



PRAY, STUDY, GIVE.

Written for a book called "Pray, Study, Give" (price 10c.), which explains the plan of the Young People's Forward Movement for Missions, published by F. C. Stephenson, corresponding member of the Student's Missionary Campaign, 668 Parliament Street, Toronto.

Tune, National Anthem.

We pray "Thy kingdom come
On earth Thy will be done,"

To Thee we call,
Christ's last command we know,
Ye to the whole world go,
My Gospel blessings show,
Christ died for all.

Study to understand
The need of every land,
For Christ our King,
Earth's harvest fields are white,
Come workers in God's might,
Into the Gospel light

All nations bring.

We give unto the King
Ourselves an offering,
His son He gave,
"Look up" to God above,
"Lift up" through Jesus' love,
And to mankind we'll prove,
Christ died to save.

Forward one Army Grand,
Gathered from every land,
To serve the King,
Under His flag unfurled,
All nations of this world,
We'll win for Christ our Lord,
To serve our King.

—ANNIE D. STEPHENSON.

captives or slaves, was not only the moral deliverance from the bondage of sin, or the mental emancipation from the thralldom of intolerance; it was also the physical liberation of man from bodily slavery. To effect this emancipation, He took upon Himself the form of a slave. He performed the labor of a slave; He was sold for the price of a slave; He died the death of a slave. If in the unfolding of His text Jesus portrayed to His audience the gradual realization through the centuries of this threefold emancipation, as every student of history can now easily discern it, well might His hearers wonder at the gracious words which proceeded out of His mouth. Well may we, too, in these closing years of the century, wonder and bear Him witness, as we see Him marching victoriously to the final triumph; breaking shackles and fetters as with a rod of iron; dashing in pieces satanic institutions like potter's vessels; and taking the uttermost parts of the earth for His possession.

SLAVERY INCOMPATIBLE WITH THE SPIRIT OF CHRIST.

At the time when Jesus announced the fulfilment of the ancient prophecy, slavery was everywhere a legal institution, against which no reformer raised his voice. The great men of Greece and Rome were hard-hearted slave-owners; and the great generals of antiquity, whom our children are taught to admire, were monstrous slave-raiders. On a single occasion Julius Caesar sold 63,000 conquered Gauls into slavery; and Cato, the virtuous, was unconscious of his shame when he described his infamous way of dealing with his own slaves. The historian who fails to see the connection of cause and effect between Christ's teaching and the abolition of slavery, must indeed be blind.

To-day every Christian child, whether in Europe or Asia, in America or Africa, knows that slavery is incompatible with the Spirit of Christ. But very few Christians, even among the best informed, have any conception of the extent to which slavery still exists, and of the horrors attending the slave-trade and plantation labor in Africa. And we can never quite rid ourselves of the illusion that what we do not know, does not exist. How many actually realize that Lincoln's proclamation did not emancipate all slaves; that thousands of African slaves continued to be imported into Cuba and South America, and that it was not until 1888, less than ten years ago, that the millions of negro slaves in Brazil were declared free? Nor was this liberation of the last American slaves the final act of the Universal Anti-Slavery Movement. It was rather to be the stepping-stone to the emancipation of fifty millions of our fellow-men who are still groaning in abject slavery throughout the length and breadth of the Dark Continent.

ANTI-SLAVERY SOCIETIES.

The Brazilian Emancipation Act had barely been proclaimed, when Cardinal Lavigerie stirred all Europe with

The Open Sore of the World and Its Healing.

BY HELI CHATAIN, NEW YORK.

"All I can add in my solitude is, may heaven's rich blessing come down on every one—American, English or Turk—who will help to heal this open sore of the world."—Livingstone's Last Plea.

When Jesus began His earthly ministry, He went into the synagogue of Nazareth, and having received the book of the prophet Isaiah, He read for His text this passage: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." And when He had returned the book to the minister, He began to say unto them, "This day is this Scripture fulfilled in your ears."

The liberty which the Son of Man came to proclaim to

his accounts of the atrocities committed by the Mohammedan slave-raiders in the newly opened regions of Africa; and as a result of these addresses, new anti-slavery societies sprang up in almost all European countries.

Urged on by public opinion, the civilized powers, including the United States, met at the Brussels Conference of 1888-89, and in the hundred articles of the Brussels Act laid down the rules which should govern them in the suppression of the African slave-trade, and in the gradual abolition of domestic slavery. Since the Brussels Conference the principal Arab slave-raiders in the Lualababas, in Nyassaland, and in German East Africa, have been brought to terms by a series of military campaigns. From one end of the Sudan to the other, however, open slave raids are going on unchecked; and within the boundaries of nearly all protectorates slave-trading operations are still carried on by the natives themselves. The estimate of the British and Foreign Anti-Slavery Society, placing the number of victims annually murdered in this inhuman business at 500,000, seems to be rather an underestimate than otherwise. A rapid survey of the great Dark Continent—5,000 miles long by 4,800 wide—will help the reader to grasp the possibility of such a state of things.

SLAVERY AS IT STILL EXISTS.

"In Morocco," says a resident missionary, "the traffic in human flesh is making regrettable development. Children of tender years, as well as pretty young women, are sold in the most shameful fashion. Heart breaking are the stories from the lips of these slaves of indescribable horrors in crossing the desert plains—a camel journey of 40 days' duration." The *Anti-Slavery Reporter* tells of Jewish and Moorish women who were stripped and exposed for sale. In Sus and Terudant there are houses for breeding black children, and the little human chattels always find purchasers, not only among the Moors, but also among the Jews. "There is scarcely a single Jewish protégé under the American or Brazilian flag who has not slaves."

