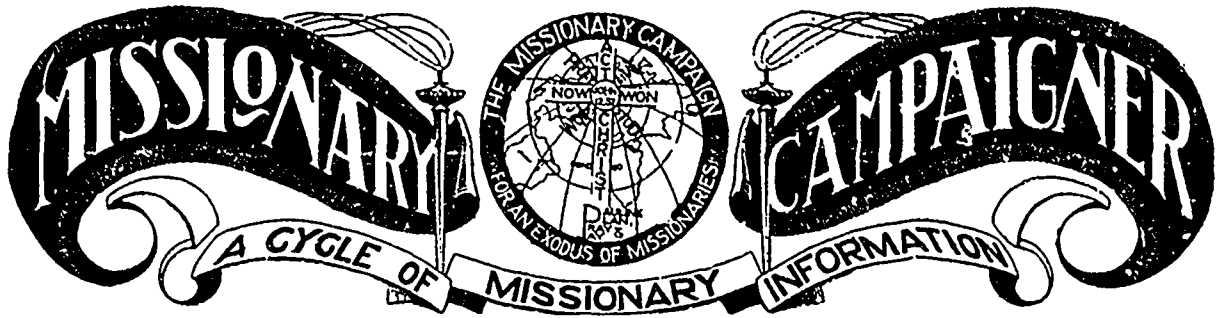


## SUBJECT: INDIA AND ALL MOHAMMEDAN COUNTRIES.



Vol. III., No. 3.

TORONTO, JULY, 1898.

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

### Rev. Wm. Briggs, D.D.

BOOK STEWARD OF THE METHODIST CHURCH OF CANADA.

"That ye may also know my affairs and how I do, Tychicus (Dr. Briggs), a beloved brother and faithful minister in the Lord, shall make known to you all things."—Eph. 6. 21.

Perhaps there is no better way of comparing this age and its advantages with that of the early Christian age than by dwelling upon the means of communication. The early missionaries, at great sacrifice of time and labor, tried to keep in touch with the home church. Dr. Briggs and his staff of helpers are doing infinitely more to unify and edify the church than it has been possible to do in any past age. A study of the periodicals and books poured forth by our Book Room helps us to understand our Saviour's words, "Greater works than these shall he do." Some selfish people think, because a few crumbs and fragments amounting to \$10,000 have been carefully saved for our worn-out ministers, that the Book Room is a system of taxing. But those who have feasted from the full table and have realized the wealth of good things continually flowing to all parts of the Dominion from our Book Room will rejoice that though the Sunday School, Epworth League and the home fare sumptuously, yet there is enough and to spare. Let us partake freely—by helping ourselves we will help others.

We have the very best of news from the Campaign Workers in the United States. We expect to devote considerable space in our next issue to many good things which our American brother Campaigners can teach us.

### Education for Heaven.

"When this epistle is read among you, cause that it be read also in the Church of the Laodiceans, and that ye also read the epistle from Laodicea." Col. 4 : 16. "I charge you by the Lord that this epistle be read unto all the holy brethren." 1 Thess. 5 : 27.

What do you think God means by such passages as the above? Again, what does He mean by giving us our

school system whereby we learn to read and reason; where we study the history of nations and the geography of the world? Our Church believes that God intends that we should know and share our brother's care. It believes all should be well informed regarding the kingdom of God on earth. Our missionaries, being of the same belief, write epistles as Paul did and send them to be printed and circulated among all the churches by the Book Room.

#### THE TWO AUDIENCES OF THE MISSIONARY.

Every missionary engaged in active work should have two audiences: one, those to whom he tells of the Saviour, His power to save from all that degrades, and His sacrifice for them, whereby they are made children of the Great Father; the other audience, one beyond the sound of the voice of the missionary. It is formed of hundreds

of churches, Sunday Schools and Young People's Societies. Many of this audience do not know even the names of their "missionary pastors," whom they have sent to represent them in the foreign field. Many are anxious to know how the kingdom of God is growing. Others are inattentive and careless about the great work of those who have obeyed Christ's command "Go ye." While the smaller



REV. WILLIAM BRIGGS, D.D.

Book Steward of the Methodist Church of Canada.

audience of those who listen to the missionary has but one pastor, the great audience of which you and I form a part has many missionary preachers who speak through letters and books.

#### HOW SHALL THEY HEAR WITHOUT A PREACHER?

This applies to home audiences as well as to those in the mission field. How can we read and keep pace with missionary progress unless we have the eloquent, enthusiastic life sermons of the missionaries, and the stories and needs of the work to stir us to greater effort.

#### SUPPLIED TO US IN MISSIONARY LITERATURE.

If you wish fact to take the place of fiction; if you wish biographies of God's sainted pioneer missionaries, and books full of information regarding all lands and all peoples to take the place of the cheap trashy novels, just help by using your influence in placing good missionary libraries in your Sunday Schools and Epworth Leagues. Buy a copy of each missionary book you can afford, read it, talk about it, lend it. Others will soon follow your example. If our Christian young people will do this the price of questionable fiction will go up and the price of missionary literature will come down; and what is better, our prejudices will go down and our spiritual life will go up until we are one with Jesus Christ in the work of saving this lost world.

#### ONE THIRD THE COST, THREE TIMES THE VARIETY.

Not more than three years ago people used to say that missionary literature was dear because a missionary book cost more than a "popular book." Since that time our Book Steward has spent all the profit on missionary literature in advertising missionary books. He has succeeded in lowering the price one-third and has over three times the number of missionary books on sale.

If we join with him in trying to change the character of the books now in demand for our libraries and private reading we can work a great change in the education of God's children.

It is the duty of the State to educate its citizens. How much more is it the duty of the children of God to be educated regarding the progress of the kingdom of God. It is impossible to be good citizens unless we are intelligently informed regarding the questions of the day—as we are always in danger of failing to use our influence in the right direction. We would not like to go to heaven without an intelligent interest in the progress of the redemption of the world for which God gave His only Son. We would not care to have to say no, if asked if we had read the epistles or letters and books written by our missionaries. The only honest answer we would like to give would be that we had read all we could. We cannot imagine any more fitting conversation for heaven than a talk about such missionary books as Dr. Briggs has been and is recommending our people to read.

Our Book Room gives regular S. S. Library discounts on the following choice missionary books carried by Missionary Campaigners:

ISLANDS OF THE SEA.	
John G. Paton.....	\$0.50
Madagascar: Its Missionaries and Martyrs.....	.50
John Williams, the Martyr Missionary of Polynesia.....	.50
James Calvert; or, From Dark to Dawn in Fiji.....	.50
AFRICA.	
Mackay of Uganda.....	.35
A Lone Woman in Africa.....	1.00
David Livingstone.....	.50
AMERICA.	
The Indians of Canada.....	1.00
South America, the Neglected Continent.....	.75
Amid Greenland Snows.....	.50

INDIA.	
William Carey.....	.50
In the Tiger Jungle.....	1.00
CHINA.	
Chinese Characteristics.....	1.25
Robert Morrison, the Pioneer of Chinese Missions.....	.50
Western China. Net.....	2.00
JAPAN.	
The Gist of Japan.....	1.25
Japan: Its People and Missions.....	.50
MISCELLANEOUS.	
The Picket Line of Missions.....	.90
A Concise History of Missions.....	.75
Gist. A Hand-Book of Missionary Information.....	.60
The Organization and Methods of Mission Work. E. M. Bliss.....	.30
Sketch of the History of Protestant Missions in China D. W. Lyon.....	.15
"Do Not Say." J. H. Horsburgh.....	.10
The Greatest Work in the World. Pierson.....	.20
Facts on Foreign Missions.....	.05
Open Doors. J. F. Gracey.....	.15
Murdered Millions.....	.17
The Supreme Decision of the Christian Student. Sherwood Eddy.....	.05
Prayer and Missions. Robert E. Speer.....	.05
Cycle of Prayer. Published by W. M. S.....	.03
Pray, Study, Give. F. C. Stephenson.....	.10
First Hundred Years of Missions. Rev. J. S. Ross, D.D.....	.10

As far as can be done in so limited a number of volumes, the above selection of books give information, in an attractive, readable form, in all the different phases and fields of missionary work.

