

Missionary Campaigner.

"If ye love me, keep my commandments."

—John xiv. 16.

"Preach the Gospel to every creature."

—Mark xvi. 15.

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TORONTO, AUGUST, 1896.

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Missionary Campaigner.

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Address all correspondence to

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Corresponding Member of the Students' Missionary Campaign.

Trinity Medical College, Toronto.

TORONTO, AUGUST, 1896.

To Our Readers.

DEAR READER,—This being our fourth issue, we think you will have grasped our plan, as stated in the first issue. The MISSIONARY CAMPAIGNER aims at being a commentary on the "Cycle of Prayer" published by our Church. The articles on the different subjects suggested for daily prayer will follow the order in the "Cycle of Prayer" as closely as possible, taking the subject for the following month as the leading topic. It will be readily seen that through the MISSIONARY CAMPAIGNER, the W. M. S. and the young people will be united in the study of the same subjects. It is hoped that at family worship as well as in private prayer many households will unite in prayer as requested by our Church.*

Those who received the July number will remember that "Africa" was the main topic. A retrospective and prospective glance at the Americas is presented for August. September will call for an article on "Our Boards of Management, Officers and Committees," and will also have short articles on China, Japan, Korea, India, Turkestan, Armenia, Persia, Arabia, etc. For October we have two articles on Russia and others on very important subjects. In one year we hope to touch every land and give much valuable information, thus enabling all who will join in the "Pauline Plan" to give and pray intelligently.

Sample Senders.

To all who have not yet subscribed for the MISSIONARY CAMPAIGNER:

DECLINE, REFUSE, OBJECT to our request and we shall earnestly consider and prayerfully study what you have to say. It may be we ask too much or that we ask a right thing in a wrong way; or do we ask a wrong thing or an unadvisable or impossible thing?

POSTPONE, NEGLECT, FORGET our request and we feel ignored, we grieve over a loss of faith in making

requests. If we have faith in any one we have faith in you. We have proved it by sending you this paper. We have your name numbered, it awaits your reply. What will you do with our faith? We send you a personal letter making two definite requests:

1st. That you will answer us, for your answer we enclose an addressed envelope.

2nd. That you will send the enclosed reply post card to one of your friends who may be interested in circulating missionary information.

Every one whom we have trusted who *replies* will strengthen our *confidence*. We will gladly return the postage if requested. Every one who CO-OPERATES will increase our *faith and effort*. Everyone who grants our REQUEST by return mail bids us God-speed, and in effect echoes the command "quick march" to the Missionary Campaign.

First Look Free.

"ALL doors are barred with golden bars, and open but to golden keys." If you are interested to the extent of ten cents in the Students' "Missionary Campaign," or in "World-wide Missions," the MISSIONARY CAMPAIGNER will not be closed to you for at least one year. The MISSIONARY CAMPAIGNER aims at being a cycle of missionary information, in one year gleaned from every land and touching many phases of missionary work. If you do not care to give ten cents for twelve copies of it, we cannot make you a lower offer. The subject matter will be the best our campaigners and other students of missions can supply.

The MISSIONARY CAMPAIGNER will be the medium through which the Campaigners will work during the college season. We feel sure that they can, by means of its columns, do much effective work both in circulating missionary information and preparing the field for next summer's campaign. We therefore ask for a large circulation. Take it yourself, see that the society to which you belong and your friends take it.

We desire especially that our ministry, Woman's Missionary Society officers, and Epworth League officers should take it. We want them to know what we are doing; we need their guidance and help. We believe that we are working for the answer to the prayer of our Church. We rejoice that by special sacrifice on the part of a few (these few are willing to share their burden with any who may enquire for a share) we have been able to send the MISSIONARY CAMPAIGNER for four months to each pastor in Canadian Methodism (one of our first principles is to work through and under our pastors); to each district Epworth League officer (whose address we could obtain), and to each Student Missionary Campaigner. We have also sent sample copies to the president, first vice-president and secretary of each Woman's Missionary Society auxiliary, and to the president of every young people's society whose address we could secure.

*See "Cycle of Prayer," Room 20, Woolley Buildings, Toronto.

We hoped to have sent a sample copy of the *MISSIONARY CAMPAIGNER* to the president of every Methodist young people's society in Canada. In order to secure the address of each president, we sent each pastor a letter asking for the address of the president of each society on his charge. For this purpose we enclosed a post-card addressed to ourselves. We also enclosed a letter from Dr. Sutherland, General Secretary of Missions, explaining our work. We regret that, although this was done with the hope of getting all these post-cards back before Conference, not half of them have as yet been returned. We have made two appeals since for our post-cards through the *CAMPAIGNER*. We now make a third appeal, and not without hope, for we received the following post-card a few days ago which gave us great encouragement. We ask for as many more post-cards similar to this as the Spirit may move others to send :

"———, July 9th, 1896.

