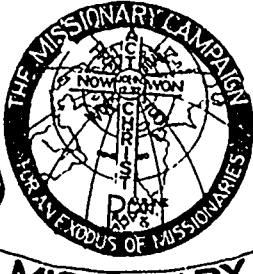


MISSIONARY CAMPAIGNER

A CYCLE OF MISSIONARY INFORMATION



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TORONTO, DECEMBER, 1898.

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Rev. George E. Hartwell's Letter from China.

(Concluded.)

I have not yet mentioned the medical work under the charge of Dr. Kilborn. During this month of May the hospital work has reached its highest point. Some days one hundred and fifty patients are treated, besides the in-patients. Every bed, I believe, was full in the hospital. Although Dr. Kilborn has been rushed in this manner, yet

realized its compactness, its wealth, its population, a great yearning possessed me to take possession in the name of God and the Methodist Church. Notwithstanding my many duties in Chentu, by the assistance of Dr. Kilborn and a horse I was able to make rapid trips to these places, sell books and preach. The result is, in this Conference year I have visited six out of nine of these cities, and twenty large market towns. Many of these were visited often. In this manner Scriptures and tracts have been widely sold. I am known by name in that part travelled by a



REV. G. HARTWELL'S CHINESE CLASS STUDYING ENGLISH, CHENTU, CHINA.

(Rev. Mr. Hartwell is supported by the London District Epworth League.

he has loyally assisted in the church services, both during preaching and at the prayer meetings. This timely aid gave me an opportunity to prosecute another work, which must bear much fruit in the near future, and which my heart yearned very much to do. Chentu is in the centre of a vast plain. This plain is surpassingly rich and densely populated. Within a day's journey of this city there are nine walled cities without a single Christian worker. These nine cities can geographically be divided up into three splendid circuits. As I looked over this field, and

great number, and where formerly the people reviled and mocked and laughed at me, they now receive me with a good show of friendliness. Over one thousand miles have thus been travelled. As these itinerating trips will be interesting I will reserve for another letter the details. Alas! so many doors are opening and our numbers so few. That you may use your influence to press upon the Church the need of workers I will tabulate my appointments for 1898-9. Charge of two day-schools, charge of a boarding-school, charge of the church work, including

prayer and class-meetings, charge of three street chapels, charge of nine cities and about one hundred market towns surrounding Chentu, in some of which buildings are being rented, and where already about a hundred persons have at different times and places handed in their names to the evangelists as inquirers, and in one city there is a baptized member. This country work was so promising, the Holy Spirit's leading so evident, that it was felt the work must be kept up. The city work must also be kept up. Only one man was available. Dr. Kilborn, who has been so helpful this Conference year, leaves us in July on home furlough. Dr. Smith will have the hospital. I must rely on the power of the Holy Spirit, on your prayers, and the help God is sending in the persons of native evangelists. Nor do I despond. In my own strength I can do nothing, but with the grace of God I hope to organize and carry on this work, or superintend it until your prayers and my prayers are answered, namely, that the way will be opened quickly for more workers to come to China. God's work cannot be stopped. The people are willing to listen to the Gospel as never before. The seed-time is near. The ground is being prepared for the seed as never before. China is awakening. The old is losing its hold. To-day opium is a greater curse and has a greater power than idolatry. Opium is eating the vitals out of idolatry. In the same commandment that says, "Thou shalt not make unto thee any graven image," etc., also says God "will visit the iniquity of the fathers upon the children." The more I see of opium the more I am convinced that this is God's punishment upon this people. They would not turn, and now they are afflicted, sorely afflicted. But it is not God's will that any should suffer. Christianity must come in and save this people. It may have been necessary for opium to come in to break down their proud and stubborn hearts. They are now in the dust. They are beginning to realize it. Their sores are becoming more noxious. Is there no balm in Gilead? Is there no salvation for China? Surely the arm of our heavenly Father is not shortened that it cannot save, nor the grace of our Lord Jesus Christ exhausted that it cannot lift up this people? Those comforting words of Isaiah just now float down over the turbulent scene, "Be still, and know that I am God." Now my thoughts are carried to the second Psalm, "I will declare the decree; the Lord has said unto me, Thou art my son, this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Yours in His work,

GEO. E. HARTWELL.

New Year's Plans.