The missionary literature of to-day is the result of the demand of the "home audience" for information from the field. This includes the work viewed from many standpoints by our best workers and deepest, most practical thinkers. The social problems, the commercial wealth and resources, the religious progress and the new, national life of the nations in which Christianity is being established, are some of the questions which are of interest and importance to all and which require wide experience and keen perception to give them acceptably and comprehensively to the reader.

Our Book Room will send a catalogue of the best missionary literature published. In the selection of these books the greatest care has been exercised so that our readers may have not only information but pure literature.

### How to Get the Missionary Books Read.

READ a good missionary book YOURSELF. Get a list of all the missionary books in your home, school and Epworth League libraries; choose a book, read it, mark it, talk about it to your friends, grow familiar with the geography of the country about which the book is written—learn all you can from the book and then widen your knowledge by telling what you know. Your friends, one by one, will tell you what they know about the mission field, and become interested in the book.

This plan is not theory. I worked it out with such good results that I have several friends who wish to borrow the book I chose, and are waiting until their turn comes to read it. I was asked to help in a meeting, and obtained from this book much of my information. I was enthusiastic over my subject because I had lived in imagination with the people of the book. After the meeting was over, a lady in the audience asked me how long I had been a missionary in the country about which I had talked. She was very much surprised that my knowledge was all out of books, newspapers and magazines, but she asked me if I would lend her the book, which was "Chinese Characteristics."

## The God Who Did The Sending.

BY LEWELLYN A. MORRISON.

*(Written for the Campaigner.)*

"Go!" saith God, "the nations perish;  
Will ye not My children cherish  
Who are dying in the slavery  
And sordidness of sin?  
I gave up My Son to save them,  
All my wealth of love He gave them.  
Be a messenger of mercy  
Unto them and bring them in."

## CHORUS.

And the God who did the sending,  
All thy toilsome way attending,  
Will be nigh;  
Not a moment will He leave thee;  
At thy coming He'll receive thee  
For the crowning at the ending,  
By-and-bye.

"Go ye, swiftly, nor delaying!  
Sowing, serving, pleading, praying;  
Winning human hearts for service  
And the glory of My name.  
White are all my fields for reaping;  
Millions die unwept, unweeping;  
All My power is in your keeping;  
Still abideth tongues of flame.—CHORUS.

"Like a scroll, the day, unrolling  
Into heaven at eve, is knolling:—  
'Come to Jesus! Come, ye ransomed!  
Come and serve Him'! evermore.  
Let thy love invrought evangels—  
Perfect as the praise of angels—  
Show salvation's wondrous message  
Unto every sea and shore."—CHORUS.

London, Canada.

## Suggested Programme.

SUBJECT: INDIA AND ALL MOHAMMEDAN COUNTRIES.

*Use a map of India.*

"Praise God from whom all blessings flow."

HYMN 187—Canadian Hymnal.

PRAYER—India and all Mohammedan countries.

READING OF THE SCRIPTURES—Romans 12 ch.

HYMN 70—Canadian Hymnal.

INDIA—Ten minute paper on Population, Religions and Languages. (This number of CAMPAIGNER).

Ten minute paper on Missions and Missionaries of India. (This number of CAMPAIGNER).

Hindu Child-Widows and Ramabai's Work for their Education.

(Leaflets from the W. M. S., Room 20, 6c. postpaid).

MOHAMMEDANISM—Ten minute paper, Religions of the World. (Dr. Grant, Methodist Book Room).

Questions and discussions.

Announcement of subject for August meeting. African and Jewish Missions.

HYMN 318—Canadian Hymnal.

CLOSING PRAYER.

## RECOMMENDED BOOKS ON INDIA.

"William Carey," "In the Tiger Jungle," "The Bishop's Conversion," "Reginald Heber," "The Cross in the Land of Trident," "The Report of the Student Volunteer Convention," "India: Part I and II, Outline Series," "Indian Zenana Mission," "Protestant Missions in India," "The Children of India," "The Gospel in South India," "The Child of the Ganges," "Once Hindu, Now Christian," "The Conversion of India." These books may all be obtained from the Methodist Book Room. Send for a catalogue of hundreds of the best missionary books on all subjects and countries. Special rates to Epworth Leagues.

## India.

## POPULATION, RELIGIONS AND LANGUAGES.

According to the official census of India for 1891, the population numbers 288,159,672. This is an increase of 26,000,000 since 1881—10 per cent. in a single decade.

Of the above population, the Hindus number 207,654,407; the Mussulmans, 57,365,204; the Forest Tribes (animal worshippers), 9,402,083; Buddhists, 7,101,057; and the Christians, 2,284,191. The balance is composed of Jains, Sikhs, Parsees, Jews, Atheists and Agnostics (the two latter classes together numbering 289). This enormous population is kept quiet by only 60,000 English troops, assisted by native auxiliaries.

The Roman empire at its zenith had but little more territory than India, and less than half its population. India is forty times as populous as the Dominion of Canada, four times that of the United States, and stands only second to China. The Hindus are as numerous as the combined populations of France, Germany, Austria, Italy and Great Britain. The population in the province of Bengal numbers 500 to the square mile; in British India, 233. The density of population in the whole of India is 187 to the square mile. In England there are 498 to the square mile, twenty-one in the United States, and five in the habitable parts of Canada.

India contains one-fifth of humanity, and 23,000 souls pass from that country into eternity every day. The idols worshipped number, it is said, 330,000,000.

The number of spoken languages in British India is seventy-eight, seven of which may be considered chief languages. The Bengali is spoken by 42,000,000, and the Hindi by 103,000,000. Those who can understand English only number 3,000,000.

Lord Dufferin has stated that of the 200,000,000 under English rule, not more than five or six per cent. can read and write, while less than one per cent. has any knowledge of English. A large number of the trading classes can write business letters and keep accounts, but cannot read a page of a printed book.

\* \*

This short article on India is from "First Hundred Years of Modern Missions." We would like very much to copy the rest of Dr. Ross' article on India. He gives a short history of the trials of the missionaries, a summary of Carey's work and deals briefly with the facts about mission work in India, which every one should know. This one article is worth more than the price of the book, which is 10c. at the Methodist Book Room, 29-33 Richmond Street, Toronto, Ont.

### Gospel Work in Persia.

ALTHOUGH not so difficult of access as many of the non-Christian lands, Persia is yet one of the most difficult fields for aggressive Christian work. The great drawback lies in the intolerant spirit of the national religion, Mohammedanism.