"DEAR FELLOW-WORKER,—I received a copy of the *MISSIONARY CAMPAIGNER*; am much pleased with it. On speaking to our pastor, I learned he had not granted your request by sending the name of our president, who is Mr. P——, address, K——. This address will find him. I have not the card you wrote to Rev. ——. I think our Missionary Committee might help in getting subscriptions for the *MISSIONARY CAMPAIGNER*.

"Yours in E. L. of C. E.,
"(Miss) —. ——."

We think this co-worker must have been trained by the Woman's Missionary Society. The above gives us hope that many more will do likewise.

It will be plain to all that we have made it as easy as possible for all who have received sample copies of the *MISSIONARY CAMPAIGNER* to subscribe for it. We regret that those who do not do so, without some friend subscribes for them or some unexpected funds are supplied, will not receive the *MISSIONARY CAMPAIGNER* hereafter.

Another Year for Jesus.

WHAT shall it be? The Master answers "according to your faith so be it unto you." But let us remember that Jesus does not mean a "passive faith"—if we may be allowed to use this term to represent a kind of indefinite, unsacrificing, indifferent spirit which largely prevails, seeming to be willing to trust where there is no reasoning or promise on which to ground faith, the "Lord, Lord," kind (Matt. vii. 21) those who would say "Depart, be ye warned and filled, notwithstanding" they do nothing. Those who say, "I shall mind my own business; if the Lord wants the heathen saved He will save them," or, "The heathen do not know any better life than that which they have, and therefore are just as happy as we." Be careful, whosoever thou art, who would dare to refrain from the "active faith" of "This do and thou shalt live," or "go, do thou likewise;" "be ye doers of the word, and not hearers only." Jesus "acted." His life was one continual sacrifice. "If ye would be my disciple, take up the cross and follow me." "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap." If you cast off the heathen in his helplessness, God cannot have mercy on you. "If you love me keep my commandments." "Preach the gospel to every creature." You have nothing to do with God's relation to the heathen, but brother, sister, your relation to the heathen before God is of eternal importance to you. You are either a witness unto the uttermost parts of the earth,

or a false witness unto the uttermost parts of the earth and for ever.

Those of us who have consecrated all to His service and are living sacrifices, which is our reasonable service, let the joy of the Lord be our strength, and let us come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need. Let us have confidence in God. All who are true to Him shall, amid the praise of heaven's host, receive the Master's "well done, good and faithful."

Retrospect and Prospect.

MEXICO.

In spite of the many difficulties encountered in the evangelization of the Republic of Mexico, Protestant Christianity is growing in extent and influence. Twelve evangelical denominations have established congregations in various parts of the country, and these, numbering over six hundred in all, are centres of light and fruitfulness; over eight hundred pupils are in Christian day schools, some of them of higher grade, and about twelve thousand scholars are gathered in Protestant Sabbath Schools; medical missions are employed to some extent, and religious literature is circulated everywhere on an average of nearly twenty-seven thousand pages daily; the American Bible Society reports over twenty-nine thousand copies of the Bible in whole or part sold during the year, besides thousands of copies given away. This shows that multitudes of Mexicans will not only read the Gospel, but will pay for the opportunity.

"The whole country seems to be in expectancy, waiting for the Gospel," says Dr. Sibberts, of Queretaro. The indirect influence of the work of evangelization is manifested (1) in the tolerant and conciliatory tone of the Mexican press; (2) the disposition to imitate many of the good points of Protestants; (3) the increase of brotherly kindness and charity; (4) the increasing demand for Bibles, and (5) the entrance of Gospel truth into government schools. The government college of Guanajuato has for its motto our Saviour's words: "The truth shall make you free."

Thirty years ago there was no organized evangelical church or school-house in Mexico. But success always arouses opposition, as was manifested in the "burning of heretics" at Taxacapo not long since. Ten Protestants were dragged from their houses, shut up in a small room, and burned to death, the torch being applied by the local constable. The reason given was that the missionaries had denounced the worship of "Our Lady of Guadalupe." Even many of the Romish priests are brought under the power of the Gospel, and this greatly arouses the enmity of the papal bishops and their adherents.

The needs of this field are many and urgent; among them are especially (besides men and money) increased facilities for the publication and distribution of Christian books and papers, and increased efforts along educational lines.—*The Missionary Review*.

THE INDIANS OF CENTRAL AMERICA.*

In the inception of the work of the Central American Mission, an effort was first made to gain a clear ideal of the populations of the five republics which were to constitute the field of operations—their distribution, habits of life, religious state, numbers, means of access to them, and, generally, of

* See *The Missionary Review of the World*, March, 1896.

whatever facts might enter into the intelligent direction of missionary effort for their evangelization. We had not long prosecuted inquiries in this direction when we became aware that an indeterminate number of aborigines were scattered throughout the entire region in question, and it soon became evident that anything like complete information concerning them was, by ordinary means, unattainable.

For the most part occupying either the higher and more inaccessible mountains, or else the low-lying hot lands along the Caribbean and Pacific coasts, they entered so little into the political and economic life of the countries that even the respective governments felt but a languid interest in them, and possessed but the vaguest information upon all the points of greatest interest to us. Such facts as were within governmental knowledge were cheerfully placed at our disposal, but these were too few and too indefinite for the basis of rightly-directed missionary effort.