PLANS for the new year—are they all made? Planning is the most important work of life. It is far safer to judge ourselves by our plans than by our prayers. If our prayers agreed with our plans—for instance, the kind of prayers we offer at the missionary prayer-meeting—God could answer more of them.

There are two kinds of plans: the plans to do, and the plans not to do. They both need to be made to harmonize with our prayers. To help God answer our prayers we frequently need to plan a long way ahead. A little girl in Exeter District secured the privilege of consecrating a turkey to missions. It is needless to say that the old mother turkey as well as the little ones were well cared for,

and \$9 was the profit for missions which resulted from this little girl's planning. We heard of a woman down South who planned so that she had an acre of cotton cultivated for missions. By prayer and planning she secured plenty of volunteer help, and God blessed her plan.

* * *

After January 1st we have planned to have missionary maps and charts made by hand. We can furnish for \$3 a large map of the world on cotton, 12 x 7 feet, beautifully printed in colors, showing the different religions and giving a large amount of information, statistics, etc. We will have made by hand maps of any country or continent as cheaply as possible. The cost of a map hand-made, 6 x 6 feet, would be from \$1 to \$2, according to the amount of work. We will furnish for five cents each small maps, on paper, of China, Japan and British Columbia, indicating where our missions are situated, and giving directions for enlarging on cotton with Diamond dyes.

* * *

We have heard of ladies enlarging photographs or painting pictures of friends. Perhaps someone would plan to enlarge pictures of our missionaries for League rooms.

* * *

In all your planning, do not forget to plan to help the W. M. S. Supply Committee. This is a blessed work in which thousands can help. Write for information to Mrs. Wm. Briggs, 21 Grenville Street, Toronto.

To Our Subscribers.

DEAR CO-WORKERS,—Many of our subscribers and friends have written, asking why the *MISSIONARY CAMPAIGNER* is being amalgamated with the *Missionary Outlook*. We need only say that it was thought that this course was the best to pursue. The *MISSIONARY CAMPAIGNER* would never have been published if space to advocate and develop the Students' Missionary Campaign for a Young Peoples' Forward Movement for Missions had been available in one of our connexional periodicals.

At first the *MISSIONARY CAMPAIGNER* was not well received. Many such questions as, "Where do the profits go?" "Under what authority is it published?" etc., were asked. When it was explained by the Student Campaigners that there were no profits, but that the expense of all the sample copies and advertising, etc., was paid by the corresponding member of the Students' Missionary Campaign, and that the subscription price (10 cents per year) did not pay the cost of the copies sent to each subscriber; and further, that the corresponding member was careful not to publish anything which the General Secretary of Missions did not sanction; suspicious questions not only ceased, but kind words and encouragement came from all who were interested.

As soon as the object and work of the *MISSIONARY CAMPAIGNER* was understood, the subscription list began to grow, and has continued to rapidly increase. During the latter months over nine hundred subscriptions per month were received. At present our paid subscription list is nearly eight thousand.

Two hundred and nineteen thousand copies of the *CAMPAIGNER* have been published and about one hundred thousand copies have been circulated free of charge. The General Board of Missions which met at Halifax last year carefully inquired into this expense, and the wisdom of thus scat-

tering missionary information, and voted \$240 to be spent in free copies.

The increase in the demand, for missionary information, at as little cost as possible, induced the General Board and the Woman's Missionary Society to enlarge the *Missionary Outlook* to the extent of eight pages. This is an addition of the same amount of space as there has been in the regular MISSIONARY CAMPAIGNER. The MISSIONARY CAMPAIGNER is now amalgamated with the *Missionary Outlook*, and both are to be sent to the present subscribers of each of the papers in the form of the enlarged *Missionary Outlook*. The combined papers will be sent to new subscribers and to those renewing their subscriptions, at the former price of the *Missionary Outlook* (club rates 25 cents per year). It is clear that this change is to the advantage of all concerned. All departments of our missionary work will be advocated in one connexional missionary paper, the price of which is lower even than that of the MISSIONARY CAMPAIGNER. The regular MISSIONARY CAMPAIGNER has consisted of seven pages of missionary information per month for 10 cents per year (in clubs), whereas the *Missionary Outlook* now gives us twenty-four pages for 25 cents per year (in clubs).