The power of their religion over the people was strikingly illustrated a short time ago on the occasion of the death of the chief religious dignitary of Tabriz. All business was suspended for three days, while mourning services were kept up for several weeks after. At about the same time the assassination of the Shah, the chief ruler of the Empire, was marked by no special demonstrations of regret of any kind.

To confess publicly a belief in Christianity is punishable by death, and although this custom is not always enforced, yet the people stand so much in awe of their priests that very few of them can be induced to confess Christ. Still missionaries who are laboring there are finding frequent evidence of the work of the Holy Spirit in carrying home the Gospel seed to the hearts of the people.

Especially encouraging are the results of the sale and diffusion of copies of the Scripture by the agents of the Bible Societies. This is noticeable not only in the lives of some who have openly accepted the teaching, but also in others who, from bitterly opposing Christianity, have now come to discussing its merits and comparing it with their own religion. There are many who are convinced of its truth and would at once accept the faith if the severe penalties, to which they are subjected in so doing, were removed.

In the meantime the missions which are already established there are finding great encouragement in their work among the non-Mohammedan races of the Empire. Among the Armenians in Persia much effective work is being done among the young in boarding-schools; while the Nestorians are being reached and attracted by special and new effort along industrial lines. Qualified foreign teachers are already at work among them, giving practical instructions in several branches of mechanical work. At the same time a number of their native young men are being trained in Europe or America, and will go back prepared to make the highest use of their skill at home.

As in all Mohammedan lands, the condition of the women is the most to be deplored. Home life is practically unknown, and polygamy, with its accompanying evils, is widely prevalent.

### "Not Too Much To Ask."

THOUGH the climate of Nakawn, in Siam, is healthful, the mass of the people are the most wretchedly sickly to be found in all that country. This is due mainly to the sinful lives of the people, and their ignorance of the laws of health, sanitary arrangements, and diet.

In time of pestilence among cattle they eat the flesh of animals which have died of disease. They throw the carcasses of dead animals into the stream above the city from which many of the people have to draw their supply of drinking water. They eat the flesh of animals which are

#### SCAVENGERS AMONG THE DEAD.

The natural result is that they are subject to horrible sores, and many of them seem to be a mass of loathsome disease. Besides, there are very few native doctors in the province;

and the few that they have are ignorant of the first principles of anatomy and physiology, and understand how to cure disease about as well as an Apache medicine man.

If missionaries were living on the spot, of course they could put a stop to the abuses mentioned above, and could soon teach the people better customs; for, with all their faults, they are remarkably docile and easily influenced. They had very little prejudice against foreign medicines or treatment by a foreign physician; and fortunately most of their diseases yield readily to proper treatment. This gives the medical missionaries

#### GREAT OPPORTUNITIES

for the relief of suffering, and at the same time for leading them to the Divine Healer of their sin-sick souls. But enough has been said to show the urgent necessity of opening a station before many years in this most promising and most needy field. To do so we need one new ordained missionary and one physician, and the houses for them to live in. Surely this is not much to ask, in view of the multitudes of souls now perishing in heathen darkness whom they would be able to reach and save, in view of the readiness of the people to

#### WELCOME THE WORD OF LIFE,

and in view of the suffering and wretchedness which could be so greatly relieved. It is likely that an hospital will also be needed, but the Siamese Government has expressed a willingness to give substantial aid to this part of the work, and it is expected that all the funds needed for this purpose can be secured in Siam.—*Church at Home and Abroad.*

### Had Spent All They Had.

THE other day after supper I went out into the market, here at Nodoa, for a walk and to get acquainted with the people, perhaps to sit down and talk with some one.

Dr. Vanderburgh (I. M. M. S.) joined me out there, and as we were sauntering home we came to a house that had a hideous black idol set up in what looked like a baby's high chair in front of the door. It was raining a little and the idol's head was covered with dried leaves. We stopped to see if some one was sick, for they had evidently brought out the idol to drive off Death.

A man and woman were outside and they asked the doctor to look at a little boy in the house. He was about twelve years old, lying on a thin piece of matting on the damp ground. The hut was made of bamboo, formerly plastered with mud. Now the flimsy house was bent over so that the wall slanted right up over the boy's head and the mud had been washed out of the wall, making only a lattice work to keep out the rain.

The little fellow was in the last stages of St. Vitus' dance, and his arms and legs kept up a frightful twitching. His face showed that he had suffered most of his short life. The convulsive movements of his jaws made him look as if trying to say something, though he could not.

The old woman wanted to know if the doctor could do anything. He said he was afraid it was too late, and asked why they had not sent for him before, why they had not bought some medicine. A buxom farmer's wife, who had stopped on her way home from market, said, "They haven't money enough to buy me.

#### HOW CAN THEY BUY MEDICINE?"

Then the old woman told how they had spent all the

little they had on priests and exorcists to cure the child, and had nothing left.

The doctor called for a bowl and gave the boy some medicine and a little condensed milk. Next day we went back to the house. The idol was gone from in front of the door. We looked in. The damp earth was bare and a woman sat squatting in a corner with her face in her hands.

We turned away. A small boy near-by called out the unnecessary news, "Yes, he's dead and gone!"—W. F. LEVERETT, in *Woman's Work for Woman*.

### A Maronite Convent.

"KUZHEYA is a Maronite convent on the heights of the northern parts of Mount Lebanon, in the district of Batroun. The general superstition of the people is, that these convents are holy places where God works many miracles; and that each of these monasteries is in possession of a special healing power, and in this way Kuzheya, with its large cave, has the reputation of being able to cure the insane. The cave has a small entrance at the side of a deep valley, but it widens and extends inside to a great dimension, and it is both damp and rugged. The water drops down on every side and forms here and there small stagnant pools. The inside is in winter extremely cold, and the water which drops down contains a great deal of lime, and forms stalactites of different shapes, generally long pillars of various sizes. Along the rough, natural wall of the cave are blocks of stone, placed as seats for the lunatics, and behind every seat is a heavy iron chain, bolted and strongly fixed into the solid rock. The poor lunatic is forcibly put down on this block of stone, and

#### HIS NECK IS FASTENED

by the chain to the wall. The Syrians believe, as a rule, that every insane person is possessed by a demon, and, as there is no proper accommodation for them in that country, the people who can afford it take them to the cave of Kuzheya. As soon as the lunatic has reached this notorious convent, his relations deliver him to the Abbot, and he conveys the afflicted patient to the heartless monks who are in charge of the cave. These begin at once to treat the poor victim very cruelly, in order to impress on him their unlimited power. He is pulled by the monks through the narrow entrance into the gloomy cave, and there he is forced to sit down upon the block of stone, mentioned before, and if he shows the least resistance he is beaten down. The chain is then put around his neck and strongly fastened into the wall.

#### IN THIS HORRIBLE POSITION,

in that dark, filthy, and unhealthy cave, the poor victim of ignorance, superstition, and cruelty has to linger for three days and three nights. During the third night the monks say that St. Anthony (who is the Patron of the convent and its cave) will appear to the insane person in the cave, and cast out the demon, loose him from his chains, and restore him to his reason. But if this is not the case, the poor patient is subjected to another more severe treatment. It is, however, often the case that he dies during the first cruel operation. If the demon has shown himself very obstinate during the first course of exorcism the monks think it right to engage in more severe measures. They bind the hands and feet of the poor sufferer while the iron chain, by which he is kept close to the wall, is still round his neck. A priest is then called

#### TO PERFORM THE EXORCISM;

he takes a heavy boot in his right hand, and beats the insane person repeatedly upon his forehead, while he is holding in his left hand the stola and the book from which he reads the formula of exorcism. He addresses himself to the devil, saying: 'Get thee away from this person, accursed devil, and enter into the Red Sea, and leave the temple of God. I force thee in the name of the Father, the Son, and the Holy Ghost to go to the everlasting fire,' etc., etc.