In short, it became clear that only by means of laborious and expensive explorations could the data for such effort be obtained.

It may be well to remind the reader that the entire population of the five republics approximates 3,250,000, distributed as follows: Costa Rica, 243,205; Guatemala, 1,471,025; Honduras, 431,917; Nicaragua, 312,845; Salvador, 777,895. Speaking broadly, this population is composed of pure whites, inconsiderable in number, but of great influence; pure Indians, and mestizos, or people of mixed white and Indian blood, and these are in numerical majority over both the other classes. In religion, the whites and mestizos are Roman Catholic.

It will be seen that there are many contrasts between the Indians of Costa Rica, Nicaragua, and Salvador, and those of Guatemala and Honduras. The tribes of the last-named republics are strong in numbers and are spread over vast spaces of mountain and forest. In the former the tribes are small, and many languages must be learned before they can be thoroughly evangelized. In the latter, one language will often give access to from ten thousand to seventy-five thousand souls.

While the Churches of America have been sending missionaries into the remotest parts of the world, they have strangely neglected this tempting and destitute field at their very doors. And this is plain disregard of the spirit of the Divine plan of campaign of missions given by the Lord Himself in Acts i. 8, which contemplates the moving out by concentric circles from strategic centers, and by—implication at least—forbids the overpassing of unevangelized regions.

JAMAICA AND HAYTI.

Christianity in Jamaica has progressed steadily through the workers of the Church of Scotland, the English Baptists, the English Presbyterians, London Missionary Society, Wesleyans, Free Methodists, Moravians, and others. The contrast between the negroes of this island and those in the Republic of Hayti is a striking testimony to the value of missions. A century ago the two islands were equal in social and intellectual degradation, and efforts at evangelization awakened only ridicule. In Hayti, where papal and pagan superstition have prevailed, we still find commercial bankruptcy, physical squalor, moral rottenness, intellectual stagnation, and spiritual deadness. In Jamaica, on the other hand, though there are still many thousands in need of the Gospel, even a casual visitor will notice the signs of prosperity, education, and religious life. The progress of Christianity in Jamaica answers, once for all, the query, "Can the African be Christianized?"

ALASKA.*

THE District of Alaska comprises from one-fifth to one-sixth of the entire area of the United States. It is a region abounding in mineral resources. The largest gold mine and quartz mill on earth are in Alaska. It has mines of gold, silver, coal, zinc, copper, iron and other metals, also crude petroleum. It has fisheries equal to any in the world, and it has also the largest reserved lumber district in the United States.

The white population is still very small, although there is an influx of from two to three thousand white miners this spring going to the gold mines upon Cooke's Inlet and the Upper Yukou River. The great bulk of its population is comprised of four families of natives. Occupying the Arctic, Behring Sea, and North Pacific Ocean coasts of Alaska is the Eskimo family; along the great interior rivers is a branch of the Athabasca Indians; in the extreme south-eastern corner of the country are ten tribes of Thlinget people. These three families are barbarians and heathen. Along the Aleutian Islands are the Aleuts, the fourth class of native people; these have been brought under Russian civilization.

The North Pacific Coast of Alaska has, through the influence of the Japan current, a mild winter climate, but north of the Pacific Coast line of Alaska the thermometer reaches 75° below zero every winter. As to communication with the outside world, mail is received in south-east Alaska twice a month. From Sitka to Unalaska there is a monthly mail during the summer. North of the Aleutian Islands there is no regular mail communication at all; teachers, missionaries and traders of that region receive but one mail a year.

The first evangelical services on the North Pacific Coast were held in 1857, at Fort Simpson, B.C., by Mr. William Duncan, a lay missionary of the Church Missionary Society of London. From the commencement on the British Coast the work extended into Alaska; in 1876 four native Christian young men from the Wesleyan Methodist Mission in charge of the Rev. T. Crosby, of Fort Simpson, found work at Fort Wrangel, Alaska, and when the Sabbath came, refraining from work, as they had been taught at the mission, they held a prayer and conference meeting. This was the beginning of religious teaching in Alaska, and led to the establishment of mission stations throughout Alaska by the different denominations of the United States. At present the Presbyterian Missionary Society has nine stations, seven churches, and about nine hundred native communicants. The Episcopal Society has three main stations and some two thousand baptized natives. The Swedes have three churches with sixty or seventy native communicants. The Methodist Woman's Home Missionary Society has a very successful mission school at Unalaska. The Moravians have four principal stations and two churches with perhaps one hundred communicants. The Woman's Baptist Home Missionary Society has a large mission school at Kadiak. The Roman Catholics have one in south-east Alaska, and four upon the lower waters of the Yukon River.

There is no section of the mission field where the same amount of work has secured greater results in the conversion of souls and the elevation of the native population than in Alaska.—*Sheldon Jackson, D.D.*

* The Rev. P. T. Rowe, D.D., who received his theological education at Wycliffe College, Toronto, Ontario, has been recently appointed Bishop of this diocese.