In Tripoli the condition is not much better.

On the west coast of the Red Sea a brisk trade in slaves and eunuchs is carried on with impunity. "The many little harbors formed by the coral reefs," says Mr. J. Theo. Bent, "offer every assistance to Arab dhows in coming over and secretly obtaining their cargoes."

In his vast domains the "Khalifa has a large number of 'zarebas,' or armed stations, whence his men start on their slave raids. The captured men are drafted into the army, where, no doubt, they become slave-hunters themselves; the women and children are sold to the Khalifa's faithful followers."

In the small islands of Zanzibar and Pemba, which are owned and governed by Great Britain, more than half the population consists of slaves, most of whom have recently been smuggled in against formal treaties.* From Pemba and other places slaves are exported to Arabia and Persia, and 1,500 dhows are said to be engaged in this business. The treatment of the slaves on the clove plantations is so "humane," that seven years is the average of a slave's life. As to domestic slavery in Mohammedan homes, Mr. G. F. Elliott, author of a "Naturalist in Mid-Africa," says: "Both

* The daily press has just published a telegram, dated Zanzibar, April 6, in which the abolition of legal slavery, through a decree of the puppet Sultan, is announced. The government will pay compensation for all the slaves legally held. Yielding to the vigorous campaign led for many years by the British and Foreign Anti-Slavery Society, and to many memorials and deputations from churches and missionary societies, the British Government is thus, at last, putting an end to the scandalous anomaly it has so long tolerated in Zanzibar.

slave-boys and slave-girls are hopelessly depraved. The immorality is such that probably not one quarter of those who die are replaced by those brought up in the household."

The latest official report of the German Colonial Office acknowledges that slave-trading still exists in German East Africa, and that its suppression is necessarily slow.

From Nyassaland a missionary writes:

"The Angoni tribe possesses from 100,000 to 150,000 slaves. The sole possession of these poor creatures is a strip of goat or cat skin around their loins, frequently only a little bark. They are kept in subjection by two species of terrorism. The first is the spear; the second is the poison ordeal, which is administered to the friends and relatives of a fugitive slave, sometimes to fifty persons at a time. In one village, recently, eleven persons lay dead from this cause."

In Madagascar, the recent abolition of slavery by the French government is effective only where French rule is acknowledged and enforced.

NOMINAL FREEDOM, BUT REAL SLAVERY.

In the Portuguese possessions, slavery is legally abolished, but the law can be applied only where European authorities are strongly implanted. The sugar-cane and coffee plantations are worked by imported blacks, who are bought and treated like slaves, but who are officially termed contract laborers. In the native language, the only one which they understand, they are still called slaves. Writing recently to a friend, an American missionary says: "Rum plantations are being opened all around us. These people who sit in darkness, know no better than to sell themselves and their children for this poison." Then he gives instances of cruelties witnessed by a church member, once himself a slave. We quote one:

"A slave ran away from a plantation. He was caught and brought back in the evening. Then he was taken under a tree, and all the slaves of the plantation were called to witness his punishment. The white planter poured a bottle of kerosene over his head and lit it with a match. Every one who uttered a word of protest was thrashed with a whip. The poor slave, burnt blind, with the scalp and skin of his face hanging down on his shoulders, was locked in a small room, and his low, mournful cry, 'water, water, water,' was heard by all the slaves till nearly morning, and then all was quiet. The third day the door was unlocked, and the decayed mass of flesh and bones was buried in the road. I was asked whether I wished to see the place."

HORRORS OF SLAVERY.

In the cannibal region on the Mobanghi River, both in French and Congo State territory, slaves are bought and killed for food. They far outnumber the free population, and form the regular currency.

In British Old Calabar, the bulk of the population is composed of slaves, and the important palm-oil trade of the Niger Delta is very largely the result of slave labor. In an official report, Sir John Kirk says of the Brass tribes:

"They are a mixed race, recruited largely by the purchase of slaves from the pagan cannibal tribes, chiefly the Ibo people. Slaves are generally obtained when young. They grow up in the family, but are always liable to be sold. If human sacrifices are needed, it would be from these that the victims would first be taken."

Rev. C. H. Robinson, the latest authority on Hausaland, between Lake Tshad and the Niger River, states that "there are usually about 500 slaves on sale in the Kano market. Every town possesses its slave market, the annual tribute payable by the smaller town to the larger, and by

these to the Sultan of Sokoto, consisting largely of slaves. The Provinces of Bautshi and Adamawa contribute no less than four thousand slaves per annum to the Sultan of Sokoto. During our stay in Kano, as many as one thousand slaves were brought into the town on a single occasion, as the result of a slave-raiding expedition." The number of slaves in Hausaland he estimates at 5,000,000.

In 1894, the acting governor of Sierra Leone told Mr. Robinson that farther inland "he had passed for seven days through burnt villages. In one place he came across a heap of slaves, who had just been killed, their owners having heard of his approach."

AFRICAN SLAVERY AN INDIGENOUS PLANT.