"It is a sad and not surprising fact that the patients scarcely ever recover under such inhuman and cruel treatment, but go from bad to worse, and generally die. The monks then say that St. Anthony has loosened the patient from his chain, and has taken him straightway up to heaven, for which the monks and priest ask a heavy fee from the relatives of the poor deceased."—*From the Double Cross and Missionary Record*.

### Letter From the Bowmanville District Missionary.

OXFORD HOUSE, KEEWATIN DISTRICT,

April, 11th, 1898.

DEAR MISS JONES,—Through you may I beg to be allowed to greet the Leaguers of the Bowmanville District. In the name of the Master, I greet you one and all. I am so pleased that you have "adopted" me as a means of obtaining information regarding our work. Only one other thing gives me so much pleasure as to give information and that is my actual work among my people. I am writing this on the eve of my departure for Winnipeg to attend Conference.

Mrs. Stevens is visiting at Norway House now, so I am alone in my housekeeping. To-day I have two Indian women in helping me. They are washing and scrubbing and making bannocks to provision me and my men on our trip to Norway House. I am, therefore, writing this letter and superintending cooking operations at the same time.

When I wrote you before I was at Norway House, and on the eve of my departure from there. I know of no better way of imparting real information than to describe my trip and my meeting with the people. We, my man and myself, left the Mission at Norway House at 9.30 Monday morning. I ran ahead of the dogs, my man behind the sled. We thus proceeded until noon, when we came to an Indian house by the lakeside. I said, "We shall have a drink of tea here." You never get invited to meals in this country, so we carry our own food, tea and cooking utensils. The house was made of logs with poles for roof and plastered inside and out with clay. There was no floor, but spruce branches covered the ground. There was a fireplace in the back and the only furniture was a broken stove. Indian fashion they sat on the floor. The inmates were an old man and his wife, a young man and his wife and two children. They were all idle but the young man, who was making snowshoes. We gave the children a piece of bread each and the old people a drink of tea and took our leave. There was a house on Lake Winnipegosis where I was desirous of stopping that night, so I told the man to whip up the dogs and set off on the run again. We stopped during the afternoon to eat, and at dark came to the house. These people were glad to see us. They had just come in from hunting deer, and

had killed five. Before we slept we had prayers. I read the 34th Psalm in Cree and asked one man to lead us in prayer. This he did in such an earnest way and expressing so well our needs, and his confidence in Him who supplies our needs, that my heart was touched. Here was a poor Indian in the woods, and yet I could say from my heart "My brother." They gave us some deer meat before we slept. I then wrapped myself in my rabbit-skin blanket and lay down to rest upon the branches. Here we were, men and women, all sleeping in one room, and no one to think it strange, so accustomed are these people to that kind of thing. Next morning we were up at daylight and soon started off. Of course we always found time for family prayers before we start. This day we travelled the length of the lake and at noon entered the woods. Here we put on our snowshoes. Nightfall found us far away from our former sleeping-place; this night we slept in the snow outside. It was a very cold night, but I slept fairly well. Next morning we were on our way before daybreak, and at half-past three we were at a house on this lake. Here lives an old woman and her daughter. They set their nets and cut wood—in fact, do everything for themselves. The old lady is a crack shot and can bring down the geese right and left on the wing. I believe she is a good Christian and the daughter also. I gave them some bread and tea, as we are once again on Oxford Lake and in the midst of dire poverty. Next day at 2 p.m. we are here; 150 miles over lake and river and through woods in three and one-half days is good travelling, I think.

My mission includes God's Lake and Island Lake. My people are scattered over more than 500 miles square, and here I am almost at one side; many of them I have never seen yet. Last Sunday I spent at God's Lake. Two days' walking took us there and a day and a night brought us back again. I found almost all the people away from home. No food had been found, so they were compelled to scatter. "They were hungry," said those who remained. In scarcely any house was food for one day to be found. These people are dreadfully poor, and listened eagerly to my plan of settling them on Lake Winnipeg. I went to their homes at their request, and for the first time talked to and with them in their own tongue. This was a great pleasure to me and also to them, for they love their language. I have not yet spent three years among these people, yet I know enough to dispense with my interpreter, perhaps in ten years more I may fully master the language. Most of the God's Lake people live away to the east, and many are yet heathens as they have never heard a missionary. The same is true of our Island Lake people. They are in dreadful want of food for mind, soul and body. I was talking about prospects for a better living on Lake Winnipeg. They replied, "Our souls are hungry, too; we want you to tell them that."

My plan of migration is, I believe, God-given. The people will go out if we help them. The greatest difficulty lies in the slowness of the Church's machinery in moving. People are crying out retreat when we are on the eve of a great victory. I am going into Winnipeg—a journey of over 500 miles—on foot to further this scheme. You shall hear from me when I get there; I shall carry this letter with me and post it there. I may appeal to the Leaguers to help me help these poor people move. In the meantime I shall be pleased to receive the first instalment of letters from every League in your district, and the more questions contained in them the more answers you shall

get. Trusting that God's blessing shall rest upon His cause among you and real revivals everywhere occur,

I remain,

Yours for Jesus,

FRED G. STEVENS.

P.S.—Please make my special work here a subject of special, urgent, fervent prayer that God may bless us in this crisis in our work.—Yours, FRED G. S.

Address—Rev. Fred G. Stevens, Oxford House, c/o H. B. Co., Winnipeg.

## A Letter From Toronto Central District Missionary.

JUNE 13TH, 1898.

MY DEAR FELLOW-WORKERS,—Since our last communication to you changes have occurred that were wholly unexpected. During our stay in Victoria awaiting the session of the British Columbia Conference I was taken ill, which compelled me to take my bed. While in this condition I met with unbounded kindness from many of our Methodist brethren, as well as several of the doctors of Victoria. In consultation the doctors there decided that three or four months' absolute rest was necessary to prevent a complete breakdown of my health and permanent cessation of my life-work. My nervous system had become so overwrought as to seriously affect the heart. I was very reluctant about taking such a step, but it being clear that I was not in a fit state to take my work at River's Inlet this summer, and at the urgent request of the President and other brethren of the British Columbia Conference, led me to see the wisdom of their advice, upon which I have acted. It was the more easy for me to do this when Dr. Pope, of British Columbia, a former colleague of mine, very kindly offered to take my work for this summer. He is already, I believe, at River's Inlet, where he will have the care of from four to five thousand persons.

Mrs. Jackson and I arrived in Toronto a few weeks ago. The length of the journey, together with my previous illness, did not improve my condition, so we thought it best to say nothing of our arrival as absolute quiet was necessary. If in taking this course of ensuring quiet and rest we have made an error in not giving more definite official information of our whereabouts, or have caused injury to anyone's feelings, we deeply regret the same, for it is indeed hard to know what is best at such a time to do, with so much advice coming with best intentions from so many different quarters. In consultation with two of our best city specialists, they confirmed the wisdom of the course which we had under advice taken. I am taking regular treatment, and hope by the early fall to be able to return to our interesting work at Bella Bella.