SOUTH AMERICA.

With the pathetic and painful position in which the older ministers of the Toronto Conference were placed at its last session still fresh in our minds, and with the pleadings of young men to be given work in the vineyard still ringing in our ears, we are strongly impressed with the importance of holding up to the gaze of THE MISSIONARY CAMPAIGNER'S readers this "neglected continent"—a continent teeming with millions of Pagan Indians, with millions of natives under the control of Roman Catholicism in its most corrupt form, whose cities are modern Sodom, whose moral degradation is unparalleled; a continent more than sixty times as large as the United Kingdom, with a population of thirty-seven millions almost wholly unevangelized.

How dare Canadian Methodism, with her Gospel light, her education, and all her wealth, complacently fold her hands and cry to those who are willing "to spend and be spent" in His service: Peace, peace, we have nothing for you to do! How dare she wash her hands of men whom God has called? How can our beloved ministry rest until it has led every member of the flock God has given it to consecrate himself, his silver and his gold to the Master's work?

South America, with its ten republics and the colonies of British, Dutch, and French Guiana, includes representatives of almost every race and language, from the degraded Fuegians of Cape Horn, who, when discovered, had drifted so far from Old World traditions that they retained no word for God, and the Indian tribes scattered on the Pampas plains or among the forests of the Amazons, to the Anglo-Saxon and Latin leaders of civilization in the free republics. The negroes and half-castes of the North and Central States, with the Mestizoes (a mixed race of Spanish, or Portuguese, and Indian blood), are numbered by millions, while the imported Chinese coolie classes, and foreigners from almost every country under heaven, drawn hither by the fabled silver wealth of Ecuador, Peru and the Argentine, complete the tale. Roman Catholicism has always dominated South America, churches and priests abound, nearly the whole country groans under the tyranny of a priesthood which, in its highest forms, is unilluminated by, and incompetent to preach, the Gospel of God's free gift, and in its lowest is proverbially and "habitually drunken, extortionate and ignorant." A large proportion of the population can neither read nor write, and very few know anything about the Bible. There is wide-spread deism among the men, among the women cringing superstition, they are a sad people, practically without God and without hope. The Gospel is the pressing need of South America to day, "for it is the power of God unto salvation unto everyone that believeth." Its evangelization must come through Protestant missions, for the errors of Romanism are too deep-seated to allow a reasonable hope of any radical improvement for ages to come. This is not a lack of charity, liberality must not be confounded with indifference to what is taught and practiced.

Omitting the Christian Churches in the Guianas, monuments of Moravian zeal and sacrifice, and the scattered centres on the Atlantic borders of Brazil, this continent is almost untouched by aggressive Protestant missionary effort.

"Venezuela, more than nine times as large as England and Wales, with a population of 2,234,385 men and women, has but one missionary.

"Columbia, more than three times as large as all Japan,

has over 4,000,000 people, and only three missionary stations of the American Presbyterian Church.

"Ecuador, called after the Equator, on which it lies, has no missionary, and never has had. Quito, its capital, the highest city in the world, with 30,000 souls; Guayaquil, its principal commercial centre, and all its 1,220,000 inhabitants are wholly unevangelized as yet—unless ceremonial can save, and the wafer-god be Divine.

"Peru, with its 3,000,000 people, its 650 schools, its magnificent railways, well-equipped army and navy, and world-famed products of bark, silver and guano, has but twelve missionaries within its borders.

"Bolivia, an enormous inland State, modelled, like all the South American republics, on the constitution of the U.S.A., with its President—elected every four years—its Congress, universal suffrage, and 2,200,000 souls, has received one or two passing visits from itinerant colporteurs of the noble American Bible Society, but has no resident missionary, and never has had.

"Brazil, which alone is larger than the whole United States, has 14,000,000 people, of whom not more than 2,000,000 can possibly hear the Gospel from Protestant missionaries there working, leaving 12,000,000 in Brazil only, wholly unevangelized.

"Chili is foremost of all the republics in intelligence and enterprise. She possesses nearly 13,000 miles of telegraphic lines, and nearly 1,000 elementary schools. Its population is 3,300,000, including 500,000 Indians, scattered through a beautiful country, whose climate is one of the finest in the world. The entire staff of workers in Chili is about sixty-one.

"The Argentine and Patagonia, now reckoned one republic, has a population of 4,000,000. Thousands of Europeans have settled on its prairie ranches, but the bulk of the population is Indian and half-caste, three out of the four millions being non-European. To reach this host there are about sixty-five missionaries.

"Paraguay, about the size of Great Britain, lies between the Argentine and Brazil. Its population has been greatly reduced by internal wars, and is now about 400,000. There is one missionary to eighty thousand people.

"Uruguay, the smallest of the South American States, has a population of 750,000, and but two mission stations."

These facts make their own appeal. May the Lord hasten the day when the people of South America shall have that freedom which the Son alone can give.