We sincerely hope that our readers will not think or speak of the MISSIONARY CAMPAIGNER as something of the past. We have every assurance from Dr. Sutherland, the Editor-in-chief of the *Missionary Outlook*, that sufficient space will be allotted, and that everything will go on the same as heretofore. All articles, suggestions, reports and news items regarding the work may be sent to F. C. Stephenson, M.D., C.M., corresponding member of the Students' Missionary Campaign, 568 Parliament Street, Toronto, Ont. The suggested programme for the monthly missionary meeting will be treated just the as it was in the MISSIONARY CAMPAIGNER.

We earnestly request the friends of the MISSIONARY CAMPAIGNER to treble their efforts on behalf of the paper in its new form. This is a very reasonable request. The *Missionary Outlook* will bring not only the Young Peoples' Forward Movement for Missions, but also the work of the Women's Missionary Society and the General Board of Missions before the subscribers.

"The *Outlook* will be supplied to Student Campaigners and members of Leagues, or other young people's societies, at club rates—25 cents per annum, postage paid."

Send all subscriptions for the *Missionary Outlook* to Rev. A. Sutherland, D.D., Mission Rooms, Wesley Building, Richmond Street, Toronto, Ont.

Prayer as a Therapeutic Measure.

IN an informal talk with a number of students of Trinity Medical College, on the evening before his return to his hospital work at Port Simpson, B.C., Dr. Bolton stated that it is his invariable custom, after all preparations have been made for an operation, to have all concerned in the operation (including the patient) unite in prayer to God for His blessing upon the work, and committing themselves and the results to Him.

He said that the composing effect upon all has been truly wonderful, and he is assured that the patient exhibits much more self-control while taking the anæsthetic than is the case otherwise. The plan was an original one with Dr. Bolton, but is one well worth putting to the test, not only by every medical missionary, but by every Christian surgeon no matter where he may be.

The Epworth League Reading Course.

SOME one has said, "The most important arrest in the world is the arrest of thought." After one thought has been arrested we allow it to occupy that spacious chamber which we all possess, "The room for improvement." How impossible to keep our thought in this room unless supplied with everything to maintain health and vigor. Through reading our thoughts are directed and our minds developed.

In our Epworth League Reading Course for this year empire building and character building are not separated, and while we learn of the foundation and growth of the Greater Britain, we are reminded of the fact that the righteousness which exalteth a nation must be in the individual lives of the men who make the nation.

"The Makers of Methodism," by Withrow, is full of historical interest to every Epworth Leaguer, and especially the chapter on Dr. Coke, the Father of Methodist Missions—we must learn of the past if we would know the present and in any degree grasp the possibilities of the future.

"The Fairy-Land of Science," by Buckley, gives us a peep into the marvels of our every day surroundings, the common place grows wonderful as we learn of God's un-failing laws which are written everywhere if we could but read.

"In the Making of the Empire," Temple gives us in entertaining and concise form the story of the Empire whose possessions are unto the end of the earth and whose subjects are in all lands.

History has ever been written on the great page of the world through men. God's purposes have been worked out through human means. As we read Dr. Muller's "Week Day Religion," we feel the book is the keystone of the Reading Set, in that it aims at character building through the Christ, whom Bishop Keene said "Came to put common sense into religion."

Year by year the Reading Course is growing better, and its value to our Epworth League cannot be estimated. No home should be without a set of the books, which are well chosen, attractively bound and a marvel of cheapness.

The New League Paper.

THE League paper authorized by the recent General Conference is to be known as "*The Canadian Epworth Era*." The January number is already out. It is a journal of thirty-two pages, printed on fine calendered paper, containing eighteen illustrations. The first issue has a splendid article on "How to Keep Young," by Rev. W. J. Hunter, D.D., and an interesting description of "Boston and its Environs," by Mr. N. W. Rowell. Miss Bessie Scott, of Ottawa, writes an article on "The Place of the League in the Church," which every young Methodist should read. An illustrated article on "Benjamin Franklin" contains information that will be stimulating and inspiring. Two pages are given to devotional reading, under the heading, "The Quiet Hour," while three pages are devoted to missionary work. A special department for "The Young People's Forward Movement for Missions" will be placed under the direction of Dr. Stephenson. Other departments in the paper are, The Reading Course, the Junior Work, the Sunday School, News from the Field, Editorials, etc. The paper is crowded with League information which will be exceedingly helpful to all our workers. The first page is adorned with a splendid picture of Martin Luther, the hero of the Reformation. The price of the *Era* is only fifty cents per annum.

