Mission Teacher . . . . .            | 33                 |
| Nanaimo . . . . .                              | Mission Teacher . . . . .            | 145                |
| Cape Mudge . . . . .                           | Mission Teacher . . . . .            | 9                  |
| Chaoquaht (West Coast) . . . . .               | C. M. Tate . . . . .                 |                    |
| Clatsop . . . . .                              | Wm. J. Stone . . . . .               | 14                 |
| Tribes of the Fraser . . . . .                 | W. H. Barnclough, B.A. . . . .       | 114                |
| Port Simpson . . . . .                         | E. Robson . . . . .                  | 393                |
| Naas . . . . .                                 | S. S. Osterhout . . . . .            | 100                |
| Bella Bella . . . . .                          | J. A. Jackson, M.D. . . . .          | 97                 |
| Port Essington . . . . .                       | D. Jennings . . . . .                | 191                |
| Queen Charlotte Islands . . . . .              | B. C. Freeman . . . . .              | 175                |
| Upper Skeena . . . . .                         | W. H. Pierce (native) . . . . .      | 118                |
| Kitzeguela . . . . .                           | Native Agent . . . . .               | 27                 |
| Kitamaat . . . . .                             | G. H. Raley . . . . .                | 268                |
| Bella Coola . . . . .                          | F. Neville . . . . .                 | 83                 |
| "Glad Tidings" Mission . . . . .               | Under Chairman . . . . .             |                    |

In regard to some of these missions, information as to geographical position may be useful. Of the missions in the Manitoba Conference, Fisher River is on the west shore of Lake Winnipeg, 100 miles or so from the city of Winnipeg; Beren's River is somewhat farther north on the east shore; Norway House's on Playgreen Lake, at the north end of Lake Winnipeg, and about 300 miles from the city. Oxford House is about 180 miles

north-east from Norway House; while Nelson House is 300 miles north from the same point. Morley is at the foot of the Rocky Mountains, 40 miles west from Calgary, Battle River is about 140 miles north from Calgary, on the way to Edmonton; White Whale Lake is some 40 miles west of Edmonton, and White Fish Lake and Saddle Lake are perhaps 130 or 140 miles from Edmonton in an easterly direction.

Crossing the mountains into the British Columbia Conference, the first six missions mentioned are on Vancouver Island; the Tribes of the Fraser are on the mainland, along the Fraser River. Port Simpson is far to the north, upwards of 700 miles from Victoria, while the Naas is 60 miles still farther north. Port Essington is at the mouth of the Skeena River, and Kitzeguckla and Upper Skeena are 175 miles up the same stream. Bella Bella and Kitamaat are southward from Port Essington, and Queen Charlotte Islands are 100 miles off the coast in the Pacific Ocean.

Now, a word about the Industrial Institutes. Mount Elgin Institute is located about twelve miles west of St. Thomas. Rev. W. W. Shepherd is principal. A fine new building has been erected, and about one hundred pupils are in attendance. There is a large farm, workshops, etc. Another institute is at Brandon, Man., Rev. John Semmens, Principal. Here, also, there is a large farm, a good building and other conveniences, with room for one hundred pupils. About eighty are in attendance. A third institute is at Red Deer, Alberta, about one hundred miles north from Calgary. Rev. C. E. Somerset is principal, and between sixty and seventy pupils are in attendance. At Morley there is an orphanage in charge of Mr. J. A. Dean. Only some twenty-five pupils at present. At Chilliwack, B.C., there is a large institute with one hundred pupils, of which Rev. Joseph Hall is principal. Besides these, there is a boys' boarding school at Port Simpson, with about twenty in attendance, and a girls' home in charge of the Woman's Missionary Society, with twenty-five or thirty inmates.

From the foregoing it will be seen that the Methodist Church has a large work among the Indians, which is emphasized by the further statement that the Church is expending in the entire Indian work over \$72,000 per annum.

A. SUTHERLAND.

### Suggested Programme.

#### SUBJECT\*—

The Indians of Canada.

#### HYMN 187.

#### PRAYER—

Special prayer for our Indians and the missionaries who are working among them.

#### BIBLE READING—

Psalm xcvi.

#### HYMN 402.

*Use good map of Dominion of Canada.*

#### Our Indians.

Where they live, climate, means of support, etc.

Their customs. (See "Indians of Canada," by John McLean. Dr. Jackson's letter in February CAMPAIGNER.)