Burdened with the "appalling spiritual condition" of this land, a band of praying men met some fifteen months ago, in the city of Toronto, to organize what is now known as the South American Evangelical Mission Society whose objects are: First, "To take part in the work of evangelizing South America (this mission confines itself solely to work on that continent); second, to try to deepen the interest of Christians at home in the needs of that country."

Of its inception and methods of work we quote from the April issue of *The South American Messenger*: "The S.A.E.M. is a child of necessity, and this is how it came into existence: For some time past several friends have been in the habit of meeting on Saturday for prayer and preparation in view of the work of the Lord's Day. Our attention was called to a little book recently published, entitled, 'South America, the Neglected Continent' (F. Revell Co., Toronto and Chicago), giving an account of the visit of Rev. G. C. Grubb and party to that country, and telling of the appalling spiritual condition of South America. On enquiry we found that North America, with all its

privileges and hosts of workers, contributed only 209 missionaries to the *thirty-seven millions* of our sister continent; England gives about 200 more, and Canada NOT ONE. With all that these workers can do, there remain upwards of thirty millions who have no chance of hearing the Gospel of God's love and pardon through faith in our Lord Jesus. Our way, therefore, seemed unmistakable, and after much prayer for guidance it was decided to organize the mission. As a child inherits the nature of its parents, so this child was characterized by the nature of its earthly parentage, and was born inter-denominational. But as it was of the Spirit before it was of man, its dependence for life and sustenance must be on Him who said: 'Give, and it shall be given unto you,' consequently entire dependence is put in God for ways and means. No one is asked to go or to give, only as He asks them; no move is made only as He indicates the way; no obligation is incurred only as He furnishes the means to meet it."

We completed our first year's history on March 31st.

. . . There are two workers on the field.

Mr. R. W. Crichton, stationed at Caracas, Venezuela, has been a successful worker and organizer, both in connection with the Y.M.C.A. and the Gospel Union. He is a man of large experience in the Word of God and knows its application to man's need.

Mr. G. M. L. Brown, and son of Rev. G. M. Brown, of Toronto, completed his second year in Trinity Medical College, Toronto, before leaving for South America. His intention is to complete his medical course in Buenos Ayres, and while doing so give his spare time to mission work. Afterwards he will devote his life to the spread of the Gospel in South Africa.

Rev. W. B. Sallans, Mr. John Linton, and Mr. George Hunter are now en route, and several applications for service are under consideration by the Council.

A Mission Trip to Alaska.

By REV. THOMAS CROSBY.

EVER since 1876 (when with some of our Christian young men from here we carried the Gospel into Alaska, and a short time after that handed over the work to the Presbyterian Church of the U. S.), I have longed to visit them and see how the work was prospering. So after a Sabbath with Mr. Osterhout and his people on the Naas, we set off for Alaska accompanied by Prof. Odlum. We spent two nights and a day at New Metlakatla with Mr. Duncan, who is so well known on both sides of the line. It is eight years since he left B. C. with about eight hundred of his people. In that time they have built up a beautiful model village, clean, orderly, and prosperous, with large church, good school-house, town hall, one of the largest stores on the Northern Coast, a salmon cannery, and saw-mill, which all tell of the plodding industry of the missionary and people, and God's blessing upon them. Mr. Duncan is, without doubt, one of the most successful missionaries that ever came among the Indians, and has done a wonderful work in the nearly forty years that he has spent on this coast.

Proceeding north, we called at Fitscan, and at the saw-mill in Tongars Narrows, and the Loring cannery, at which places we had service, and then made for Wrangel, which we reached Saturday night. This is the oldest of the Presbyterian missions in Alaska. It was here that our boys started services nearly twenty years ago, and here Philip McRay, one of our young men, the first Protestant missionary to Alaska, labored faithfully, and laid down his life preaching to the Stickeen people. Here we spent a pleasant Sabbath with the missionary, Dr. T. Linguy, and his people. Besides the church services, in which we were delighted to join, we

held open-air services which attracted many who would not go to the church. A small band of Christian Indians we had with us giving good help. Prof. Odlum spoke to the white residents Sunday living in the Count House.

We left Wrangel Monday morning, were delayed some by weather, but reached Hillsunoo on Wednesday, where there is a large oil factory. A large number of Indians live here, from 500 to 1,000. We found a Greek church but no priest. The Presbyterians had a mission here for a short time, but left. We had service in the streets, and afterwards at different houses in the place.

Friday morning we reached Sitka, the capital of Alaska. There the Governor and staff reside, also a company of marines, and there are two gun-boats in the harbor. There is a large Greek church, which dates from the old Russian period, and a Russian priest. But the religious and educational work is really in the hands of the Presbyterian Church. The Rev. A. E. Austin and his staff are doing a grand work here; besides the church in town for the white people they have a good church at the Mission. The boarding-schools they carry on have accommodation for 100 boys and as many girls, and they teach various trades. These pupils are from various parts of Alaska. Latterly, as the funds at the disposal of the Board were short, the number of pupils has been cut down. There is also a doctor in connection with the Mission who does medical work among the Indians, and a hospital is kept up.