Difficulties of the Forward Movement in Rural Districts and How to Overcome Them.

To discuss such a subject as the above from any theoretical standpoint would be sheer folly, so I shall endeavor to speak from actual experience, and any inadequacy in the matter presented must be put down to the limitations of that experience.

The term "Rural Districts" at once suggests a great class of difficulties, which are intrinsically connected with this or any corresponding work in such parts—a class of difficulties which can be overcome only by pure grit, determination, and zealous consecration. The long distances many members live from the place of meeting constitutes a difficulty, greatly enhanced by bad roads, dark nights, and unfavorable weather during a considerable portion of the year. Many of our town and city members would be put to shame could they know the real magnitude of these difficulties and how zealously they are being overcome, even by those tired out with the hard labor of the day. Then there is a class of difficulties which, though not intrinsic, is a natural outcome of conditions which are almost universal. Many of the most talented young people in rural districts seek the towns and cities, where their abilities can have broader scope. In this way, many of our town and city leagues acquire able presidents and other officers, but the Rural Leagues suffer. Here, then, is one great cause of that lack of efficient "pushers," which is so widespread. This difficulty must be met by the development of latent talent—often it is not so much lack of efficiency as lack of willingness and consecration, or it may be due to an inherent bashfulness, which, to all intents and purposes, is just as great a hindrance to the work. I do not know how this class of difficulties can be overcome. The minister in charge may often do much in leading into active work those in whom he perceives unused talents. When once this is done, the work itself will be a great source of development. It is one of the valuable features of the Forward Movement that, when once established, it has great power as a disciplining force.

Another class of difficulties arises from the nature of organization, or rather the lack of organization, in rural leagues. Moreover this lack of organization seems to be, in many respects, inevitable for reasons which I cannot enumerate here, but which are known to all who have had experience in such work. I do not say that complete organization is impossible; I say that in many of our smaller country leagues it is very often the more organization the less life. In such cases it will be inadvisable to follow any hard and fast line adapted for other conditions. The three principles: "Pray," "Study," "Give," are surely capable of being practised, no matter how simplified the organization may be. In the formulation of methods the leaders of the Movement had to postulate a fully organized society. Let no League fail, then, to enter on the Movement simply because it cannot follow out all these plans. Adopt and adapt as much as possible.

Much more might be written of difficulties. One of the greatest, which is not limited to rural districts, consists in the lack of a substantial basis for the Movement. This can be provided only by the individual members, for its elements are consecration and knowledge, by which I mean not so much ability or education, but information with regard to the real needs of the world.

W. E. GILROY.

Counsel for Committee Members.

MONEY FOR THE KING'S CAUSE. HOW TO PLEAD FOR MISSIONS.

RULE 1.—Be quite sure that your undertaking is of God. Settle this first, beyond all doubt.

RULE 2.—Be equally sure of your own thorough consecration to the work in hand, so that your honesty as an advocate of it may be above all question.

RULE 3.—Cherish a deep sense of your privilege in being allowed to serve the King, and the King's people, in this matter.

RULE 4.—Remember always that the work is His, not yours. Carry no burdens. "Be careful for nothing."

RULE 5.—"Pray without ceasing." Believe as much in a particular and personal as in a universal Providence. Therefore consult your God about every appeal you make, both as to spirit and time and manner.

RULE 6.—Learn to rejoice in difficulties. According to the King's design, they are only the means by which He manifests His larger kindness and power. The greater they are the more room for Him to reveal Himself. "Said I not unto thee, that if thou wouldst believe thou shouldst see the glory of God?"

RULE 7.—Never forget your dignity as the King's servant—(1) by asking help in such a way that men may think you nagged by your Lord; (2) by appealing to unworthy motives; (3) by palliating sin through fear of offending possible subscribers; (4) or by assuming a friendly regard that is not genuine. Such pretence is most unworthy of any man; how much more of a royal servant acting in the King's service! Ask with the dignity of a man of God.

RULE 8.—Remember the King's supreme law of love. Ask help of others as you would like them to ask it of you. Don't worry them. Make it easy for them to refuse. Avoid asking a man when he is in a corner, and cannot refuse with good grace, e. g., when you are either his host or his guest, or when you have just paid him a bill. Respect his feelings and his liberty of judgment, and so state your case that he may give with as large an exercise of generosity and kindly feeling as the case admits of.