Shall we educate them? (See Dr. Henderson's letter article in January CAMPAIGNER.)

\*See *Cycle of Prayer*. Price 3c. each, 30c. per doz. Methodist Book Room.

Our missions among the Indians.

Where they are, number of missions, number of workers. (See Dr. Sutherland's article in February CAMPAIGNER.)

What our missions are accomplishing.

Industrial training in Indian Institutes.

Medical missions. (Dr. Bolton's letter December CAMPAIGNER.)

Our Christian Indians and native helpers. (See Missionary Report, also Woman's Missionary Society Report for 1897.)

Questions and discussion on our Indian work.

HYMN 210.

PRAYER.

The CAMPAIGNERS for this programme may be had free by sending to F. C. Stephenson, 568 Parliament Street, Toronto.

### From a Well-known Campaigner, Rev. J. A. Jackson, S.T.L., M.D., C.M.

BELLA BELLA, Dec. 2nd, 1897.

MY DEAR FELLOW-WORKERS,—Were we to open this Christmas greeting to you expressing the true feelings of our hearts, we should begin with the doxology, as this would be the index of our inner self. There have been so many indications of God's presence and power that one cannot help but praise and magnify His name.

After writing our last epistle we went to China Hat, an appointment under our care in charge of a lay worker named Mr. Edgar. The scenery along the route was a sight to be seen but not described. The recent snowfall gave the trees on the mountain-side a very beautiful aspect in the alternating green and white that was everywhere visible. China Hat has no wharf, so the means of communication with the shore is by canoe. The people were sure the missionary would be on this boat as they had been looking out for him during the past six weeks, so that on our arrival it was not long before a canoe was alongside the vessei to convey us to our destination. There was one man who appeared more than delighted to see the *la plate* (i.e., missionary), and we afterwards learned that he had been expecting me for over six weeks, and consequently had not gone hunting with the others for fear I might come and go before he could see me. The secret was soon told when he expressed his ardent desire that I should marry him as soon as possible. We appointed the ceremony to take place in one hour from the time of the interview. In the meantime four other couples wished to be united at the same time, three of whom had lived together for years, and had children grown up, but had only been married by heathen customs, and not according to Christian rites. When the question of rings was mentioned there wasn't one in the whole party that could produce the like, and for the next fifteen minutes five bridegrooms searched the village from end to end for the mystic emblem. Finally they returned in triumph, and the ceremony was proceeded with, no questions being asked as to how the jewellery was obtained, though we strongly suspected some of the younger women came to the rescue of these seeking lovers. After the last knot had been tied we next proceeded to the baptismal service. There were in all twelve persons, adults and children, who presented themselves for this sacred rite. Mr. Edgar had instructed them as to the meaning of baptism, i.e., to those

of riper years, and we gave them a short address to encourage them to steadfastness and faith in the Christian warfare, explaining to the parents the great responsibility devolving upon them to train up the children in righteousness by example and precept. The service was not quite over, when the whistle of a steambot was heard. A young man was despatched to enquire as to what steamer it was, with orders to ask the captain to wait if she was going towards Bella Bella. Very fortunately for me it was a steamer bound for Victoria, which was two weeks overdue, and was also going to Bella Bella; so that instead of having to wait four or five days in an Indian shack, we made the return trip in one day, to the great joy of Mrs. Jackson as well as Miss Crosby.

The inhabitants that make up the village of Bella Bella are not all from one tribe. Other tribes have joined them at different times. The latest addition was made four years ago by a small but influential tribe called the Kokites. These people, it must be remembered, were all heathens on coming to join the Bella Bellas. As might be supposed, they brought with them all their old heathen customs and ceremonies. The resident missionary at that time taught them the evil and folly of adhering to these old customs which could never save but merely demoralize them. Their evils were not uprooted in a day, nor the old ways entirely forsaken for the new. The "flesh-pots of Egypt" still had an inviting flavor about them, and on special occasions it was plainly manifest that old ways were still dear. These Kokites have had a great influence upon the original inhabitants of Bella Bella. In fact, I cannot give you a truer idea of the matter than call your attention to Paul's Epistle to the Galatians, the whole tenor of which is a strong protest against false teachers who sought to bring them back again to serve under a law which meant perpetual bondage. This, on a small scale, has been the difficulty among this people.