Here Prof. Odlum lectured two nights to the delight of a large gathering of white people, the Governor in the chair. We spent three days of delightful fellowship and work with Mr. Austin and the other missionaries, joined in thirteen public services, and came away feeling that we should never forget the great brotherly kindness shown us at Sitka.

We now decided to go on farther north to Chil-kat, one of the principal mission stations. This brought us again to Hillsunoo, where we spent the night. Monday, service again amongst the people. Next day we made only forty miles run, as something was wrong with our condenser, and we put into Fonturs Bay, where Prof. Odlum spoke to a number of white men who were putting up buildings for a quartz mine and stamp mill. Next day we made a short call at Seward, the outlet of another large quartz mine, and towards evening reached the Haines Mission, Portage Bay, Chil-kat Indian village, three miles across the portage.

In the early days of the Port Simpson Mission great numbers of these Alaska Indians used to bring their furs here to trade with the Hudson Bay Co., and it was from Chil-kat that Chief Kato-Sha and Rin-do Shan, with a large crew of young men, came to Port Simpson to trade, and heard the Gospel of God's love. This is well told in Mrs. Willard's book, "Rindo Shan's Wife." We went ashore and had open-air service, then on to the Mission where we met Rev. W. W. Worne, who arranged for service in the mission school, when we had a blessed time. Miss Willard, a native of Wrangel, who has been educated in the East, and is now teaching the mission school at Hains, is an excellent interpreter. We met also Miss Shutes, the matron of the Home which shelters twenty-seven children. Next morning early we had to heave anchor and seek shelter in another part of the harbor, as a strong sou'-east wind was drifting us to the shore. We got good anchorage, but were obliged to remain for five days, instead of one or two as we had intended. We held service two or three times some days, sometimes in the Indian camp three miles away or in the mission school-room (they have no church), and they steadily increased in interest till the Sabbath, which was a day long to be remembered. At the evening service at the mission a number made a start for the Kingdom. Among them a notorious gambler and drunkard wept aloud for mercy. The missionary said it was well we had been kept there, if only for the conversion of that one soul. Bro. Worne and fellow-workers all expressed themselves pleased at our coming, and their kindness showed that they were glad.

We weighed anchor and got off at three o'clock Tuesday morning, and had a fine run down the channel (the moon in the last quarter), past a magnificent array of snow-clad mountains and glaciers. It was up this inlet that about a thousand people passed last summer on their way to the

Yukon mines. At 5 p.m. we reached the wharf at Juneau, the principal mining town of southern Alaska. There are also two camps of Indians near by. We soon found the Rev. Mr. Jones, Presbyterian missionary, who kindly opened his church for us. Our party walked through the streets singing, which drew a large crowd to our open-air services. We had a fine chance to give them the Gospel, and we think that many a poor boy heard it then who had not heard it for years. A crowd followed us to church, both whites and Indians.

Next day we had service at the Indian village in several places, and also at the church. And Prof. Odium lectured in the court-house at 8 p.m.

Next day, Thursday, we left, hoping to make Wrangel for Sabbath. Passing by a large mining camp on Douglas Island, near Juneau, we got on about twenty miles, when we found the wind was so strong we were obliged to put into shelter. Next morning we tried again, but could not go against the storm so as to get to Wrangel for Sabbath; so we put back and ran to Douglas Island, where we stayed till Monday. Soon it was apparent that the hand of God was in this. We found a missionary of the Society of Friends, with whom we united in work, and held open-air and other services every day. The manager of the Grant mine, said to be the largest quartz mine in the world, did not give us much encouragement, but told us there was a large hall, called the Bear's-nest Mission Hall, which had been used by some travelling evangelists some time before—that we might have that for our services. And it suited us well, as it was near the Indian village.

Sunday was a very full day. We joined the missionary in his services, about two miles off, and he joined us in our open-air meetings. In the evening we had a wonderful meeting in the Bear's-nest Mission Hall. Crowds came, and many wept at the Master's feet, and promised to meet us in heaven—whites as well as Indians. Many accompanied us to the ship, singing all the way, and stayed till late. Then Prof. Odium, who had been speaking to whites at New Town, where he gave two lectures, came with a number of friends, wishing to hear our Indians sing.

Next morning Capt. Olun made an early start. We were off at 3 a.m., and though we had some rough weather, we made Wrangel by Tuesday night, where we had a most blessed time in services on the street and in Chief Sheeker's home, etc. South next day, Prof. Odium lectured at Kit's Cove, and we made home Friday night.

We had been away longer than we expected, and some concern was felt at home on account of so much rough weather. We felt devoutly thankful for our trip, and the opportunities we had had of sowing the good seed. We held sixty three public services, including thirteen lectures by Prof. Odium, travelled over one thousand miles, and by the blessing of God without the least mishap. We were thankful for what we had seen of mission work in Alaska. Truly the Presbyterian Church is doing a grand work there. They have 6 ordained ministers, 7 churches, 820 church members, 700 scholars in Sabbath School, 8 day and boarding schools, and 37 teachers, 431 pupils in boarding schools, from 11 different tribes. The Government also is doing a good work for schools in Alaska.—*Missionary Outlook.*

The Late Rev. Wm. Morley Punshon, LL.D., on Missions.

