

CHRISTMAS GREETING: Behold, I bring you good tidings of great joy, which shall be to all people.



Vol. II., No 8.

TORONTO, DECEMBER, 1897.

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How Montreal District is Worked.

There is a local union for the district with a Missionary Committee, composed of the Missionary Vice-President, one representative from the Missionary Committee of each society, and representatives from the Wesleyan College Missionary Society. The students of the College society organized the district under the direction of the Union Committee. For effectiveness the College society resolved itself into committees of two, to be identified with every society in the union. These two students in each society serve the purpose of guides, suggesting, encouraging and seeing that the work is carried on effectively. In this way three-fourths of the district was organized and working inside of three weeks. The canvass on the Forward Movement plan is being vigorously prosecuted. Some of our poorest, smallest societies on missions promise from \$40 to \$60 for the year. Dr. R. B. Ewan, the representative of this district, is visiting several of the societies prior to his leaving for China about December 1st. The Wesleyan College society have given to the General Board \$1,000 towards Dr. Ewan's support, and hope this year to come up to the high mark of previous years and raise \$600. Such work can only be carried on with prayer

DR. R. B. EWAN.

For some time the students of the Wesleyan Theological College, Montreal, have been anxious to have one of their number represent them in the foreign field. With the joint co-operation of the Leagues of the Montreal District there hopes are realized in the appointment of Rev. R. B. Ewan, M.D., to Chentu, China. Dr. Ewan is a Canadian, born in Terrebonne County, Quebec. He was blessed with godly parents and the advantages of a Christian home. His first fifteen years were spent on the farm, after which he came to Montreal and engaged in business. Though not converted until twenty, he had long been the subject of deep religious convictions. From infancy he was led to the church and class-meeting, and at ten felt the call of God, but deferred it for ten more years. His was one of those conversions that led him to consecrate his powers

at once for service. As a member of the old Ottawa St. Church (now the Mountain St. Church) and Y.M.C.A. he undertook tract distribution and city mission work, as well as work among the sailors along the canal and harbor. As teacher in the Sabbath School, class-leader and local preacher, he found channels of usefulness in the Mountain Street Church. His first thoughts of China were in connection with the China Inland Mission, but on the advice of his seniors he reserved his decision. In 1889 he travelled Lachute Circuit. Next year he entered the Wesleyan Theological College, and in the following year began the study of medicine in McGill. Since graduating his time has been devoted to work in the hospital. Dr. Ewan

holds a warm place in the hearts of his fellow students. Quiet and unobtrusive in manner, yet full of zeal and tireless in energy, though others may outshine as a public speaker, he is a thoroughly consecrated personal worker. In company with him one soon learns he lives near to God, and keeps in touch with both God and man. Thoroughly equipped, personally devoted, burning for souls, he leaves for China about December 1st. Our prayers and well-wishes follow him.

W. W. PRUDHAM.



DR. R. B. EWAN,

Missionary to China, Supported by and Representing the Students of the Wesleyan Theological College and the Methodist Young People of Montreal.

\$1,000.00 has been paid into the General Board of Missions for this purpose by the Wesleyan students. The young people are praying and working in union with the students for Dr. R. B. Ewan, who leaves for China about 1st December.

It is quite impossible for us to give anything like a full report of the Summer's Campaign. It would take volumes to tell of the six hundred and over grand meetings which have been held and the thousands who have resolved to "Pray, Study, and Give" to the missionary work of our Church. (See partial report on pages 6 and 7)

Montreal's Christmas Gift to Methodism and China:

A WELL EDUCATED young Christian doctor, and promise of his support in China by the students of the Wesleyan Theological College and the young people of the Methodist Church in Montreal,

Suggested Programme for December.

MEDICAL MISSIONS.

(Use maps of British Columbia, China and Japan.)

HYMN 404.

PRAYER.

BIBLE READING Luke x ch., 1st to 9th and 25th to 37th verses.

INDIAN.

Dr. Bolton's work in British Columbia, December CAMPAIGNER, page 3.