We shall be kept posted as to the state of the work, both from Dr. Pope and the Bella Bella's, and thus keep you informed as to the nature of the work as well as the success attained.

May we ask that in your prayers God may grant to me complete restoration to health, in order that we may be permitted to resume our work among those for whom Christ died.

Yours in His name,

J. A. JACKSON.

Read "The Syrian Coast," by H. P. Tristman, D.D., in the July *Methodist Magazine*.

## The Campaign Work on the Districts.

### HAMILTON CONFERENCE.

Warton District is now being campaigned by Miss F. A. Danard, B.A., a student volunteer of Victoria College.

Mount Forest District now being campaigned by Mr. E. W. Edwards.

Palmerston District will be campaigned under the direction of Rev. T. Albert Moore, chairman. Have paid the full amount for the support of their two missionaries, Rev. T. Ota and Rev. H. Tsuchiya, of Japan.

Welland District. Mr. W. W. Prudham has been appointed to visit the District.

Milton District. Mr. W. J. Aitan and Mr. S. W. L. Sheradin, in conjunction with the pastors and District Epworth League officers, will campaign the District.

Simcoe District has been campaigned by Mr. W. W. Prudham.

Galt District is anxious for a missionary campaign, and would be glad to hear of one who would be willing to work.

Woodstock District is organized and being worked by the pastors and District Epworth League officers.

Brantford District is now being campaigned by Mr. W. G. Smith.

St. Catharines District is now being campaigned by Mr. S. L. W. Harton. Rev. H. Kawamura and Rev. Yoneyama, of Japan, are supported by the District.

Guelph District has been campaigned by Mr. J. A. Doyle.

Hamilton District has been campaigned by Mr. S. L. W. Harton, and are applying to a missionary to support.

### LONDON CONFERENCE ORGANIZED.

St. Thomas District has been campaigned by Mr. A. O. Alexander and rallies held at different points on the District. The District is well organized and ready to support a missionary.

Ridgetown District has been campaigned by Mr. E. W. Edwards; is organized, and, we believe, in conjunction with Chatham District, will support Mr. Kaburagi, our Japanese missionary in British Columbia.

Chatham District is being campaigned by Mr. J. H. Ousterhout. This District is, with Ridgetown District, supporting Mr. Kaburagi.

Windsor District is now being campaigned by Mr. F. E. Mallott.

Stratroy. Anson and Clayton Moorhouse are preparing to work in this District in August.

Exeter District. Mr. R. Emberson has been appointed to work this District.

Goderich District. Arrangements are being made for Mr. Geo. W. Evans to work this District in July.

Wingham District has been campaigned by Mr. J. E. Hunter with good results.

Stratford is being campaigned by Mr. F. E. Mallott and H. J. Uren.

London has been campaigned by J. J. Sinclair and H. J. Uren.

The reports of the other conferences will appear in the August CAMPAIGNER.

Usbridge District. An awakening on missionary lines. General missionary givings more than \$200 ahead. Woman's missionary givings and interest increased. Over \$150 raised also on the Forward Movement lines.

Cannington District. Last year the young people on the

District gave \$66.04 for missions. This year they gave \$225.53. The increase in total missionary givings on the District is \$309.52. Manilla Circuit leads the District. The Leagues of Manilla Circuit alone gave \$56.77. A hearty resolution was passed in the District meeting to assist in campaigning the District this summer, right after Conference, or as soon as is practicable. If this District is well worked this year, and begun early, they ought to raise over \$500 for the Forward Movement.

Toronto East District. The leading fact is that which was reported at our Epworth League District rally, held on the first evening of the District meeting, when the treasurer stated that during the past twelve months the full amount for the support of Dr. and Mrs. Kilbourn, our missionaries in China, had been raised.

Brockville District. Facts: (1) Large increase in the spread of literature. (2) Deeper interest (3) Resulting in more extended liberality. (4) Helped to bring the Leagues to more practical work in the conventions.

Matilda District. Increased contributions to the Missionary Fund, \$375.00.

Notices from Districts from other conferences will appear in next issue.

## Encouraging Words for Y. P. F. M. for Missions from the Annual Conferences of 1898.

### FROM THE MINUTES OF THE BAY OF QUINTE CONFERENCE.

The missionary contribution of our Leagues show a gratifying increase of \$601.26. This is to be largely attributed to the influences of the Forward Missionary Movement, our practical sympathy with which we hereby reaffirm. We commend the formation of "Pray, Study and Give" Bands in all our leagues. We also respectfully request all our ministers to assist in every possible way the student representatives of the Campaign as they may visit their churches in the interest of the movement.

### FROM THE BRITISH COLUMBIA EPWORTH LEAGUE AND SUNDAY SCHOOL CONVENTION.

The Convention heartily endorsed the plans of the Students' Forward Movement and urged all the members to subscribe for the CAMPAIGNER, and also to pray, study and give systematically, with the object of having a missionary in the field supported by the British Columbia Leagues and Sunday Schools.

### FROM THE MINUTES OF THE TORONTO CONFERENCE.

The report of the Epworth League Committee notes the increase in missionary contributions and attributes it to the influence of the Forward Movement for Missions, and recommends the formation of missionary libraries in the leagues.

### FROM THE REPORT OF THE COMMITTEE ON MISSIONS.

It is with much pleasure that we note the development of the Young People's Forward Movement for Missions. We commend this latest birth of missionary zeal among our young people as worthy of the cordial sympathy and hearty support of all our preachers and church members, and we recommend that the Missionary Secretary be requested, as far as possible, to place the various amounts given by our young people's societies to the Forward Movement for Missions in the Missionary Report, in connection

with the circuits with which they are associated and included in their totals.

Recognizing the fact that the missionary enterprises of our Church are capable of great expansion if sufficient funds are provided, your Committee recommend that all our people support our own Missionary Society, rather than independent schemes outside the control of our Church.

FROM THE MINUTES OF THE MONTREAL CONFERENCE.

Epworth League Committee report as follows :

We would make special mention of the contributions of our leagues to missions, an increase of nearly fifty per cent. over last year. We believe this is largely due to the efforts of the Student Missionary Campaigners, and we would urge the importance of having our young people in every district rallied to the banner of the Forward Movement.

FROM THE MINUTES OF THE LONDON CONFERENCE.

Epworth League Committee report as follows :

*Resolved*, That in view of the interest taken in the Forward Movement for Missions by our young people, we recommend that an effort be made to introduce the movement into all our leagues and that our young people be urged to greater liberality toward the great missionary enterprise of our Church. We further recommend that the London Conference memorialize the General Conference to so arrange the constitution of the "Forward Movement for Missions" as to bring it directly under the control of the officers of the Church :

1st. By making the pastor of the church the treasurer of the funds raised, quarterly returns of which shall be made to him by the League treasurer.

2nd. That when a district shall have received an amount sufficient to support a missionary in the foreign field the General Board shall (if requested) assign to such district a missionary who shall maintain a correspondence with the Epworth League Secretary of that district.

### One Hundred Missionaries in 1900

AS THE RESULT OF INDIVIDUAL SACRIFICE—FIFTEEN NOW SUPPORTED BY OUR YOUNG PEOPLE.