A few weeks ago I looked out over the water towards the Indian cemetery, and was surprised to see quite a column of smoke arising. My suspicions were aroused that someone was burning bread for the dead, which proved to be the case. This is a very old heathen custom. Then, since most of the people have returned to their homes, they have indulged in a heathen feast called the "pot-latch." Some man who wishes to stand in good favor with the people will issue a proclamation to the whole village to attend a feast to be given by himself, not necessarily in his own house, but in the largest available for the purpose. After the feasting is over comes the ceremony of bestowing gifts upon those who have attended the feast, and for a time he is talked about as a man with a "kloska tum-tum," i.e., good heart. You will at once see that such a custom is fruitful of many evils, not the least of which is that of gluttony, for it is simply marvellous the amount of food some of those robust mountaineers can dispose of, especially when it is free. It reminds me of my early boyhood, when the annual Christmas tree was given to the Sunday School scholars. One boy ate twelve pieces of cake, and when he could no longer stow any more in this direction, he made his pocket serve as a second mouth. When remonstrated with, he merely replied that if he didn't take what he wanted then, it would be twelve months before he could get the chance again. The way some of the Indians eat at the feast would lead one to conclude that it had been a case of short rations with them for a year or more, but their huge frames are a flat contradiction to this. There are other customs that have been followed which

are misleading in their tendency; for instance, at the death of a person, say a man's wife, a feast is given at the close of a funeral when the people return from the interment of the body. All the belongings of the deceased are brought out, if not already on exhibition, and distributed to the guests in attendance. There was just such a case happened soon after our arrival here by one of the leading men in church matters, and an interpreter for years. At the death of his wife he gave one of the largest feasts that have been held for some time, and went so far in the bestowment of gifts as to part not only with his wife's belongings, but also his furniture, and even gave his house away. He came to the Indian room two days after this, when we took the opportunity to remonstrate with him for the bad example he had set. The excuse he made was that the true heathen custom was to burn the things instead of giving them away, and rather than do so foolish and wicked an act he had distributed them to the people. We explained that as to giving his wife's things away we had no objection, providing it were done at the right time and in a proper manner, but to make a feast and display to do this was the very opposite of true Christianity, it fostered in the people a spirit of covetousness instead of turning their thoughts to the solemnity of the occasion, and at the same time revealed the fact that in himself the desire for the praise of men was stronger than his love for God. His conduct, we said, had done more to lead the people back to heathenism than months of preaching could undo. He left the room in anger, but we felt the admonition was called for, and gave the same in the spirit of love. Since that time we have dispensed with his services as interpreter till he shows signs of true penitence. This was not only my own desire, but was in hearty accord with the wishes of the people at large, as there are other incidents in his career that, if true, will not edify you to mention. This has been one of the discouraging features of our work, yet we have been encouraged by the thought that we are dealing with babes, not adults. We are the product of centuries of Christian civilization, they are but as yesterday

(To be continued.)

## Manners and Customs of the Indians of Simpson District, B.C.

BY REV. D. JENNINGS

Over five thousand Indians live in the Simpson District.

There are several great crests among these people, having for symbols the fin-back whale, the frog, the raven, the eagle, the bear, etc.

These crests subdivide the tribes into social clans, and it is said that a union of crests is a closer bond than a tribal union.

These crests define the bounds of consanguinity. Persons having the same crest are forbidden to marry; i.e., a raven cannot marry a raven, nor a bear a bear, but a raven can marry a wolf, and an eagle can marry a whale, etc.

All the children take the crest of their mother and are incorporated into her family. It is also said that the children do not regard their father's relations as theirs. Therefore an Indian's successor is not his own son but his sister's.

This social clanship has much to do in promoting hospitality among the Indians. A stranger in visiting an Indian village will go to the house of one belonging to his own crest, where he will find a hearty welcome. I remem-

ber seeing a Hydah in need of a boat. He went to a Tsimshean bearing his own crest, asked the loan of a boat and got it, the Tsimshean remarking to me, "He is my brother."

Members of the same crest contribute to feasts given for display. They do not sit down with the guests, but serve. At feasts, what the guests do not eat they carry away with them. They usually bring their own plates, cups and saucers. Men alone usually partake of the feasts, while the women and children remained at home. Invitations to feasts were not to be declined.