Dr. Jackson's at Bella Bella, July CAMPAIGNER.

JAPANESE.

Dr. Macdonald, December CAMPAIGNER, page 9.

CHINESE.

Article on Hospital Work, page 2, December CAMPAIGNER.

W. M. S. Medical Work, page 9.

Medical Work in China, September CAMPAIGNER.

Consider that at least fifty doctors could be secured to represent us in foreign fields. Twelve are now studying at Trinity Medical College, Toronto, and as many more are attending Halifax, McGill, Toronto and Manitoba Medical Colleges.

The following books on Medical Missions may be obtained at the Book Room:

Medical Missions. Their Place and Power. By John Lowe, Secretary of the Edinburgh Medical Mission Society. 12mo, 308 pages. Cloth, \$1.50.

"Well worth study."—*Independent.*

"An earnest, intelligent and mighty plea."—*Public Opinion.*

"Dr. Lowe writes with enthusiasm, yet with calmness; he is an authority on the subject"—*Missionary Herald.*

Primer of Medical Missions, 20 cents.

Murdered Millions. Paper, 17 cents; cloth, 35 cents.

Medical Work Among the Indians at Port Simpson, 1 cent each, per doz., 10 cents.

Kan-a, A Story, 2 cents each, per doz., 20 cents.

Report of Hospital Work.

CANADIAN METHODIST MISSION, CHENTU, CHINA.

A YEAR ago we were living in Mr. Hartwell's house, our own only just begun. The walls of our compound were still unfinished, in many cases just as the riotors left them. They could be stepped over in several places. All our grounds were a barren waste; long grass and weeds growing, or heaps of rubbish, broken bricks and tiles, showing where fine brick buildings had been before the riots. Now all is changed. The walls of our dwelling and hospital compounds are built up to their former height or higher; they are plastered and look neat and clean. Two very substantial brick dwellings, with outbuildings, take up the available building space in the dwelling compound. One is occupied by Dr. and Mrs. Smith, the other by ourselves. Necessary walks have been built, grounds levelled, and a few trees and shrubs set out.

In the hospital compound, separated by a mud wall from the dwelling compound, are dispensary and hospital wards, with outbuildings complete. Accommodation is given for twenty seven patients in two large wards, containing twelve and ten beds, respectively, one ward for two beds; and three smaller wards for one bed each. The seven wards are contained in

1. A brick building 23 x 56 feet. This building also contains a store room for bedding and hospital clothing.

2. A wooden frame building 22 x 47 feet. This building also contains bedding and clothing store room, same as the other; also a small study room, 8 x 10 feet, used in teaching our two dispensers, who are at the same time promising medical students. They are both Christians.

There are further:

3. A solidly-built dispensary building (brick), 30 x 43 feet. Contains:

(a) Consulting room, where patients are called in from the waiting room, and prescribed for. Off this a

(b) Private consulting room, for more thorough examination.

(c) Minor operating room, where all sores and abscesses are attended to.

(d) Drug dispensing room, where the patients take their prescriptions, and get them filled by the Chinese assistant.

(e) Dark room, for examination by reflected light, of eye, ear, throat and nose.

All these open off the consultation room.

(f) Drug store room, in which are stored drugs in bulk.

(g) Instrument room, in which all available space is occupied by the instrument cabinet.

(h) Last but not least, the operating room. We managed to get very excellent light in this room by means of a roof window. On the dullest day we can operate, with abundance of light directly overhead. The floor and operating table are lacquered with the product of West China, and are therefore very easy to keep clean. The room is about 12 x 13 feet.

4. A wooden building called the "Ting." This is a feature peculiar to the Chinese arrangement of houses. The larger portion of it is open like a shed in front, and is used to put down sedan chairs, in which patients frequently come to the hospital. It thus answers largely to the home conception of a drive-shed. Another portion is the general waiting room, 27 x 18 feet. This is furnished with benches—with long backs, and will hold comfortably over one hundred patients. Near the door of this room, the patients' names are registered, and then they sit down to wait till their turn comes to be called in for treatment.