How much have you done toward having one hundred missionaries in 1900? Are you preparing yourself to be represented in the mission field if you cannot go?

The strength of our Young People's Societies depends on the strength of the individual members. Are you able to help the weaker members of your society? Can you give an intelligent account of one missionary country if called upon by your League? Can you pray without understanding the needs of the field and the men and women who are working there?

Unless you and I, as members, grow in knowledge, both of God and His world in which we are trying to establish His kingdom, we cannot make progress as a League.

### To the Missionary Committee.

As helps, we would recommend a little book explaining the "pray, study, give" plan (or the Young People's Forward Movement for Missions, as advocated by the Students' Missionary Campaign). It is called "Pray, Study, Give"; price, 10c. Also: Pledge, 5c.; Collectors' Books, 5c.; Envelopes, 10c. per hundred, 80c. per thousand; the "Cycle of Prayer," 3c. each, or 30c. per dozen; and the MISSIONARY CAMPAIGNER, 10c. per year in clubs of ten.

### Newfoundland.

By REV. A. E. W. DOVE.

The island of Newfoundland, the tenth largest island in the world, was discovered by John Cabot in 1497, four years after the discovery of America by Columbus. Formally taken possession of in 1583 by Sir Humphrey Gilbert, half-brother of Sir Walter Raleigh, it has therefore a true claim to the title, "England's Oldest Colony." The history of Newfoundland reads like a story of the times of the old Vikings. The waters surrounding her extensive coast line of two thousand miles were early discovered to be fairly alive with fish. It was not very long after this period that many hardy English, French and Portuguese navigators crossed the stormy Atlantic to gather of the riches of the sea. About this time numbers of west of England merchants became largely interested in the valuable cod-fisheries, and every spring they sent out scores of large ships for the prosecution of the fishery around the Newfoundland coast. In the meantime a resident population was slowly but surely growing up, and this alarmed the English merchant adventurers, who imagined that if such a population were permitted to increase, the fishery business, with its immense profits, would largely be lost to them.

Being rich, and therefore all powerful with the governments of the times, they succeeded in having a most outrageous set of enactments regarding Newfoundland placed on the statute books of England. These were to the effect that no further houses should be built, and no land enclosed or cultivated on the island; also, masters of ships leaving England were required to sign agreements and give bonds for the safe return to England of any man taken out. These laws were enforced with more or less severity, and houses were actually pulled down and gardens destroyed. Some of these enactments were not finally removed from the statute book until about the beginning of the present century. Into this island, whose waters had been blessed by the bountiful hand of nature, but whose inhabitants were bound down by hard and oppressive laws, and were ruled over by some of the most ignorant and incapable governors, came, in 1765, Laurence Coughlan, the first Methodist foreign missionary. Mr. Coughlan was an Irishman by birth. For ten years he had labored as a travelling preacher in connection with Mr. Wesley. At Wesley's request, the Bishop of London ordained Mr. Coughlan, and sent him to Newfoundland, where he labored zealously for seven years. When he entered upon work not a school was known in the island, nor was a single temple raised to the worship of God, except one in the capital, St. John's, more especially for the use of those employed in the military and naval service. Men who had come from England had never seen a minister since they left their native shores, and most of those who had been born on the island had never known one in their lives. During these years Mr. Coughlan pursued his solitary labors, suffering much of the time severe persecutions. He was prosecuted in the highest court of the land, but was acquitted. A physician was engaged to poison him, but, becoming converted, exposed the diabolical plot. At last his health failed, and he returned to England, leaving behind him, as a monument of his faithfulness and success, two hundred communicants.

The work begun in 1765 did not rapidly increase for some years; but, if slowly, nevertheless surely, the good work made progress, and in 1815 the missions in New-



foundland were formed into a district. About the year 1855 we find eleven Methodist ministers in the colony; to-day they number about seventy.

It is a noteworthy fact, as indicating the missionary spirit characteristic of Newfoundland Methodism, that, in 1816, the first colonial missionary contribution was made by Newfoundlanders to the English Methodist Missionary Society. The amount was \$155.

From its very beginning Methodism in Newfoundland has been carried forward by a band of missionaries—mostly English—in the face of great and constant difficulties. For long years the forces of bigotry and irreligion had to be met and overcome; this is to-day happily a thing of the past. Then the scattered nature of the settlements, the absence of roads in many places, the migratory life led by many of the fishermen and their families, and the frequent failures of the staple industry, have been difficulties which have tried the mettle, and called forth the heroism of a noble band of men who, ever in "labors abundant," were in the true "apostolic succession."

To-day the life of the Newfoundland missionary is far from being a life of ease or self-enjoyment, and withal there is connected with it very little of the glamor and romance of much foreign missionary work. (The present unfortunate financial condition of the colony adds to the burden of the missionary.)

In 1892 an awful fire almost destroyed the capital, St. John's. In seven hours eleven thousand people were rendered homeless, and \$16,000,000 worth of property was destroyed.

Two years later, in December, 1894, came the failure of the only chartered banks in the country; the failure of these banks was directly caused by the suspension of the greater portion of the business firms, and these in turn had been brought to such a condition by the repeated failure of the cod-fisheries, coupled with the low prices of fish in the foreign markets.

To a very great extent the "truck" or "credit" system was indirectly responsible for the bankruptcy of so many commercial houses. The average Newfoundland fisherman, for decades past, has relied on the supplying merchant to advance him on credit, in the spring, the provisions, clothing, nets, salt, etc., necessary for the carrying on of the "fishing voyage" during the summer. For these goods the fisherman promises to pay in fish at the end of the year. If the "voyage" be a good one, all goes well, but if not—as often is the case—the fisherman, when the time comes to settle his account, has absolutely nothing to pay, and has, moreover, nothing wherewith to purchase the necessaries of life for himself and family during the long approaching winter. What is to be done? The merchant does not wish to see the man and his family in want, and so he provides him with the means of subsistence, hoping the following year will be a more prosperous one, and that then the fisherman will be able to pay for the two seasons. This being repeated on a very large scale for a number of years, it can readily be seen that strong indeed must be the commercial fabric which remains intact. Of course out of this system grew dishonesty on the part of the merchant and fisherman. On the one hand the merchant charged exorbitant prices for goods sold. The fisherman knowing this, and being engaged in fishing hundreds of miles from the merchants, sold part of their fish to traders, pocketed the money, and, proceeding to their homes, represented to their merchants that the catch of fish was smaller than it really was. Far-reaching indeed

were the immoral influence of such practices, and in many respects it was a good day when, in 1894, the commercial crisis almost obliterated such an iniquitous system.

To-day religion in Newfoundland, we believe, is in a transition period. Men are more than ever being thrown on their own resources. The chances for dishonesty and trickery remaining undetected are growing less. Temptations most difficult to resist, present themselves no longer. Now, more than ever, is the time for aggressive, enthusiastic work. The "seed of the kingdom" has been faithfully scattered in past years, and has already borne much fruit. The work of instruction is being faithfully performed, and the outlook for the future is full of promise.

To-day, from the harbors and coves of rockbound Terra Nova, thousands of hearts are lifted to high heaven in true, believing prayer, while the regenerated, yea saintly, lives of many a brawny, untutored Newfoundland fisherman is a standing evidence to all that "the Gospel is the power of God unto salvation to every one that believeth."