RULE 9.—Lastly, in all your collecting rest in the Lord Himself. When disappointed, rest in His faithfulness; when successful, rest not at all in your success, but in the love of which it is a proof.

"He that trusteth in the Lord, mercy (or by a translation equally good, 'loving kindness') shall compass him about."—*Rev. Pruse Clark.*

SIX RULES FOR CHRISTIAN GIVING.

RULE 1.—Consecrate yourself perfectly to the Lord with all you have and hope for.

RULE 2.—Reckon yourself to be only a steward for the proper use of all God's gifts to you.

RULE 3.—Find out your net income in cash or its equivalent.

RULE 4.—Fix upon some definite percentage of your net income that shall be devoted to the Lord for the current year.

RULE 5.—Conduct all these matters in a business-like way.

RULE 6.—Take pains to inform yourself upon all the great works to which the Church has set its hand.—*Rev. David Gregg.*

Church Life and the Tithe.

(Written for the CAMPAIGNER.)

I.

"Wesley Chapel," Cincinnati, Ohio, U.S.A., is one of the three "down-town" churches, but it is by no means a "down" church. Instead of presenting a "problem" it answers a question, and, instead of having a past, more or less golden, it has a future because it has a present.

Located on East Fifth Street, near the famous horse-markets, and almost in the shadow of Saint Xavier's (Catholic) Church, its environment would seem to be inimical to success, and yet, under the pastorate of the Rev. J. W. Maguder, it acquired wide influence among the working men of the city; and, under the ministry of the Rev. Gervaise Roughton, its services, both on Sunday and on Wednesday evening, are well attended and conversions are frequent and "old-fashioned."

II.

Mr. Maguder's specialty, if he had a specialty, was sociology. He had studied the Labor Question very thoroughly and had so completely identified himself with exploited labor as to excite suspicions as to his loyalty to "vested interests" and "existing institutions." Indeed, he was pronounced a "Socialist" but he was never a Socialist of the red flag; he was not, and is not, an anarchist. Judicious advertising kept him prominently before the public, and communication with labor unions created a certain degree of popularity among the "masses." It was in "Wesley Chapel" that Demarest Lloyd delivered his splendid lecture on "William Morris."

So thoroughly had Maguder's ministry become identified with "Wesley" that the repeal of the time-limit was proposed; but the appointing power operated remorselessly and Mr. Maguder was succeeded by Gervaise Roughton.

Mr. Roughton is a different type. He probably knows nothing of sociology and has not identified himself in any special way with workingmen and the labor movement and yet he has held Maguder's congregations plus a very fair increase. Of course, there is no crush, and Toronto Methodists would consider the audience very small when compared with their own large audiences. But Cincinnati is a different and difficult field. It is German and Catholic and its dominant industry is "brewing." Nineteen hundred and ninety-seven saloons crowd its thoroughfares and drive out groceries, bookstores and bakeries. This makes church-life an extremely hard problem.

III.

Trinity and Saint Paul's, though in better localities, are not flourishing, while Wesley thrives. It may be said that Gervaise Roughton, who is a very unique personality and a "revivalist," accounts for the audience and the success. But he had served two very difficult fields farther down town, and had met these conditions of failure. Some quality in the man, however, won the attention of Wesley Chapel leaders, and he was appointed to the pulpit vacated by Mr. Maguder.

Personality counts for very much in the pulpit; but it does not account for everything. There is a church-life which must be developed according to fundamental spiritual laws of faith or the pulpit will fail—its personality will be wholly discounted by a church which has not apprehended the essential principles of growth and power.

Wesley Chapel had apprehended these principles, and, in the unit of its organization, had performed the high act of faith, which makes the church the sure medium of spiritual energy for revival and edification—that is to say, she had tithed her income. *And she had removed her "debt."* For Wesley had a "debt," the history of which was a horror, and an open sewer of foul air and filthy water. Dissensions had arisen, and discords had been produced, until "Wesley Chapel" had become a synonym of church trouble.

Then the tithing idea was embodied in the financial system and the debt with its horrible accessories was paid.

IV.