The food of the Indians consists of salmon, halibut, black-cod, herrings, herring-spawn, oolachan, oolachan oil, sea cucumber or trepang, crabs, cockles, dulse, berries, etc. Nature has provided a bountiful supply of food for these people. Owing to their having forethought, they usually have a good stock in store. If you were the guest of an Indian the first course would be dried salmon and oolachan oil, the second course, dulse and oolachan oil; the third course, boiled rice and oolachan oil; the fourth course, biscuits and tea. The dessert might be mountain or other berries.

In their dances which are carried on to a great extent in winter, the men dance alone. The women do not dance, but applaud, sing and beat time. The dancers are usually dressed in some fantastic costume.

Two methods of gambling were common, one, a game of odd or even, in which the friends of the players kept up a continual din, by which the whereabouts of the gamblers could easily be ascertained even at great distances. The other game was played with round sticks of beautifully polished maple about five inches in length, differently marked, numbering about seventy sticks in a bundle. The game was got when all the sticks were won. The luck consisted in naming the number and the marks of sticks previously wrapped by an antagonist in grass. Gambling among the Indians is a great evil. Sometimes they gamble away all their clothing, even to their last shred, also their canoes, guns, etc.

Early in the morning, no matter how cold, the boys were driven out-of-doors naked, then into the sea, to make them able to bear great hardship. It is also said that mothers, for the same purpose, rolled their babies in the snow.

Dreams were believed to be the visits of spirits, or of the wandering soul of some living one. Their dreams have a wonderful influence over the dreamers as well as over the friends. The old medicine man has a soul-catcher. He will say to one whose superstitions he wishes to excite, "I had a dream about you, and I saw your soul out in the woods, or down the river, at a certain time, and unless I bring it back to you, you will soon die." Great excitement follows this statement. Inquiry is made of the medicine man as to the cost of restoring the soul. A bargain is made. The soul is restored, the doctor is paid the requisite number of blankets, and the hope of long life again revives.

Some time ago an Indian woman remarked that before the Missionary came they did not know what it was to have a kind act done without expectation of some return. Even the women who entered the house of mourning to weep with those that wept, expected pay for their wailing, and usually got it. They had no knowledge of that grand old principle, "All things whatsoever ye would that men should do to you, do ye even so to them." Selfishness is the pagan law.

The above is about one fourth of one of the Women's Missionary Society Leaflets, "Manners and Customs of the Indians in the Simpson District." Price one cent each, ten cents per dozen.

The other three-fourths are just as good as the part we give. Get a dozen from Miss Ogden, Room 20, Wesley Buildings, Toronto.

# JUNIOR LEAGUE PAGE.

IN CHARGE OF

REV. S. T. PARTLETT, MADOC, ONT.

## My First Letter

TO THE JUNIOR LEAGUERS OF THE METHODIST CHURCH.

My Dear Young Friends,—I am very glad of the privilege of writing to you in this way. I shall hope to reach by my letters in the CAMPAIGNER many boys and girls that I have not seen, and do not know. And I hope some of you will write to me, and so I shall become acquainted with you. I am sure you sometimes think of the great debt we all owe to God for the Gospel. What would we be without it? It is because we have had God's Holy Word taught to us all our lives that we are so much better off in every way than many millions of people who have never heard of our Saviour's love. Now, when we owe a debt what should we do about it? "Pay it," I am sure you will say. Yes, and I would add, "as soon as we can." But can we pay our debt to God for the Gospel? If so, how? There are some ways in which God asks us to show our thanks for what He has given us, and in this letter I am going to tell you of *one* of them. It is by *telling of His goodness to others*. We can never really pay back all we owe to God; but we can *pass on* His gift to others, and so help them to see its power and blessing. God has not given us His Word to keep to ourselves, or for ourselves only. Jesus said we were to "witness" about it and for Him. Do you know what that means? Just two things, KNOW and TELL. We must first know, and then tell what we know. If we do not know His Word we cannot tell it to others. That is why we should all study it. Then we can tell it. This is the work of the great Missionary Society, and every Junior should be a member of this Society and so help send the Bible to all people. When the angel told the shepherds about the birth of our Lord, he said the tidings were to go to "all people." When the angels sang their chorus of praise, they took in all the "earth" in the sweet promise of "peace." Now, the only way the whole world can be told of this Saviour is through someone who knows of Him going to tell them. This is missionary work. Some day some of you, perhaps, will go to other lands to tell about Jesus. Till then you can study about missions, pray for the heathen, and give to help support the missionaries. So you see, that even now, if you cannot go, you can help send someone else to preach Christ. In this way, everyone of you may belong to the Missionary Society. Do you know why we ought to spread the Gospel over all the earth? Not only because the whole earth needs it; but because our Saviour tells us to. He said, "Go ye into all the world and preach the Gospel to every creature." Have you any idea how many people there are in "all the world"? Just think! 1,500,000,000 (fifteen hundred millions of human beings). See how long it would take you to count a million, and then you will have an idea what this vast number means. And of all these people about 1,000,000,000, or two thirds of them, do not know Jesus Christ. Do you not think we should hurry to tell them, when we know? I am going to tell you some more things about missions, and I hope you will try to learn and remember them. Here