---

### To Our Co-Workers.

We have a few thousand short missionary stories any one of which we would be glad to publish in the CAMPAIGNER but cannot for lack of space.

Anyone sending us 25c. will receive twelve of these stories, which sell for 10c.; Dr. Ross' "First One Hundred Years of Modern Missions," 10c.; the MISSIONARY CAMPAIGNER, 10c., and a "Cycle of Prayer," 3c.

---

### To Our Subscribers.

We will send Dr. Ross' "First Hundred Years of Modern Missions" to any address for 10 cents.

To our subscribers who are renewing their subscriptions we will send the MISSIONARY CAMPAIGNER for one year and "First Hundred Years of Missions" for 20 cents.

---

*Junior Epworth League Hand-Book.* By REV. S. T. BARTLETT. Price, 35c. Toronto: Methodist Book Room.

If you have not a Junior League but have girls and boys in your church, you need a copy of the "Junior League Hand-Book" to help you in organizing a League.

If you have a Junior League you cannot afford to be without one of the most practical and helpful aids for young people's work. You can learn many things from its pages, which have been written out of a wide experience. It will explain the Junior League work, its constitution, and how to organize the children for work. The chapters on the qualities for a successful superintendent, the requisites for successful work, how to arrange an attractive Junior meeting, and how to get and keep the boys, are full of possibilities for the consecrated Junior superintendent.

Blackboard and object teaching and committee work, the consecration meeting and Bible study, the relation of the Juniors to the pastor and the Senior League, are helpfully explained; while from the chapters of difficulties and danger and the work done by the Juniors, clear away many difficulties and encourages work among the children.

The Junior League Hymns should be sung by all Juniors. Put a copy of the "Hand-Book" in your library.

## Course of Study for the Training School for Deaconesses and other Christian Workers \*

1. BIBLE, *Old Testament*—
  - (1) Old Testament History.
  - (2) The Pentateuch.
  - (3) Poetical Books.
  - (4) Prophetic Books.
2. BIBLE, *New Testament*—
  - (1) Life of Christ.
  - (2) The Acts of the Apostles.
  - (3) The Epistles.
3. BIBLE INTERPRETATION.
4. CHURCH HISTORY.
5. EVIDENCES OF CHRISTIANITY.
6. CHRISTIAN DOCTRINES—
  - (1) Wesley's Sermons.
  - (2) Discipline and Catechism.
7. EARLY CHRISTIAN ART.
8. METHODS—
  - (1) In Field Work.
  - (2) In Industrial Work.
    - (a) Kitchen Garden.
    - (b) Cooking Garden.
    - (c) In Sewing.
  - (3) In Sunday School Work.
  - (4) In Evangelistic Work.
  - (5) In Kindergarten Work.
  - (6) In Conducting Meetings.
    - (a) Making Analysis.
    - (b) Preparing Bible Readings.
9. ELEMENTARY MEDICINE—
  - (1) Anatomy and Physiology.
  - (2) General Diseases.
  - (3) Hygiene.
  - (4) Emergency Obstetrics and Diseases of Women.
  - (5) Diseases of Women.
  - (6) Surgical Emergencies.
  - (7) Nursing.
  - (8) The Eye and the Teeth.
10. LECTURES—
  - (1) On Sociology or Applied Christianity.
  - (2) On Temperance.
  - (3) On Mission Fields.
11. DRILL IN PHYSICAL CULTURE.

### Required Reading for Deaconesses Only.

Life of Paul *Stalker*.  
 Life of John Wesley *Watson*.  
 Women of Methodism — *Abel Stevens*.  
 Outline of the World's History *Swinton*.  
 History of Canada — *Withrow and Adams*.  
 Manual of Methodism—*Galbraith*.  
 How we Live: or, The Human Body and How to  
 take Care of it.  
 The Bible, book by book.

\*We expect to tell our readers more about our Methodist Bible Training School in our next issue. We believe that Mr. Massey has given to our Church a beautiful, convenient site and commodious school on Jarvis Street. The young men and young women of our Church will have an unexcelled opportunity for preparing Christian work at home or in foreign lands.

### RECOMMENDED TO BE READ.

Manual of Christian Evidences—*Ross*.  
 Deaconesses in Europe, and their Lessons for  
 America—*Jane M. Bancroft*.  
 Abide in Christ—*Murray*.  
 Life of Collins.  
 Socialism and Christianity—*Behrends*.

TORONTO, April 23rd, 1898.

Editor of MISSIONARY CAMPAIGNER—

DEAR BRO.—Many of your readers who would like to know may not know that we have in Toronto a thoroughly organized and efficiently working Training School for Christian Workers. The first session is now almost completed with very satisfactory results. The course of study is intended to prepare consecrated persons for Deaconess Home and Foreign Missionary evangelistic, Sunday-school, and other forms of Christian work. I enclose a copy of the course of study for which I trust you will be able to find room. No fee is charged for tuition. Further particulars will be supplied upon application to Miss Scott, Superintendent of the Deaconess Home, 28 McGill Street.

Sincerely yours,

S. D. CHOWN.

## Forward Movement in Evangelistic Work and Bible Study.

Gratifying reports are coming in from all quarters where the "Forward Movement" is being tried. In Newfoundland, Nova Scotia and Hamilton Conferences, the movement is taken up by the Conference League. In the other Conferences it is being taken up by very many of the districts. The *Wesleyan*, of Halifax, the organ of the Eastern Conferences, has published the entire plan and in other ways is doing much to further the work in the East. Editor Bond is a live wire and greatly beloved by the young people of the East. Present indications are that a great many thousands will have read the Book of Acts in twenty-eight days; that many souls will be saved; that a great impetus will be given to our League and Church work, and new interest awakened in the study of God's Word. The demands for the printed plans have been so numerous, and from so many different parts of our work as to make it desirable and necessary to have the plans issued from one centre, and arranged so that they can be adopted at any time by any Conference, District, or Local League in our work. It is very desirable, we think, that the "movement" should be inaugurated in the early Fall, and by all the Conferences at the same time.

G. W. KERBY.

SO APPARENT had been the progress of the Gospel in India that the Hindu Tract Society says of missionaries: "They have cast their nets over our children by teaching them in our schools, and have already made thousands of converts, and are continuing to do so. They have penetrated the most out-of-the-way villages and built churches there. If we continue to sleep as we have done in the past, not one will be found worshipping in the temples in a short time; nay, *the temples will be converted into Christian churches*. Do you know that the number of Hindu religionists is decreasing every year? How long will water remain in a well that constantly lets out, but receives none in?"—*From Facts from Foreign Missions*. Price, 5 cents. Methodist Book Room, Toronto.

# JUNIOR LEAGUE PAGE.

IN CHARGE OF

REV. S. T. BARTLETT, MADOC, ONT.

## Junior League Marching Song.\*

Tune: "Onward, Christian Soldiers."

BY IDELL RODGERS, COBOURG.

WE are Junior Leaguers,  
Leagued with Christ our Lord,  
Following our Captain,  
Guided by His Word.  
Waving high our banner,  
Firm we stand to-day;  
Claim the world for Jesus,  
Watch, and work, and pray.

CHORUS.

Onward, Junior Leaguers!  
Firmly stand to-day,  
Claim the world for Jesus,  
Watch, and work, and pray.