If these quotations suffice to prove the *prevalence* of slave-trading in practically all parts of Africa, they utterly fail to give an adequate idea of the *system* of African slavery. It is a mistake to suppose that slavery was introduced into Africa by Arabian or American slave-traders. African slavery is an indigenous plant. Its roots are found in the constitution of the African social order, and slavery can be eradicated only by a complete social reconstruction. The principal roots of the system are:

1. The right of parents (uncle or father) to sell their children.
2. The practice of polygamy, which occasions many raids on weaker tribes.
3. The sale of insolvent debtors, of murderers, adulteresses, witches, thieves and other criminals, slavery taking the place of penitentiaries.
4. The kidnapping of unprotected strangers.
5. The capture of men, women, and children in intertribal wars, most of which are practically slave-raids.

Wherever the powers which have partitioned Africa extend the effective occupation of their spheres of influence, they are confronted by difficulties arising out of the contradiction existing between the pagan or Mohammedan social order and European legislation.

METHODS OF BRINGING TO PASS THE ABOLITION OF SLAVERY.

The African slave trade, and domestic slavery itself, are condemned by the Brussels Act, and public opinion will not allow a government to legalize again the institution of slavery. Yet the immediate and forcible suppression of African slavery would cause rebellions, costly wars, and terrible bloodshed. What is then to be done? Force must be preceded and followed by persuasion and education. Model towns and free settlements must be founded, which shall show the natives that it is not only possible but profitable for them to live without slavery, polygamy, and poison ordeals, and where slaves liberated by the governments may receive protection and Christian instruction, so as to prevent their relapsing into the former state of barbarism. The need of such philanthropic work under the direction of societies due to private initiative, is recognized by the Brussels Act, and the governments are pledged to grant such agencies both protection and practical aid, without distinction of creed. The Roman Catholic Church has not been slow to seize the opportunity thus offered by the good-will of the powers. The Anti-Slavery Societies of Catholic countries have raised, and are still raising, large sums of money, which enable them, in combination with the church and colonial governments, to establish a network of Christian (Roman Catholic) towns, largely composed of liberated slaves. It must be confessed that the

work of the Protestants in this line of effort can not compare with that of the Roman Catholics. The Evangelical African League, of Berlin, has started one colony of freed slaves in the highland of Usambara, half way between Zanzibar and Kilimanjaro. The Universities Mission has a Slaves' Home at Zanzibar, and stations of other English societies occasionally adopt a few liberated slaves. But they are not prepared to receive large numbers and build up Christian towns with Christian institutions. The Friends of Great Britain are about to acquire a plantation on the island of Pemba, where freed slaves may find a safe refuge and employment.

A Slave Home, supported by French Protestants, has been in existence for several years near St. Louis, West Africa.

SWISS AND AMERICAN EFFORTS.

As might be expected, the Protestants of freedom-loving Switzerland, although having not the least material interest in Africa, are, of all Protestants, showing the greatest zeal and generosity for the relief of African slaves. "The Slaves' Friends" of French Switzerland have raised the sum of \$10,000, which they needed for the first settlement, and they will soon establish this in Ashantiland, where the Basel Mission has already adopted some free slaves. The Swiss Society has over 4,500 subscribers, and its income is very largely derived from penny-a-week pledges. Freedom-boasting America, which ought to be the first in a practical effort to help others to obtain that Christian liberty which she so largely enjoys, is still lagging behind. The Phil-African Liberators' League, founded in 1896, is endeavoring to organize American participation in this blessed and Christ-like work. Its immediate aim is to establish on the high and salubrious tableland between Benguela and Lake Nyassa, a free settlement, where free natives and liberated slaves may be received and educated in the rudiments of civilization and Christian town life. The work will be divided into four principal departments—agricultural, industrial, educational, and medical or charitable—each to be in charge of a competent and devoted expert. The first settlement will probably be called "Lincoln," and \$10,000 will enable the League to establish it. Among the directors and officers of the League are many of the best known Christian leaders in America.*

Notwithstanding the disturbance by mobs within the bounds of the Foochow Conference, there has been a very encouraging increase in the membership of the Church. Though the missionaries are not quite free to go into the country, yet the native preachers are going on with their work without interruption.

The Rev. F. E. Clarke gives excellent advice to Endeavorers in regard to raising money and using it. He advises the envelope plan; so much each month systematically. Don't spend it upon yourselves; don't use it up for ice-cream sociables and turkey suppers; don't spend it for anniversary or local union speakers; don't fritter away your money on everyone that can gain the ear of your Society; do give through your own church to your own denominational boards. Let both the home and foreign treasurers know that they can depend upon your Society for a contribution every year.—*Missionary Review, Nov., 1896.*

*The address of the League is Room 513, United Charities Building, New York, and the Secretary will gladly send literature to any address.

Programme for the August Campaigner.

Hymn.—"Pray, Study, Give;" tune, National Anthem.

I. Slavery.

- (a) Slavery utterly incompatible with the Spirit of Christ.
- (b) What has been done in different countries by the Anti-Slavery Movement?
- (c) The widespread slavery which exists in Africa.
 1. Its unspeakable cruelties.
 2. The efforts of European and American powers and Christian societies to secure its abolition.
 3. The slow progress made toward this end, and the causes of it.

II. The Jews.

- (a) Brief history of the Children of Israel till the captivities, noting especially their frequent lapses into idolatry.
- (b) History of the Jews from the captivity to the time of Christ.
 1. Warnings of the prophets.
 2. The precepts and commandments of man added to the Word of God.
 3. Spiritual blindness to the people resulting.
- (c) The rejection of the Messiah by the Jews, and the long period of darkness following.
- (d) The present condition of the Jews.
 1. Decline of Talmudic Judaism.
 2. Efforts being put forth to bring the "chosen people" to their Saviour.
 3. Our duty toward the Jews, because we are indebted to them as a race for our Saviour, and because that Saviour has commanded us to "preach the Gospel to every creature."