they are: The first Foreign Missionary Society was commenced in 1792 by a man named William Carey. All the money this Society had to spend in its first year's work was about \$400. Not much, was it? Well, after one hundred years had passed away, this one society had increased to 280 societies, and in 1892 they spent about \$14,500,000. That seems a very large sum to spend in one year, does it not? But, after all, it is only about one-half as much as Canada spent for strong drink in that same year. Just think, my young friends, all the world spent in one year about one-half as much for foreign missions as we in Canada alone spent for whisky and other kinds of liquor that make men drunk!

What a terrible curse is strong drink, and how much money is wasted in it every year. Let us do all we can to stop the awful business. Well, these fourteen and a half millions of dollars help keep up about fifty thousand people, who are at work for Jesus in foreign lands. Do not think that all these fifty thousand people are white missionaries, for the most of them are not. Thousands of these are converted heathens, who, having learned to love God, are preaching His Gospel to their different peoples. We call them "native pastors," "native teachers," or "native helpers," because they are natives of (that is, they were born in) the countries where they are at work. Of course, there are very many children in these lands. The missionaries have started about seven thousand Sunday schools in the different countries, and there are more than a million Sunday school scholars being taught the Word of God in them. Think what an army for Christ all these boys and girls will make after a few years if they are now taught to love and serve Him. They study the same Bible as we do. It has been written by the missionaries in the different languages they speak. It was in 1804 that the first Bible Society was formed to send the Bible into all the world. Now there are over eighty different societies doing this same work, and the Word of God is printed in about three hundred and fifty different tongues, so you see there are very many different kinds of languages spoken on the earth, but only one Bible that can tell all these people how to live as God wants them to. Still there are very many people who have no Bibles to read, and it is our work to help send them, so that the day will soon come when all the earth shall be full of the knowledge of God. Since 1804 about 350,000,000 copies of God's Word have been scattered all over this world. What a great blessing they have been! We should all be glad that there are more Bibles in the world to-day than ever before. Let us all pray that the time will soon come when everybody shall know the "good tidings of great joy." All those who have not heard of salvation through Christ must be told of it before the Lord's command is fully obeyed, and every Junior League and Mission Band in our Church should unite with those of all Churches in doing what can be done *at once*.

Now, dear Juniors, I hope you will study what I have written, and I think this is enough for this month. Next month I shall tell you about our own Missionary Society,

and so help you study what we are doing for Christ in the world. To help you *know* what I have written I have asked some questions, which you will find below. Can you answer them? If not, study this letter till you can; and, when you know them, *tell* them to others. Be a witness for Christ right at home, at school, in the League, at Sunday school, in church. Everywhere, as you have an opening, lovingly tell others about Jesus. While I can help you *study*, you must *pray* and you must *give*; for you know I cannot do *that* for you. God bless you all, and help you to be a true missionary boy or girl.

Your friend,

Madoc, Ont.

S. T. BARTLETT.

### My First Letter

To JUNIOR LEAGUE SUPERINTENDENTS :