Have you heard the story?  
Once in Galilee  
Christ said, "Let the little  
Children come to me."  
At His footstool, kneeling,  
Lo! we come to-day.  
Give Him willing service,  
Watch, and work, and pray.—CHORUS.

Guided by my Saviour,  
There is work for me,  
Little ones are needed  
In Love's ministry.  
He will shield and keep us,  
Guide us to the end,  
For the world's Redeemer  
Is the children's Friend.—CHORUS.

With glad hearts united,  
Earnestly we pray,  
"Jesus, keep the children  
In the narrow way;  
Onward, forward, upward,  
When life's battle's o'er,  
Anchor them in safety  
On the other shore."—CHORUS.

—From *Junior Epworth League Hand-Book*.

A Missionary in the Punjab writes of there being "one man among a million of perishing souls, scattered over 10,605 square miles of mountainous country"; and another speaks of there being three Missionaries for the Multan district, a tract of country about the size of England.—*C.M.S. Annual Letters*, 1896, pp. 209, 213.

\* Mimeograph copies of this Hymn may be obtained from either Mr. Bartlett or Dr. Stephenson, for the use of Junior Leagues or Mission Bands.

## A Great Country.

WHAT IS IT?

THE great country is divided into *fourteen* great parts. It was discovered in A.D. 1500 by the Portuguese. For about 400 years it has been part of the parish of the Pope. It contains about 37,000,000 people, and less than 4,000,000 of these have been touched by the Gospel. Think of 33,000,000 yet without the Gospel in this great land. Of the 280 missionary societies, only about twenty are doing anything for these millions of people, and only about 250 missionaries are there. Do you wonder it is called the "Neglected Continent"? WHAT IS IT?

## A Great Missionary.

WHO WAS HE?

HE was born in Blantyre, Scotland, on the 19th March, 1813. When he was only *nine* years old he got a New Testament as a reward for repeating the whole of the 119th Psalm, which you know is the longest chapter in the Bible. So he was a diligent boy. Not only did he work at Bible study; but when only *ten* he commenced to work in a great factory, that his earnings might help keep the family, for he had four brothers and two sisters, and his parents were poor. The boy had to work from six o'clock in the morning till eight at night, and yet he was a great reader and soon learned more than many boys who could go to school every day.

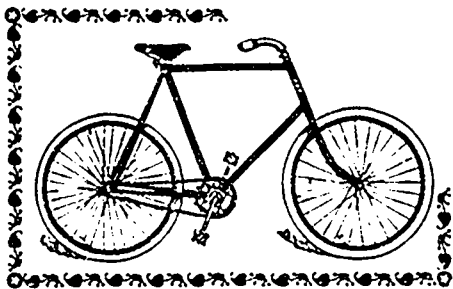
When he was twenty years old he gave himself fully to Christ, although from his *twelfth* year he had wanted to be a Christian. At first he did not think of being a missionary himself, although he made it a rule to give to the cause of missions all that he had after paying his living expenses. But soon he felt like giving *himself*, and when about twenty-one he fully resolved to become a missionary. He thought to go to China; but his work was not to be there, but in another country altogether. In 1836 he commenced to study medicine, and in 1838 he was accepted by the London Missionary Society as a missionary. The awful opium war in China prevented his being sent there, so in 1840, after taking his degree in Glasgow as a physician, he was ordained a missionary to *Africa*. I cannot tell you of all the long years he spent at work for God in that dark country; but you will see how true to his Master he was when you read what he wrote on March 24th, 1873—"Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God, and go forward." He did so, but for only a few days longer, for on the 1st of May, 1873, they found him kneeling by his bedside, as if praying, but *dead*. So for 33 years this noble man worked hard for God in Africa, and died at his post. WHO WAS HE?

Those interested in missions are indebted to Dr. Ross for his offering to missions of the hard work, patient study, and careful research which he has given in preparing "The First Hundred Years of Missions."

# The Massey-Harris Bicycle

Is built for use in winter and summer, and will stand the wear and tear of the roughest roads.

**DON'T** buy a toy wheel—get a good one while you are about it



SEE THE '98 MODELS

MASSEY-HARRIS CO.,  
LIMITED  
TORONTO

## ALBERT COLLEGE, Belleville, Ont.

(OPEN TO BOTH SEXES.)

Phenomenal record in both University and Departmental Examinations. Of 31 Senior Matriculants, 28 successful, of 14 Senior Leaving, 12 successful. In 1897, of 5 Senior Matriculants, all successful; of 8 Senior Leaving, 7 successful; of 8 Junior Leaving, all successful, making 95 per cent. successful.

The Departments of **Music, Fine Arts, Elocution** and **Commercial Science** are thoroughly equipped and are largely attended, and the rates moderate. The new buildings, "Massey Hall" and "Gymnasium," are greatly admired.

200 students are enrolled annually, nearly one half of whom are young ladies.

The Lady Principal is a graduate of Toronto University, with First Honors in English and Moderns, and has spent one and a half years on the Continent in the study of French and German.

*Special Exam. in May for Conference Candidates.*

Will re-open after the Midsummer vacation on Tuesday, September 6, 1898.

For illustrated circular, address

PRINCIPAL DYER, D.D.



The . . .  
**Gerhard Heintzman Pianos**  
Grand and Upright

Factory and Warerooms:  
69 to 75 Sherbourne St.

City Warerooms:  
188 Yonge St.

TORONTO

## The Wall Paper King of Canada

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

**O. B. SCANTLEBURY**

P. O. Box 810.

Belleville, Ont.

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

We pay express charges.

## First Hundred Years of Modern Missions

With Introduction by  
PEV. J. S. ROSS, D.D. REV. ALEX. SUTHERLAND, D.D.

Second Edition—Enlarged and brought up to date.

Price 10 cents, Postpaid Per dozen, \$1.00. Per hundred, \$7 50 Postage extra.

WILLIAM BRIGGS, Publisher

Wesley Buildings, TORONTO, ONT.

## THIS USEFUL COMPILATION

It fittingly commemorates the close of the first hundred years of modern missions. It gives in bold outline the leading facts in connection with all the great mission fields of the world. Only the very latest statistics are presented. It is full of striking facts, incidents, calculations, contrasts, mottoes and pregnant sayings. For interesting and instructive reading in Epworth Leagues, Mission Circles, Woman's Missionary Meetings; for distribution of missionary literature in Sunday Schools; for fresh material in preparing missionary speeches, sermons or addresses, and for all busy workers who wish to keep abreast with missionary facts, brought up to date, this compendium is indispensable.

For the second edition, which is now issued, over four thousand pages have been gleaned to secure the latest and most interesting facts. Several new departments have been added, making forty pages more than the first edition. Among the new chapters are "Woman's Work," "Young People's Work," "Medical Missions," "Theological Ideas in Heathen Lands," "Liberty and Missions," etc.

Rev. Dr. WITHROW writes: "It contains more information on missionary work of the last hundred years than can be found elsewhere in the same space. It is the result of very wide study, and will be invaluable to all mission workers, speakers or writers."

Rev. S. H. RICE, Milltown, N.B., writes: "I certainly have never seen so much information on this great subject in so small a compass. This valuable work should be scattered broadcast among our people from one end of the Dominion to the other."

MISSIONARY CAMPAIGNER 10 cents per year in clubs of 10. Single subscription, 35 cents.  
Address, F. C. STEPHENSON, 568 Parliament Street, Toronto.