Shepherdless Sheep.

Readings to be used in connection with the Woman's Missionary Society's suggested programme for August.

IN the Word of God, the people of Israel are frequently compared to *sheep* and their leaders to *shepherds*. Sheep are helpless, foolish animals, ever prone to wander when without a shepherd, or blindly to follow some blind leader of the flock. And this sheep-like characteristic is very marked in Israel's history.

Led out of Egypt "like a flock," they encamped at the foot of Sinai, but scarcely had Moses, their shepherd, disappeared from view, when they turned quickly aside and worshipped the golden calf. Under Joshua's leadership they entered the promised land, but no sooner had he and the elders who outlived him passed away, than Israel went a-whoring after other gods. In the time of trouble which followed, the Lord raised up judges to deliver them, but "when the judge was dead they returned and corrupted themselves more than their fathers." Under Samuel's magistracy, and during the reign of David and Solomon, the nation feared the Lord, but immediately after Solomon's death the worship of Baal became the established religion of the ten tribes. The same sad story is repeated during the subsequent reigns of the kings of Israel and Judah, in spite of the warnings and entreaties of God's messengers, who strove in vain to lead the nation back to the "old paths." And so at length "the wrath of the Lord arose till there was no remedy" (2 Chron. xxxvi. 16).

Even after the return from Babylon, it needed all the faith and courage of Ezra and Nehemiah, aided by the prophets Haggai and Zechariah, to save the wayward flock from destruction. These faithful shepherds gathered the scattered sheep into folds by establishing synagogues throughout the land, where they were instructed in the law of Moses; for these noble reformers well knew, what modern rulers will do well to remember, that a true knowledge of the Word of God is the only safeguard against national ruin and apostasy. And it is very significant that the closing words of the last of the prophets of the Old Testament (B.C. 400) solemnly warned both priests and people to "*remember the law of Moses my servant*" (Malachi iv. 4).

But it was all in vain. For although for a season the Jewish people, under the leadership of the Maccabees, made a noble stand for God and His truth, there arose in Israel a body of religious teachers who, while professing the deepest veneration for Moses, acted directly contrary to his teaching, by "adding" to the Word of God the precepts and commandments of men, and by "diminishing" from it through their tradition (Deut. iv. 2). And—let it never be forgotten—this virtual rejection of Moses led to the rejection of Christ (Jer. viii. 8, 9). For when at length the Good Shepherd Himself appeared, "of Whom Moses, in the law, and the prophets did write," there had already fallen upon the Jews and their rulers that judicial blindness so long predicted, which prevented them from recognizing Him as their promised Messiah (see Isaiah vi. 9, 10; and xxix. 10-14).

* * *

It was of these "hirelings" that our Lord spoke those solemn words: "Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

And his words have received an awful fulfilment. For what the Scribes and Pharisees with their oral tradition began, the Rabbins with their Talmud completed, so that wherever the Jews have been trained under Rabbinical influence they have remained to this day as bitterly opposed to the Gospel of Christ as when it was first preached nearly nineteen (19) centuries ago.

A French writer, in a remarkable book entitled "Israel and the Nations," says:

"The Talmud is gradually losing its sway. The hour is near when the Gemara will to most Israelites have become nothing but an archaeological movement. The number of Jews who have shaken off its yoke is increasing with each generation." One effect of this decline of Talmudic Judaism is that multitudes of Jews who were hitherto inaccessible to the messenger of Christ are now within reach.

Thus the Lord has to-day set before His Philadelphian Church—the church of brotherly love—"a door opened, which none can shut" of access to these lost sheep of the House of Israel (Rev. iii. 8, R.V.). Nor is it a mere coincidence, that just as the Talmud is falling from their grasp, the Hebrew New Testament is being placed in their hands; and that certain Jewish Christians are busily engaged in preparing a Yiddish version of the Old Testament, of which the Pentateuch and Psalms have already been published, and are eagerly sought after by the poor of the flock. May we not also see in certain recent and remarkable conversions of Jewish teachers of high repute, a partial fulfilment of God's promise to Israel: "*I will give you shepherds*"

according to mine heart, which shall feed you with knowledge and understanding" (Jer. iii. 15, R.V.).

* * *

Provoked to jealousy by the manifestation among Christians of a vigorous spiritual life, unknown to Judaism, and alarmed at the rise and rapid progress of Anti-Semitism, and the spread of missionary effort, many Jewish leaders are now earnestly seeking to pull Israel out of the ditch in which she has so long been lying. There is the *Orthodox Rabbi*, struggling in vain to uphold the waning authority of the Talmud; the *Reformed "minister,"* adopting various Christian practices and preaching a Unitarianism which has nothing distinctively Jewish about it; the *literary "layman,"* advocating a species of Christianized Judaism, which shall embrace all mankind; the *philanthropist*, spending millions in endeavoring to ameliorate the condition of his persecuted brethren; the *Zionist*, striving to foster the "National Idea," the revival of Hebrew, and the colonization of the Holy Land; and last (what is more significant than all), the *political nationalist*, moving all Europe to bring about the formation of a Jewish State in Palestine.