Dear Fellow Workers, —Great privileges are given us, great obligations are laid upon us. We have the training of thousands of young lives, the developing of thousands of youthful characters, the guarding of thousands of eternal destinies in our hands. How can this be properly done? Our Junior League is endeavoring to answer the question by doing the work. "For Christ and the Church," is indeed a glorious motto for the Society, "Look up, Lift up," is a glorious purpose for the individual. To train into habits of usefulness, to teach the divine art of living devoted to the good of others, is part of our work in the Junior League. What department, then, can be of greater weight and importance than the missionary? The missionary problem is before us. Our Juniors, full of glorious possibilities in their future lives and labors, present us a fruitful field for toil. If early inspired with the true spirit of missions, intelligently trained in the facts of missions, and zealously united in the work of missions, they will be of material aid to the Church in solving the vital question of the world's evangelization. Our Juniors will follow our lead. Therefore let us keep in touch with the "forward movement" and inspire them. Zeal is contagious. But, let it not be "zeal without knowledge." Let no Junior League worker among us be ignorant of the facts of missions. Let no Junior League among us exist without missionary instruction. Have a missionary meeting in the Society at least once a month, and have an open missionary meeting by the Society at least once a quarter. At this latter meeting, let the programme be largely a summary of the work done in the League during the previous three months. Thus you will reach the parents and friends of the Juniors both indirectly and directly, and many of them can stand the double influence without damage to the cause. Let your missionary work be regular not occasional, systematic not hap-hazard, and as you sow, so shall you reap.

At the request of the management of CAMPAIGNER, I shall endeavor to communicate with you through its columns monthly. Let us form in this way a means of regular correspondence between all Junior League workers. Send me your suggestions, plans, programmes, outlines of study, etc., whatever you deem of interest and value to the work, and I shall be happy to give others the benefit of your successes. My address is MADOC. Don't forget it. Let us all rally our forces for a systematic and united effort to so marshal and instruct the growing army of Junior Leaguers in the campaign against the enemy, that they may speedily become a powerful force in the world's evangelization.

Your co-worker,

S. T. BARTLETT.

### Questions.

(Answers given on page 5.)

1. ABOUT how many people are there in the world?
2. About how many of these have not heard of Jesus?
3. Who founded the first Foreign Missionary Society?
4. In what year was this?
5. About what was the income of the Society in its first year?
6. In 1892, how many missionary societies were there?
7. About how much did they spend in sending the Gospel to the heathen?
8. How does this amount compare with the amount spent in Canada yearly for strong drink?
9. About how many people are at work in foreign lands preaching and teaching the Gospel?
10. About how many Sunday Schools are there connected with the mission stations in foreign lands?
11. About how many Sunday School scholars attend these schools?
12. When was the first Bible Society started?
13. How many different Bible Societies are there now?
14. Into how many different languages has the Bible been printed?
15. About how many copies of the Word of God have been sent out since the first Bible Society was formed?
16. Why should we all be active in spreading the Gospel?

BRAMPTON, January 10th, 1898.

DEAR SIR,—I am in charge of the Young People's Forward Movement in connection with Grace Church, Brampton, and have been requested to inform you that so far we have twenty six names for the two cents-a-week plan.

I am, yours truly, A. G. AUSTEN.

LINWOOD, ONT., Jan. 12th, 1898.

DEAR BRO. S.,—In the Pastor's Column of January's CAMPAIGNER I noticed an article entitled, "Thirty Members, Twenty-Six Dollars for Missions." This is good, but I am pleased to be able to say that Linwood can do better. We have a membership of fifteen in our League, and some of them Presbyterians, but the Methodist element alone contributes over \$26.00 a year. We had an advance of twenty per cent. last year in missionary givings on this circuit, and have an equal advance assured for the present year. This has been accomplished by keeping the League in touch with the missionary work of our Church, by preaching a missionary sermon at all the appointments at least every three months, and by the assistance which we received from Bro. Smith, of Trinity Medical. Sincerely yours, R. KEEFER.

REV. J. E. SAWDON, a probationer of Toronto Conference, has completed a very successful campaign in the interests of the Young People's Forward Movement for Missions in Brampton District. He addressed some twenty week-night gatherings, besides preaching missionary sermons at different points each Sabbath. The result is a more intelligent knowledge of missionary work, and an increased zeal for missions throughout the district. Many Leagues have adopted the weekly system of giving. At the District Epworth League Convention, held at Streetsville, a resolution was passed that the District support a missionary suggested by the General Board of Missions of our Church.

## PASTOR'S PAGE.

*This page is supplied by our Pastors. Contributions are solicited from all our Pastors.*

### Outline of Missionary Sermon.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts i. 8.

THE disciples had assembled with their risen Lord for the last time on earth. They ask Him: "Lord, wilt thou at this time restore again the kingdom of Israel?" Their hopes for Israel's restoration to national dominion received a severe shock at the crucifixion, but revived when they saw their resurrected Lord. How limited their vision of Christ's work of human redemption! They needed yet the enlightenment of the Holy Spirit to see beyond the horizon of time and sense to the spiritual heavens of Christ's everlasting kingdom.