Perhaps this end might have been reached by other methods. As a matter of fact, the new method (or rather the old method) was pursued, and the revival occurred under the influence of an act which, as much as the observance of the Sabbath, *involves faith in God.*

Nothing, perhaps, is more profoundly significant of faith in God than the dedication of the tenth part of net income to the higher service of men. It implies a consciousness of the personal existence of God which not even Sabbath observance implies, unless under the immediate dominance of Moses and the "covenant idea." No one can keep a money account with God Almighty, Omniscient and Omnipotent, without a sense of personal relationship and responsibility which calls into play all the faculties that act in business. The tither will be honest with God. He will act always as under the all-seeing Eye, and he will habitually scan his life for manifestations of Providence. More than any other Christian, he will discern the interpositions of God, and he will pray more fervently than the non-tither because he has trusted implicitly, and because he has acquired the most *real sense of the immediate presence of the God with whom he has to do.*

Tithing accentuates the doctrines of the divine existence and affords a medium of persistent, incessant exercise of faith. It coincides with Sabbath observance, not only in principle, but also in process, for the tithe should be paid on the Sabbath, or set apart for future demands.

V.

A tenth of dollars—a seventh of days. That is the secret of church life. It is the key to the most vigorous activity of the congregation.

Wesley Chapel ranks first among Methodist churches in Cincinnati because she holds the key and knows the secret. She fulfils the conditions, and though a critic may demand some things that she does not give, she is true to the tithe-duty and the God of the tithe is true to her.

GEORGE M. HAMMILL, D.D.

Cincinnati, O., August, 1898.

Pay What Thou Owest.

Perhaps there is no other of the commandments upon which we as Epworth Leaguers pride ourselves upon keeping so strictly as "Thou shalt not steal." Surely such pride, if true, is pardonable. If we are in business by ourselves we are careful to remunerate those employed by us, in the manner agreed upon when they entered our employ. In doing so we do not for one moment think that we are doing anything more than being simply honest. If we are

in partnership in business, we expect to pay our partner his full share of the profits year by year. Not to do so would be to work upon dishonest principle. We have always been taught that "honesty is the best policy," and we try to be honest, not perhaps so much because it is the best policy as because it is right. We acknowledge that every man has a right to that which is his own, yet how few there are who act upon this principle when applied to their relationship to God the proprietor of all things. When God formulated the code of laws which were to govern His chosen people the Jews, He distinctly told them that *one-tenth* of their *increase*, whether of the fruit of the vine, or of their herds, or of the produce of their fields, the *tithe* or one-tenth, belonged to Him. Thus he formed a partnership with them. They were to pay God one-tenth while God permitted them to retain nine-tenths for the necessities of life. God being the proprietor of all things, all belonged to Him, but He has chosen to elevate man to be a co-worker with Him and to share in the joy and reward of doing good. This law of tithing was just as binding upon the Jews as any other of the commandments, and the breaking of it was just as surely to be punished. In neglecting to pay that *tithe* they were charged with stealing from God, Malachi iii. 8. Great stress must have been laid upon the keeping of this law when such terrible curses followed the breaking of it. Dear fellow-Christian, can you prove clearly that this law is abolished. Did not Christ say that "He came not to make void the law but to fulfil it." The law remains, but what is the attitude of the vast majority of Christians towards it to day? Simply *neglect*. What else can be said? How many in our churches to-day have an account with God on their ledger, paying Him at least 10 per cent? To do less is to withhold from God His own, for the Bible says that "the tithe is the Lord's." Now the Bible is true, or it is not true. If it is true, to withhold the tithe is to put ourselves in the same position as those Jews who "robbed God," and to deserve the punishment meted out to them, but more severe, for superior light increases responsibility. Surely no stealing is so bad as stealing from God. Have we any right to pride ourselves upon our honesty until we have opened an account with God paying Him at least 10 per cent. out of our income? "Then shall the desert rejoice and blossom as the rose."

LIZZIE MCCINNEY.

Campbell's Corners, Feb. 5th, 1898.

R. W. Large, M.D., C M.

RICHARD W. LARGE cannot claim any one place as the "home of his childhood," for, being a son of the Rev. R. Large of the Toronto Conference, he, like other children of Methodist preachers, had the privilege of living in a number of places during his early years. His birthplace, however, was in Orangeville, at which place his father was stationed in the year 1873.

That he was exceptionally diligent as a student is evidenced by the fact that he matriculated from Weston High School when but sixteen years of age, and then took one year in Toronto University and a term at Model School before being old enough to take a school as teacher. After this he taught for two years and a half at a school near Queensville. In 1893 he gave up teaching and commenced his medical studies at Trinity Medical College, from which institution he graduated in 1897.