But in spite of her many leaders, the condition of the nation is growing worse and worse. Rejecting the Head Stone of the corner, the builders are building with untempered mortar (Ezek. xiii. 10-16; Psalm cxviii. 22-23), and are crying "*Peace, peace,*" when there is no peace. Oh! may God open their eyes! For until they acknowledge the need of atonement through the death of the Sin-bearer, and point the people to the "*Smitten Shepherd*" (Ezek. xiii. 7.), Who was "wounded for our transgressions and bruised for our iniquities," these would-be shepherds are only leading the sheep further astray.

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To be Read by the President.

Yes, Israel to-day is wanting a Shepherd, for "there is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up" (Isa. li. 18). And it is for us Christians to point these "sheep without a shepherd" to Him, of whom it is written: "Behold I have given Him for a witness to the people, a leader and commander to the people" (Isa. lv. 4). The Good Shepherd Himself is out on the mountains to-day seeking His sheep, and deep down in many a Jewish heart His Holy Spirit has created a longing after God, which He alone can satisfy, and will (Ezek. xxxiv. 11-15). And what is true of Israel is true of the nations, for "all we like sheep have gone astray, we have turned everyone to his own way, and the Lord hath laid on Him the iniquity of us all." "The whole creation groaneth and travaileth in pain together, until now." But the blessing must come "to the Jew first" before all the families of the earth can be blessed.

The lost sheep of the House of Israel must first be gathered in, and then "those sheep which are not of this fold." And so at last the saying shall be fulfilled—"There shall be one fold and one Shepherd," (John x. 16; Ezek. xxxiv. 23; Jer. xxxi. 10).

Out of fifty thousand Sioux, over four thousand are now members of Episcopal, Presbyterian or Congregational Churches. Many, if not most, of these have become citizens. The contributions of those connected with the Episcopalians amounted to \$4,100 in 1892, while the women raised \$2,210.

Toronto Central Epworth League District.

The annual meeting of the Toronto Central Epworth League District was held July 8th, in Yonge Street Methodist Church, Rev. Dr. Parker, the pastor, presiding. After disposing of some matters of business the following officers were elected for the ensuing year: Fred. Dane, President; H. Hoffman, C.E. Vice-President; G. Herbert Wood, Missionary Vice-President; O. R. Dayman, Literary Vice-President; T. A. Kelly, Social Vice-President; Miss Salter, Junior Vice-President; Miss Adams, 86 Hazelton avenue, Treasurer; T. G. Rogers, 11 Sultan street, Secretary.

The past year has marked a decided advance in the progress of the district, and the future outlook anticipates success in every department of League work, especially along missionary lines.

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A large number of districts are doing grand work along the Forward Movement for Missions line. We shall devote considerable space in September MISSIONARY CAMPAIGNER to the work of the Epworth League executives of the different districts.

At the present time district executives in a number of districts are planning under the direction of the General Board of our Church to send out missionaries.

The Missionary Spirit in Stanstead Wesleyan College.

In the academic year 1894-95 there were started in the college two weekly prayer and praise meetings, one for the girls and one for the boys. Ever since the young people of the institution began to meet in order to praise God in their songs and to study His word, it has been noticeable that the Spirit was moving the students to seek the higher and nobler life, and to think more and more about their part in making this world a better one.

The truth of this last statement was most gloriously in evidence last fall, when Dr. Hart, of China, visited the college, and during his stay gave a most thrilling and inspiring address on the work in the Celestial Empire. All who listened to the missionary seemed to feel that there was a great work for Christians to do to help in lifting up heathen humanity in China; but upon none did the spirit of practical love fall in greater measure than upon the college students. After the address a few of the young men of the upper flat got together in one of the rooms, and with prayerful hearts and loving zeal decided to do something for the cause of Christ in China. It might be noticed here that the boys anxiously and earnestly desired to do something to help on the good cause of missions. Oh, that all Christians were as anxious as these students to work for the evangelization of the world! If such a spirit were to be abroad among the members of the home Church, in a short time this world would be won for Christ. There were open hearts, and, as was natural, work, grand work was forthcoming. Dr. Hart was approached; and, after a short talk, the young people *gladly* decided to support a native preacher in China, at the cost of \$50.00 a year. Mr. Perry S. Dolson to whom was given the task of raising the money needed, handed to the students and others connected with the college pledge slips, which they signed, at the same time writing down the sum which they wished to give weekly. Before the closing of

the school in June the sum required for one year's salary was collected.

Are there any reasons why such a mode of giving should be recommended and encouraged? There are many. It may in truth be said, that had these students (who had not a surplus of spending money) not the desire to support a native preacher, in whom they now feel a personal interest, they would have given very little last spring to the General Fund for Missions. Thus the cause of God is helped, because a number are greatly interested in a specific work, for which they are pledged to pray daily. Wondrous things can be accomplished through systematic and earnest prayer and giving. The writer is pleased to state that in the Sunday morning meetings the students often lift up their hearts in prayer for the extension of God's kingdom, and especially for the work under the direction of Dr. Hart. It might be mentioned in this connection that the spirit of Christ and of true altruism is and must be contagious. There was in the Epworth League of the Stanstead Methodist Church an illustration of this spiritual contagion. In 1896 the League gave \$12.50 towards the general missionary fund; whereas in 1897 there was raised about \$22.50. This increase was due also to a great extent to the active interest which Mrs. Deacon, as convener of the Missionary Committee, took in her department.

So we see that a little kindling of the Spirit can bring about good and beneficial results. May this contagion spread itself beyond the bounds of Stanstead. Let the Leagues and colleges of our land emulate the example set by the young people of the Stanstead Wesleyan College; and to God will the glory be ascribed.