THE greatest cause of apprehension to the missionary enterprise is not opposition, but indifference. This is the chief source of peril and failure. If Laodicea be the type of the churches, no wonder the world sneers and perishes. If our religion be clad in silken sheen, a patronized and fashionable thing—a sort of armorial bearing for which men pay small duty either to God or man—is it any wonder that men are heedless, or fall into the drowsy monotony in which the messengers dream away their lives? The poison-trees in the field are but little harmful. They are uprooted as soon as they are found out. The barren trees which cumber the ground and mock the delusive hope of the husbandman are the curses of the vineyard and the field.

But if we are idlers we shall be the only idlers in the universe. Everything around us rebukes our lukewarm and traditional piety. Nature is in earnest. Pagans are self-devoting. Mohammedanism has resolute and valiant sons. Popery compasses sea and land to make her proselytes. Infidels walk warily and constantly, scattering the seeds of unbelief. Society is in earnest. The sons of enterprise do not slumber. Warriors hail the clarion and rush eagerly to the war. Students consume the oil of life together. Mammon's votaries are not the laggards in the streets. All these forces are lashed into unwonted activity, and while we (God forgive us!), with the noblest work to do, and with the most royal facilities for doing it—with the obligation of duty, and gratitude, and brotherhood, and God's command—with the vows of discipleship upon us, with death at our doors and in our homes, and the sad wail of the perishing multitudes sounding in our ears, "No one hath cared for my soul,"—are heedless, indifferent, exclusive, and most of all, as satisfied with our scanty efforts as if no heathen were in peril and as if no Christ had died.

The Church Must be Missionary.

FROM this fact that the Church of Christ is radically and essentially missionary, it follows, First, that the Church that is non-missionary is in a very grave sense non-Christian. It crosses a Divine purpose, resists a Divine call, ruptures Divine order, and diverges from the great line of development in the kingdom of God. Second, that the non-missionary Church sins directly against its own self-interest. In the kingdom of Christ there is no law more clear than this, that disobedience to his will means spiritual poverty; that surrender to His will means spiritual wealth. Third, that the spiritual vitality and vigor of the Church may always be measured by its missionary spirit and enterprise. A church is pure and strong according to the number of true believers which it contains; believers are true according to their likeness to Christ, and the sum of all the best which met in Christ, met in His missionary character. The Church that is true *must* be missionary, for she has been redeemed by, and lives in, exists for, and follows or imitates a missionary Saviour. In short, in the light of full scriptural statement, in the light of root Christian principle, in the light of the operation of spiritual laws, there is this line of action and reaction in the kingdom of Christ, the mission is the outcome of the true Church, and the pure, the strong and prosperous Church is the outcome of the mission. As I read my Bible and study the conception of the Church which it contains, I can find no provision in the great economy of grace whereby a home Church can be made healthy, strong and prosperous where the evangelization of the world is neglected or ignored.—*Rev. Geo. Wilson (Edinburgh).*

A very encouraging movement is reported from Jamaica. The Trinidad College has undertaken to send two missionaries to the Hindus of Jamaica, and aims to meet all the calls that come for missionary work in the West India Islands. This institution aims especially to prepare missionaries to labor in the West Indies.

The time for argument is past in regard to Foreign Missions, but the time for action has come. Every follower of Jesus Christ must now be thoroughly convinced that it is the duty of the Church to speedily evangelize the world. All the arguments and all the facts are on one side, and they speak mightily in favor of the speedy and irresistible advance along all lines. We must move forward and that speedily.

A writer in the *Missionary Review* says that out of the 3,000,000 converts in all the foreign mission fields, 30,000 have gone as workers into the field, or one out of every hundred, while Protestant Christendom has sent forth but one out of every five hundred. These converts serve as native preachers, teachers, catechists and lay helpers, and often prove most effective allies to the regular missionary force sent from England and America.

Help Asked from S.M.C.*

THE following persons are now awaiting the services of any campaigner who will volunteer his assistance :

T. Smith, Bowmanville, Ont.; Miss Annie L. Foster, Palmerston; M. H. Adams, Ivanhoe; F. A. Groves, Fergus; Miss Nettie Crich, Clinton; Rev. Jos. Anderson, Hastings; N. McCay, Dundalk; C. H. Coon, Janetville; Miss S. L. Stephenson, Prescott; Rev. J. G. Lewis, Trenton; Miss Jones, Bowmanville; Miss Rosalie Keenleyside, London; Miss Mary M. Morse, Niagara Falls South; Rev. W. E. Hassard, Avening; Rev. G. H. Cobbledick, Brussels; D. N. Panabaker, Hespeler; Rev. C. W. Watch, Brighton; Miss Jennie Babb, Mitchell; Lillie Henderson, Guelph; A. R. Perry Shaw, Box 896, St. Catharines; M. Courtice, Brooklin; Perry M. Burton, Oakland (Brant Co.); J. M. Benzie, Tilsonburg; E. P. Clement, Berlin; J. B. Lobb, Galt; Mrs. R. B. Watt, Castleton.