At the age of thirteen he found in Jesus His personal Saviour and dates his Christian life from that time. The fact that, soon after he commenced teaching school, he was appointed an evangelist and then a local preacher, and that during this time he supplied the pulpit at Sharon for three months, gives the best proof of a continuous growth in grace and in active Christian service.

Richard Large has been gifted with a strong and well controlled voice which he has always used willingly and cheerfully in the Master's service. This may be reckoned not the least among the qualities and gifts that may be expected to make him an efficient laborer in his chosen sphere.

Plan of Missionary Committee.

UNDER the Missionary Vice-President of the League, a missionary committee should be formed consisting of a convener, a secretary-treasurer, one additional member for every ten members in the League to act as canvassers, and a missionary literature member. The convener of the Missionary Committee should call the committee together, at least once a month, to plan for a regular missionary meeting (monthly, if possible) and receive reports from every member of the committee.

The Secretary-Treasurer of the Missionary Department of the League should make and keep a copy of the roll of membership of the League, and keep carefully written minutes of committee and regular missionary meetings.

He should also receive and keep account of all the money paid into the Missionary Department of the League, which should be paid over monthly to the Treasurer of the League, who will hand it to the pastor to be forwarded through the chairman of the district to the Mission Rooms. The Secretary-Treasurer should also prepare a written report of the work of the Missionary Department for the business meeting of the League.

The whole membership of the society should be divided among the members of the Missionary Committee who act as canvassers. This should be done after prayer, asking God's help that the names may be wisely assigned. It has been found best to call the roll and allow the committee members to volunteer to take names to canvass as the Secretary reads them.

Each Canvassing Committee member should make a carefully written list of the names he has chosen, memorise them, and pray for them daily, and should personally present to each the pledge-form, explaining kindly and prayerfully the "pray, study, give" plan for a Young People's Forward Movement for Missions, realizing that it is being done for the Master who said, "Go, ye," and for our Christless brethren who cry, "Come over and help us."

The Missionary Literature member should solicit subscriptions for missionary and connexional periodicals, and in every way possible supply the League with missionary information and literature.

As helps, we would recommend a little book called, "Pray, Study, Give," price 15c., explaining the "pray, study, give" plan (or the Young People's Forward Movement for Missions as advocated by the Students' Missionary Campaign). Also, Pledge Book, 5c.; Collector's Book, 5c.; envelopes, 10c. per hundred, 30c. per thousand; the "Cycle of Prayer," 3c. each, or 30c. per dozen; and the MISSIONARY OUTLOOK, single copy, 40c., in clubs of eight, 25c.

How Much?

Chorus words of an address on "The Truth Lesson," by Mr. Anna Wells, at the Christian Endeavor Convention, Coaticook, Que.

When our ever living Saviour passed away from earthly eyes,
Sounded forth this great commandment from the eager, opening
skies:

"Go ye, go ye, teach all nations, boldly teach them and baptize."

So they went, those men anointed with a power from on high;
So they went, to sneers and hunger, to the mobs vindictive cry;
Went to suffer racking tortures and triumphantly to die.

All their life was but one purpose, that the life of Christ should be
Spread abroad among earth's millions as the waters fill the sea.
So the heroes died, and, dying, left their task for you and me.

Children of the saints and martyrs, with all peace and plenty blest,
What obedience are we giving to the Saviour's last behest?
What desire? what self denial, thought, and prayer and eager zest?

In the stead of what the martyrs bore through many a conflict drear
In the stead of homeless wanderings, bitter fightings, cruel fear, —
Ah, the shame! we modern Christians give *just forty cents a year*

Forty cents a year to open all the eyes of all the blind!
Forty cents a year to gather all the lost whom Christ would find!
Forty cents a year to carry hope and joy to all mankind!

Worthy followers of the prophets, we who hold our gold so dear!
True descendants of the martyrs, Christ held far, and coin held near!
Bold co workers with the Almighty — with our forty cents a year!

See amid the darkened nations what the signs of promise are,
Fires of love and truth enkindled, burning feebly, sundered far;
Here a gleam and there a glimmer of that holy Christmas star.