The National Y.M.C.A. and the Volunteer Movement in China.

BY JOHN R. MOTT.

I. *The College Y.M.C.A.* Although there had been no intercollegiate relations among the students of China, we were impressed by their responsiveness to the intercollegiate idea. They were deeply impressed by the messages of greeting which we conveyed to them from the students of other lands. In not a single institution did the students fail to favor the proposed plan of a national organization of their own. Accordingly, it was early decided to call a special conference to take steps toward the formation of such a national union.

This conference was held in Shanghai, November 3-5, at the close of our tour in China. Each Association was invited to send one delegate. Twenty-two out of the twenty-seven Associations did so. The conditions in China made it very desirable that the foundations of the national society should be laid by the leaders of the different colleges. It is an impressive fact that seventeen of the leading college presidents of the Empire left their work at the busiest season of the year and came to Shanghai, involving an expenditure of from five days to three weeks of time, in order to participate in launching this great work. We recall no movement which has been inaugurated under such favorable auspices. In addition to college presidents and other foreigners there were present several of the most influential Chinese Christian students and teachers.

The chairmanship of the conference was intrusted to me, and Mr. Lyon was elected secretary. The first day was devoted to thoroughly discussing and adopting a national

constitution. The next day was occupied in deciding Chinese terminology, in perfecting the permanent organization, and in determining several main points of policy to be followed by the movement. A strong national committee composed of fourteen men, one-half of whom are Chinese, was appointed. The executive of this committee includes some of the leading educationists of China. On the third day a special meeting was held with the National Committee, at which the policy of the coming year was outlined and discussed. It was decided to have a monthly paper devoted to the interests of the movement; to issue five pamphlet publications in English and three in Chinese; to hold a national convention, and also sectional conferences from time to time; to have Mr. Lyon, who has been sent out by the International Committee, serve also as general secretary of the National Committee; to have the movement strongly represented at the convention of the World's Student Christian Federation.

Bishop Moule of Mid China, Bishop Joyce of America, the college presidents and other voting and visiting delegates, made speeches of warmest commendation and expressed their convictions as to the providential character of this movement. The unity of spirit which characterized a body representing so many sections, so many different classes of opinion as to the conduct of educational missions, and so many denominations, was much commented upon. This new movement, which is called the College Young Men's Christian Association of China, will enable the Christian students of the Empire, for the first time, to know the strength of their numbers. It will make possible continuity and progression in their organized Christian work. It will enable each Association to profit by the experience of all the others. The strong will be able to help the weak. It will make possible communication with the great student world outside. The real significance of the movement is seen in the fact that old China is passing away; New China is coming on. The leaders of the New China are to-day being trained in those institutions which give the modern education. What shall that leadership be? This voluntary organization has been called into being to co-operate with the spiritual forces of educational missions in making that leadership truly Christian.

II. *The Chinese Volunteer Movement.* One of the most important developments of the tour in China was the extension of the Volunteer Movement to the students of the Empire. There are nearly two hundred members of the British and American Volunteer Movements in China, about five-sixths of whom come from the United States and Canada. We met personally one-half of the whole number. Conversations with them, as well as with other missionaries, led us to think that steps should be taken at once toward definite organization of the Movement among the Chinese students.

A committee of old volunteers was appointed at two of the conferences to take the initial steps. This committee appeared before the convention held for forming the College Young Men's Christian Association of China. That convention, by unanimous vote, made the Student Volunteer Movement an organic department of its work. It appointed a committee of nine American and British volunteers to facilitate the development of this department. Among the members of this committee are such former leaders of the home movements as B. L. Livingstone Learmonth, D. Willard Lyon and L. Herbert Roots. The members of the committee are scattered throughout the Empire.

We had two long sessions with this committee, going

carefully into its work. Among the important actions taken were: the adoption of the form of declaration used by the Student Volunteer Movement of India and Ceylon ["It is my purpose, if God permit, to devote my life to direct work for Christ"]; the provision for the organization of volunteer bands in different colleges of China; the determination of lines of work to be pushed by Chinese volunteers; the introduction of a cycle of prayer, plans for conducting the missionary department of the monthly paper; the arranging for the preparation of a strong printed appeal to Chinese students to devote their lives to Christian work. Steps are also being taken toward the appointment of a similar committee of women volunteers to extend the Movement among the young women of China.

Great care will be taken in the development of the Volunteer Movement in China. The present seems to be a most providential time for its inauguration. The organization of the Association movement has done much to prepare the way—by affording larger access to the Christian students; by affording a firm anchorage for the Volunteer Movement; by supplying favorable conditions for fostering the spiritual life of Chinese volunteers, and for training them in Christian work. The recent series of conferences has created a strong sentiment in favor of the Volunteer Movement. The fact that the college presidents of China with one mind voted to incorporate the Volunteer Movement into the Association Movement as its missionary department, is in itself one of the very strongest endorsements the Volunteer Movement has ever received. The further striking fact that at two of the conferences recently held not less than seventy-seven Chinese young men decided to dedicate their lives to taking Christ to their own countrymen, is another indication of the hand of God in the work. And when we recall the awful spiritual crisis of China, involving one-third of the human race, can we question that the volunteer idea has been divinely planted in the Chinese student field?—*The Student Volunteer.*

The earth and the heavens are laid under tribute to them that love God.—*Hazard.*

Prohibition in Kansas.