The great requisite to do any work is power. To move the heavy freight train the engineer must have steam power. To move the electric car there must be applied the power of electricity. To liberate the bondage of winter is needed the power of the sun's heat. To move the world for God and truth and righteousness, we must have the power of God, the baptism of the Holy Ghost—the power of God's love shed abroad in the heart. Without this our efforts are lifeless, temporary and fruitless.

Napoleon once said that his conquests, as the conquests of other conquerors, were but temporary, while Christ's conquests were eternal, because not made by the power of force, but by the power of love.

How are we to attain this power, which will enable us to make mighty and lasting conquests for Christ? The same way as the lowly disciples did, "wait for the promise of the Father"—wait upon the Father for the Father's promise. "How much more shall your heavenly Father give the Holy Spirit to them that ask Him"—Luke xi. 13. Wait, not in doubt or idleness, but in faith, humility, dependence, and in loving obedience to His known will. Wait upon Him till your whole being is filled, warmed, illumined by the light of His countenance.

Begin at "*Jerusalem*," when our hearts are first aglow with His love for a fallen world. Our first impulse may be to conquer some foreign land, but begin at Jerusalem says our Saviour—prove our mettle at home first. Begin now and here to kindle other lives with the light we have received. The person who will not take up the Cross and preach the gospel in the home will not likely stand the opposition of heathen lands. A lady who thought of foreign work was concerned about her son. She spoke to a Quaker friend, and asked him to pray for her son. He replied: "Hast thou prayed with him?" "No," was the reply. "Go home and pray with him, then I will pray for him," said the Quaker. That night the mother had the joy of seeing her son weep tears of repentance as she knelt beside him and asked God to save him.

The next step is, "*and in all Judea*", that is, in our neighborhood, in our own land. The circle of work for souls is widening. As we show ourselves ready and efficient to do the work that lies nearest at hand, our sphere is enlarged. By accepting present and individual

opportunities, our opportunities are increased and enlarged. By living and preaching the gospel in our own house, we develop a larger usefulness—we prove ourselves worthy of a larger demand "in all Judea."

"*And in Samaria*."—The third step in the development of missionary usefulness. You know the Samaritans and Jews were enemies. When we have grace and love so abounding in our lives as to go to our enemies to win them for Christ, then we are fitted to go to the uttermost part of the earth, for no less love than this will stand the trials of the foreign work.

The spirit of Christ towards His enemies when on the cross, or of Stephen when stoned, is the true spiritual qualification to success in missionary work.

"*To the uttermost part of the earth*."—It seems to me that these four steps were not put in this order incidentally. No, there is a meaning in them for the Church in all ages. Only those who are eminently qualified and successful at home should be sent to lay foundations in foreign lands. It is said in the broadest sense, there is no difference between home and foreign work. All disciples can be missionaries in that broad sense of this command. By our sympathy, prayers and givings, we are missionaries in all four respects. This command was not to particular ones, but to all disciples. Religion is not a selfish luxury. It is a trust. It is a light in every life to shine to dispel the darkness of this night of sin, and to hasten the dawning light of the eternal day. It seems to me if we love our neighbor as ourselves, in the broadest sense, we will not give all our wealth to the building of comfortable churches and to the support of the home ministry, but for every dollar we spend at home we will have one to send. How can we sit in our comfortable pews and listen to the grand music and edifying sermons and serve God, while we shut up our bowels of compassion to our brothers and sisters in heathen darkness? No, this gospel trust is given to the Church to fulfil this fourfold command of Christ. If we as individuals fail as ambassadors of God to do our part in this glorious work, in His conquering name, the victory and the eternal reward will be to others and not to us.

"Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The lamp of life deny?"

"Salvation! O salvation!  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learnt Messiah's name."

DR. JACKSON'S letter is the longest article in the CAMPAIGNER this month. If you read it we know you will be interested in him and his work. To find out how many read this letter, we offer to send a good photograph of Dr. Jackson free to all those who read it. Just drop us a card and tell us what you think about publishing letters from missionaries, and say that you have read this one and would like to have Dr. Jackson's picture. The picture will be ready next month, when his letter will be concluded.