Members of the Students' Missionary Campaign.†

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

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

VICTORIA COLLEGE.

C. W. McNeill, Conn. Ontario; G. E. ... 40 Locke Street, Hamilton; R. A. ... New Hamburg; W. C. ... Grimsby; J. W. ... Corwin; F. W. ... Astor; S. ... 804 Talbot Street, London; L. ... Greenway; M. ... Hensall; S. ... Ouvre; W. ... St. Mary's; H. ... St. Mary's; A. ... Sombra; W. ... Sholburko; H. ... Arthur; A. ... 666 Parliament Street, Toronto; K. ... 240 Ontario St., Toronto; L. ... 166 St. George St., Toronto; J. ... 110 Agnes Street, Toronto; A. ... Bonthad; ... Thornton; ... Sturton; ... Sandhill; H. ... Norwood; D. ... Dalrymple; ... Oakwood; ... Lindsay; J. ... Bowmanville; A. M. ... Easton's Corners; ... Yorkville; ... Morwood; ... Smithville; ... Newark; ... Wallaceburg; ... Walkerton; W. ... Mount Forest; ... Harkaway; ... 217 Catherine Street North, Hamilton; ... Braman; C. ... Melbourne; ... Lucknow; A. ... Victoria College; ... Colchester; ... St. Thomas; ... Aurora; ... Victoria College; ... 15 Sandhill Street, Toronto; ... 77 Bordon Street, Toronto; ... Peterborough; ... Renfrow; H. ... Valentia; ... Kincardin; ... 73 West Avenue North, Hamilton; ... 181 Lippincott Street, Toronto; ... Fergus; ... Victoria College; ... 331 Queen Street, Toronto; ... Crown Hill; J. ... Morrisburg; ... Hamilton; ... 78 Main Street, Hamilton; ... Victoria College.

WESLEY COLLEGE.

Sadie W. ... Hattie E. Smith, Annie L. Vanstono, Effie M. ... J. A. Haw, G. Benoo, H. Whitmore, W. S. Reid, J. I. Thorno, H. J. Kinloy, J. E. Lano, Chas. H. Bryce, V. H. Rust, N. H. Carroll, Edward W. Wood, G. J. Elliott, I. F. Brooks, Winnipeg; A. A. Thompson, A. K. Roberts, T. J. Johnston, F. G. Huntsman, John R. Stinson, A. K. Smith, W. R. Blackie, Geo. Elmitt, W. A. Stipprell, J. Edward DuBont, Robt. W. Cumming, Edward Michonor, G. A. Brown, Wesley College, Winnipeg; Kate J. Crawford, Arton; Sarah Goss, Pemrit; Annie B. Jamieson, Melita; H. A. Rutledge, Bates; H. A. Fulla, Moosomin, Assa; B. Wilson, Allison; James T. Woodsworth, Brandon; W. H. Sparling, Pilot Mound; Edwin Woodfull, Hartney; Jas. W. Wickward, Melita; Mr. Easterbrook, St. Thomas, North Dakota; Geo. Mandy, Virdon, N.W.T.; Joe Keller, Lander, Man.; Herb. Widge, 136 Selkirk Avenue, Winnipeg.

The following are the summer addresses of the Missionary Campaigners from Wesley College, Winnipeg: Rev. J. A. Haw, Birtle, Man.;

* We know that the requests of many whose addresses are given above have been answered and hope that all will be. Keep this issue for reference.

† This list of members of the Student's Missionary Campaign will not be published next issue, so keep this for reference.

Rev. H. W. Whitmore, Pilot Mound; Rev. J. I. Thorno, Elm River; J. K. Lano, Two Creeks; N. H. Carroll, Cypress River; K. W. Wood, Lundyville; G. J. Elliott, I. F. Brooks, Blythfield; A. A. Thompson, Carnduff; A. K. Roberts, Wesley College, Winnipeg; T. J. Johnston, Franklin; A. K. Smith, Holsvorn; Geo. Elmitt, Dundas; W. A. Stipprell, Arton; Robert W. Cumming, Emerson; Edw. Michonor, Banff; H. W. Allison, Komny; W. S. Reid, Yorkton, Assa; J. R. Stinson, Keewatin, Ont.

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TRINITY MEDICAL COLLEGE.

John A. Jackson, 66 Gwynne Avenue, Toronto, Ont.; F. C. ... Trinity Medical College, Toronto; R. W. ... Kivu P.O.; H. C. ... Wellington Stations, Trafalgar; O. W. ... Hallowville; Hon. ... Hallowville; Alfred ... Wallbridge; Rodrick ... Hallowville; Harry B. ... New Hamburg; W. T. ... Droadon; H. G. ... Port Arthur; T. H. ... Gorman, London.

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