DEAR BROTHER,—A couple of weeks ago one of the Toronto papers contained a statement to the effect that a saloon had been opened on the principal street of Topeka, Kansas, and that this would probably prove to be the beginning of the end of Prohibition in Kansas. I sent the clipping to Judge Welch, of Topeka, and I enclose his reply which may be interesting and serviceable to your readers.

D. V. LUCAS.

"Rev. D. V. Lucas, Grimsby, Ont., Canada :

"MR DEAR SIR,—Your letter re Saloon received. It is true that the people of our city had become somewhat lukewarm, and the jointists bolder, until a real saloon had opened on our principal street; but I wish you could have seen the people when they heard of it. A dozen mad dogs turned loose in the city could not have created greater excitement. A mass meeting was at once called, and the public officials were asked to do their duty or step down. The proprietor and bartender were in jail in less than twenty-four hours. Other arrests followed, and to day we have not even one joint in Topeka. We may get sleepy sometimes, but you can be assured that no saloon will long be tolerated in this city. I much appreciate the interest you feel in the cause here and generally. I hope your electors will be given the opportunity to vote on the question. I fail to see how any business man, who must know that most of the money spent in drink is so much less spent with the butcher, baker, merchant, etc., can favor the saloon, even from a business point of view. All the talk about Prohibition or its enforcement in Kansas being abandoned is false. Kansas is a sober State, and she will never again tolerate the saloon. In the Legislature last winter the re-submissionists made several moves to re-submit the question to the people, but in each attempt they were overwhelmingly defeated. Prohibition is in Kansas to stay.

"Yours truly,

"R. B. WELCH."

P.S.—Workers and friends of our good cause will do well to preserve this letter, as they may find it useful in the fight.

D. V. LUCAS.

—*Christian Guardian*, June 2, 1897.



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Our Missionary.

AFTER a series of missionary meetings had been held by Student missionary Campaigners throughout the Toronto West District Epworth League, the Executive of the District met at the residence of Mr. Strait, Islington, to consider what it would be best for the district to do. It was unanimously recommended that the Secretary ask each League to send a representation to meet Dr. Sutherland at the residence of Mr. F. C. Stephenson, 568 Parliament street, to consider the advisability of the district supporting a missionary. This meeting took place, and it was unanimously agreed that the Toronto West District Epworth League could and should support a missionary. The one recommended by Dr. Sutherland and chosen by the representatives of the District was Mr. Tong Chue Tom, of whose true Christian heroism Miss McGuffin has kindly written for this number of the CAMPAIGNER.

G. T. WATTS, *Pres., Toronto West District.*

Mr. Tong Chue Tom.

BY MISS B. MCGUFFIN.

THE Epworth Leagues of the Toronto West District, in assuming the support of a missionary, have made a most happy choice in selecting Mr. Tong Chue Tom, better known as Mr. Tom Chue, a Chinaman, who has by years of faithful service proved that his one aim is to honor God in laboring for his fellow-countrymen.

Mr. Tom was converted when he was quite young, and

amid much persecution, not from the Chinese alone, but from Canadian young men, who did not hesitate to play most cruel practical jokes upon him, he wavered not in true allegiance and loyalty to his new-found Saviour. In the Rev. Coverdale Watson he had ever found a firm friend, and on Mr. Watson returning to Toronto from Victoria, Tom resolved to follow him.

In Toronto he did not find it easy to earn sufficient to maintain himself, and the means he had brought with him being exhausted, he was much exercised regarding his future. To prepare himself for mission work was the one absorbing idea. Well do I remember meeting him just at this time when things were looking very dark. No work, and not much prospect of getting any, and no money. When leaving, a small amount of money was offered him, which he refused most decidedly, saying "while I have hands to work I cannot take money." But even these trials seemed to be among the "all things" that work for good, for some Toronto ladies hearing of his anxiety to study and his distress at not having the means, undertook to pay his board so as to permit him to attend school. Some of the boys who were then attending the Duchess street school still remember Tom with most kindly interest. During the time he was pursuing his studies he was a most valuable helper in the Chinese class in connection with the Metropolitan Church, and also much respected by every member of the Sunday School with whom he came in contact. After spending between one and two years at school he returned to British Columbia, where, for the last five years, he has been in the employ of the General Society, laboring first at Victoria, and afterwards at Nanaimo, this present Conference year being removed to New Westminster. Something of the spirit which governs the man may be judged by the following sentence taken from a letter written to one who has been a faithful friend of many years standing, referring to some arrangement of his work which seemed as though it might bring disappointment to him, he said: "I don't mind, I be good, I do good as long as I live to all people I can, no matter where I am. May God help me to do good and work everywhere."

In 1894 Mr. Tom Chue was married to San Kam, her English name being Gertrude, who, like her husband, is bent on serving the Master who has done so much for her. This sketch would not be complete without a few words regarding her, who is so truly a helpmate, extracts for which are taken from an article by Mrs. J. E. Gardner, published in the *Guardian*.

"Early one summer morning of 1887, a lady living in Victoria, B.C., heard the cries of a child, and thinking that it was a white child, hastened to learn what was the matter. Seeing a Chinaman talking to the supposed white child she hurried toward them, to find that it was a little Chinese girl crying very bitterly and seemingly afraid of the man. The distress of the child touched the lady's heart, and she demanded of the Chinaman, 'What for you talk little girl?' The heathen gentleman (?) did not seem prepared for this, and walked away. The lady then took the child by the hand and brought her to Mr. Gardner, who lived near, saying, 'I know you will be able to find out what the child wants; I didn't like the looks of the man who was talking to her.' As they came to the front door the little child caught sight of Mr. Gardner, and cried out in Chinese, 'This is the place; this is the place.'"