# MASSEY-HARRIS BICYCLES

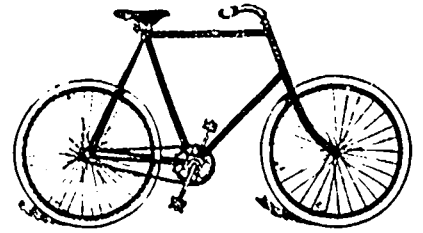


HEAD AND TRIPLE CROWN

Have already established a reputation for themselves.  
Their popularity is due to their excellent wearing qualities.

## THE '98 MODELS

of these splendid wheels are already on the market  
and are perfect specimens of high-class  
workmanship.



### Massey-Harris Bicycles

ARE MADE IN THE COMPANY'S OWN BICYCLE FACTORY IN  
TORONTO.

Toronto Showrooms, . . . Cor. Yonge and Adelaide Sts.

**MASSEY-HARRIS CO.,**  
Limited  
TORONTO

## THE NIMMO & HARRISON

Business and Shorthand College,

(I. O. O. F. BUILDING)

CORNER YONGE AND COLLEGE STS., TORONTO

AN ABSOLUTELY FIRST-CLASS BUSINESS SCHOOL

Business, Shorthand and Typewriting, Civil Service and  
General Improvement Course.

Individual instruction day and evening during entire  
year. Catalogue free.

### PRINCIPALS

**R. D. NIMMO,**

Fellow National Phonographic Society, Eng.

**JAS. HARRISON,**

Practical Accountant and Under Grad. Toronto  
University.



The . . .  
*Gerhard  
Heintzman  
Pianos*

*Grand and Upright*

Factory and Warerooms:  
69 to 75 Sherbourne St.

City Warerooms  
188 Yonge St.

TORONTO

## The Wall Paper King of Canada

Sample books of Choice Wall Paper for Residences, Churches,  
Offices, Lodge Rooms, Public Halls, Hotels, Stores and our book-  
let, "How to Paper," sent free to any address. Write a postal to

**C. B. SCANTLEBURY**

P. O. Box 810

Bellefleur, Ont.

Mention what prices you expect to pay, the rooms you wish to  
paper and where you saw this advertisement.

WE pay express charges. **W**

## Rev. Dr. Miller's Works

### SILENT TIMES.

A book to help in reading the Bible into life 16mo  
Cloth. White back, gilt top . . . \$1.00

### MAKING THE MOST OF LIFE.

A book to stimulate the reader to earnest and worthy liv-  
ing. 16mo. Cloth. White back, gilt top . . . 1.00

### THE EVERY DAY OF LIFE.

Dedicated to those who want to grow better. 16mo  
Cloth. White back, gilt top . . . 1.00

### GLIMPSES THROUGH LIFE'S WINDOWS.

Selection from Dr. Miller's writings, arranged by Evalena  
I. Fryer. 18mo. Ornamental binding, with portraits . . . .75

### THE BUILDING OF CHARACTER

16mo. Cloth. White back, gilt top . . . 1.00

### DR MILLER'S YEAR BOOK.

16mo. Ornamental binding, gilt top . . . 1.25

### THE HIDDEN LIFE.

16mo. Unique binding, gilt top . . . .75

### THINGS TO LIVE FOR

16mo. White back, gilt top . . . 1.00

### THE STORY OF A BUSY LIFE.

16mo. White back, gilt top . . . 1.00

### BOOKLETS.

Girls: Faults and Ideals.  
Young Men: Faults and Ideals.  
Ornamental, white binding, per vol . . . .35

.. JUST PUBLISHED ..

## Brief Outlines of Christian Doctrine

*Designed for Senior Epworth Leagues and all  
Bible Students.*

By **REV. E. H. DEWART, D.D.**

Price, in Paper Covers, 20 cents; in  
Cloth, 30 cents.

In this pamphlet of sixty-seven pages there is a brief exposition  
and defence of the central doctrines of religion. The style is plain  
and popular. The definitions of the doctrines, and the proofs of  
their truth, are well adapted to the requirements of the present  
time. The sections on the Importance of Right Beliefs, the Atonement,  
and the Inspiration and Credentials of the Scriptures, will be  
read with special interest. Though intended for Senior Epworth  
Leagues and Bible-classes, this little manual will be very helpful to  
young ministers, local preachers and all Bible students, whether in  
the school or in the home.

**WILLIAM BRIGGS, WESLEY BUILDINGS, 29-33 RICHMOND ST. WEST, TORONTO.**

MISSIONARY CAMPAIGNER from now to January, 1898, for 25 cents.