See the few, our saints, our heroes, battling bravely hand to hand,
Where the myriad-headed horrors of the pit possess the land,
Striving, one against a million, to obey our Lord's command!

Mighty is the host infernal, richly stored its ranging tents,
Strong its age encrusted armor, and its fortresses immense;
And to meet that regnant evil we are sending — forty cents!

Christians, have you heard the story, how the basest man of men
Flung his foul, accursed silver in abhorrence back again?
"Thirty-pieces" was the purchase of the world's Redeemer — then.

Now — it's forty cents, in copper, for the Saviour has grown cheap.
Now — to sell our Lord and Master we need only stay asleep.
Now — the cursed Judas money is the money that we keep.

But behold! I see the dawning of a large and generous day;
See the coming of a legion; read its banners: "Pray and Pay!"
And I see the palm of triumph springing up along its way.

These are they of open vision, open purses, open heart;
Free from mammon's heavy bondage and the serfdom of the mart;
Where the woe is, where the sin is, come to bear a hero's part.

They have beaten out their coin into weapons for the fight;
Glow the gold and gleams the silver in this legion of the light;
Selfishness and sloth behind them, onward now for God and right!

Lift your banners, loyal legion; swell your ranks from every clime!
All the powers and thrones in heaven strengthen your resolves
sublime!

Build the kingdom of your Captain on the latest shores of time!

The Old and the New Christmas Tree.

HERETOFORE the plan of prize giving has been carried to such an extent in many Sunday Schools that every selfish and ambitious instinct of the child and parent has been appealed to, while the generous and preferring-one-another-spirit has been forgotten.

I remember, one Christmas vacation, while the writer was clerking in a book and fancy goods store, a Sunday School committee came in to buy presents for the Christmas tree. I had the whole committee for a customer, and, unlike many

shoppers, they knew exactly how much they wished to pay for each scholar's present. The shopping list was unique—not a list of articles with prices that might be varied—but a list of names with the amount of the collection each scholar had given for the past year faithfully credited opposite his name. Then began the task of finding presents to agree exactly with the various amounts of the collection. Jimmy Brown could have skates, sleigh or magic lantern, worth the \$1.50 opposite his name; Fannie Jones, a splendid story book for 50c. It was a patience-trying, temper-taxing, curiosity-arousing task, and I could not but wonder if Willie Smith would feel neglected when he received his present, value seven cents, and whether he would have preferred, could he have understood the working of the plan for the present, paying seven calls to a little shop opposite the school and enjoying a cent's worth of taffy on seven different occasions instead of the whole seven cents being put into a red tin cup bearing the inscription, "For a Good Boy."

Who has not been at a Christmas tree? Who cannot picture the richly dressed, proud little children (and the prouder parents) receiving the larger presents and the poor receiving the articles of less value (perhaps with no parents present). Poverty and ignorance do not always go together. The children of poor parents may have learned enough Christian truth at the church and Sunday School to enable them to see the selfishness displayed.

We are glad, however, that we are at the end of these prize-giving days. Any school which does such things is behind the times. The plan which our best and leading Sunday Schools adopt is, the giving of all they can from Sunday to Sunday to send the Gospel to the millions of Christless children, and when Christmas comes they have a Christmas tree on which they put all the choicest, most useful and beautiful things they can, not for themselves, but for those who need help, while they sing and recite to the praise of God for His great Christmas Gift to the world.

Opportunities.

BUT fractions of a wondrous whole are our small lives;
Within the hollow of God's hand the universe is rolled;
And every day fresh opportunities unfold
For us to grasp, and weave influences that lie
In their completion in bright golden threads amid the web
of life.
Sometimes we fail to see them, for our minds with pleasant
dreams are rife,
Of good we will do, and these sacred chances slip out of
our grasp;
Or else we hold some earthly gain a clasp,
And pass the eternal, lest our touch should mar its purity.
And others haste to tend the vines or sow the seeds,
While anon from our hearts we strive to pluck sin's
weeds,
That we may fitter be to serve: With thy blest sanctity.
(Great Master! touch our lives; in pardoning compassion
draw
Us nearer Thee, the source of truth and good, so that Thy
law,
Delighting us while journeying on, we'll walk with hand in
Thine,
Re-mirroring in daily life the Life Divine,
That long ago was sacrificed in far off Galilee
In healing, saving, helping all in need of ministry.

Cobourg, Ont.

IDELL ROGERS.