Little San Kam had been a slave, and hard and bitter had been her life until she found her way into the Rescue Home on that bright summer morning.

In the Home she proved so apt in her studies that she was sent to the Public School, being taught music and Chinese in the Home. After her conversion it was decided by some of the ladies of the Woman's Missionary Society that she be sent to the Columbian College to prepare her for Missionary work.

"Gerty's great desire was to tell her own people of the truth and love of Jesus which had made her own life so happy. But while we were planning for her going to China, it seemed that God had arranged work for her among her own people in British Columbia, for after some time spent at college, Gerty became the wife of Mr. Tom Chue, a fine young Christian Chinaman, who had given his heart and life to Christ some years ago."
 "Being able to sing, play on the piano, and read in Chinese she is a host in herself, truly an 'ornamented harp,' strung for the Master's use." (San Kum means "ornamented harp.")

Marked indeed has been the providence of God in the lives of these two, and most faithfully have they endeavored to stand for truth and righteousness, enduring much opposition and affliction incidental to work among their own people. For them we bespeak the warm sympathy and earnest prayers of each member of the Leagues on the Toronto West District; that as the years increase they may be richly blessed in their own spiritual life, see of the fruit of their earnest toil and loving solicitude, and afterward a rich inheritance with the saints in the realms of the blessed.

* * *

STEVESTON, B.C., July 19th, 1897.

DEAR BROTHER STEPHENSON,—

One of the first men that I met when I landed here on Saturday was our Chinese Missionary, Tong Chue Tom, with a bundle of Chinese tracts in his hand, and was informed by him that he had been visiting and preaching to his Chinese friends along the banks of the Fraser River.

The Conference has stationed him at Westminster this year. He has just moved from Nanaimo, his last station, and without waiting to unpack his stuff, we find him off to visit the uncared for thousands of Chinese engaged at the several canneries.

His wife, who is one of the girls from the Rescue Home in Victoria, is as enthusiastic a missionary as himself, and expects to care for the work at Westminster while her husband is off on this mission of mercy.

Bro. Tong Chue Tom understands the English fairly well, and promises to write you a letter himself. He is comparatively young yet, and indications are, that he will develop into a noble missionary.

His native home was in the province of Canton, and came to this country when quite young. He has adopted the European costume without exciting the prejudice of his own countrymen.

I am glad that the Leagues of the Toronto West District has adopted as their own, one who is so active in the work of directing his countrymen in the new and living way.

Yours in the work,

C. M. TATE.

Missionary Aspect of the Convention.

We cannot help but feel that the combination of favorable circumstances which enabled us to give such prominence to the Missionary Department during the Convention abundantly proves the co operation and approval of the Holy Spirit Himself. Evidence of this may be seen in the availability for rental of a hall for headquarters in so favorable a position, and in the fact that, through the kindness of Mrs. and the Misses Jack, the King's Daughter's Home at 30 Shuter street was thrown open for our use as a missionary dining room. The hundreds who made free and constant use of the accommodation and convenience afforded by these places showed how much they were appreciated.

The Missionary Headquarters was made especially interesting and attractive by the display of missionary maps, coins, curios, native costumes and instruments, tapestry, literature, etc. Amongst others to whom we were indebted for the loan of these things we would mention with gratitude the names of Messrs. Cocking and Douglas recently of China; Mr. H. W. Frost, of C.I.M.; Dr. V. C. Hart, of China, and his sons, Rev. E. I. Hart, of Toronto, and Mr. M. M. Hart, Professor of Stanst ad College, Mrs. Willmott and Rev. A. P. McDermott, of Toronto, and the Woman's Missionary Society; also Messrs. Nimmo and Harrison (Business College) and Messrs. Brown Bros. (stationers) sent shorthand and typewriters for convenience of visitors. The mimeograph, operated by the latter firm, revealed the secret of the enormous correspondence of the Campaign Movement. The piano used in the hall was loaned by Messrs. Gourlay, Winter & Leaming. For the furnishing of the dining-room we were indebted to the Ladies' Aid of Central Methodist Church, the Y.W.C. Guild, Albert College, Belleville, and to the Duchess street Mission.

The carrying on of all this work was only made possible by a vast amount of voluntary work by campaigners and other interested missionary workers, who made a willing offering of their time for this purpose. We believe they did it "as to the Lord," and to Him we must refer them for recognition and reward. Without them the work could not have been done.

At a rally of the District Officers, immediately after the Dominion rally in Cook's Church, Mr. F. C. Stephenson was appointed to obtain for publication the name and address of all our District Officers. He will be glad to have them sent to 568 Parliament street as soon as this reaches the eye of any who can furnish them.

The General Epworth League Board met immediately at the close of the Conference, and after expressing satisfaction at the progress of the Campaign Movement, passed a resolution recommending every League to Organize along the lines approved by the General Board of Missions and advocated by the Students' Missionary Campaign.

A CATHOLIC gentleman, who is quite intelligent, said to one of our missionaries: "The Catholic Church made a very poor showing in its three hundred years' dealing with the Mexicans. You look for education and you do not find it, you look for intelligence and you do not find it, you look for industry and you do not find it, you look for morality and you do not find it. The Church has had the sole chance to make the Mexican people, and they have failed. If they have done nothing in three hundred years, what would they do in three thousand?"—*Church at Home and Abroad.*