A small guest room is also contained under this roof. It is higher up than the waiting room; i.e., a little farther from the street. It is used for Chinese ladies and for men of the upper classes, who usually come in for treatment after paying a larger fee than the general crowd. The fee for all comers is 20 cash, paid the first time only (about one and a half cents Canadian). They must then come into the consultation room in order, according to the numbers given them.

5. A long wooden building erected against the street wall. It contains

(a) Store room, 16 feet square, for rice bin—a very important piece of furniture; and for any pieces of furniture that are not in use at present.

(b) Two rooms for helpers.

(c) Kitchen, with Chinese range. Here all food for patients and helpers is prepared. Water is heated for all purposes.

(d) Coal room.

(e) Wash room, with oven for disinfecting bedding and clothing.

6. A small building containing lamp and oil room, bath room and closets.

There then is our hospital as now erected. There is still ample space for further buildings, which would easily extend the accommodation to seventy five or eighty beds. We have enough room for the present, but doubtless the work will demand more accommodation for patients in the near future. Our building operations are finished for the present, and we are not sorry. It is no play, but real genuine work, to erect buildings in China.

Medical work was opened March 29th of this year. At the major operations Dr. Smith, although busy at the language, kindly gives chloroform; and Mrs. Kilborn, although busy with her medical work in the Woman's Missionary Society Hospital, assists me in operating.

Now, how are we using the medical work to preach Christ? We are using it with that one great important purpose constantly in mind. Every patient, as he comes to the hospital for the first time, is presented with a Christian tract. For half an hour before the work of seeing patients begins, the Gospel is preached to the patients as they are gathered in the waiting room—Monday by a Christian Chinese; Wednesday by Mr. Hartwell; Friday by myself. The patients are also constantly invited to attend the Sunday services at the church.

Then, as to the in-patients: Our regular morning prayers in Chinese is held in the largest ward. All the patients, at least in that ward, can see and hear all that goes on. A Christian nurse, a man of nearly sixty years, teaches the catechism or some portion of the Gospel to the in-patients daily. This man is one of the eight baptized last April. The wards are hung with the Lord's prayer, hymns and selections from Scripture, so that patients can read and learn while lying in bed. The waiting room and "Ting," mentioned above, are well pasted over with tracts and Scripture selections. Our aim is that no patient can come into the hospital and remain many days without taking away with him some knowledge of the Gospel. We believe that in this way the medical work will prove to be a direct feeder of the Church, a very powerful agency in the evangelizing of this people. OMAR L. KILBORN.

Medical Work Among the Indians in British Columbia.

By A. E. BOLTON, M.D.

WITHIN the limits of the Simpson District, British Columbia Conference, there are about eight thousand Indians, the remains of a much larger population which, until within a few decades, dwelt there in wild, free savagery. A race singularly strong, well developed physically, brave and energetic, but with the peculiar traits of Indian character—revengeful, proud and improvident.

The general state of health was good. Epidemics were unknown, their out-door life, freely ventilated lodges, and frequent change of residence, promoted health. Such diseases as they were subject to resulted chiefly from exposure endured in quest of food, or more violent causes, as inter-tribal wars were constant, and slaves lived by the mercy of the master or died at his whim.

For such ills as they endured they had no rational remedies. Sickness was generally attributed to some malicious influence exerted by a supposed enemy, and the

TREATMENT CONSISTED IN TORTURING

the suspected witch or wizard, and opposing other methods of jugglery applied to the person of the patient, such as rattles and charms. The nearest approach to medical science being a steam bath, followed by a cold plunge, or the prolonged use of drastic purgatives, which they had discovered in native plants.

Contact with whites brought the introduction of infectious diseases, smallpox making great havoc on different occasions; and other diseases, as tuberculosis, more slowly but not less surely, decimating the tribes.

The "fire-water," too, has done its deadly work. Civilization at first brought little to counterbalance or

CURE ITS OWN ILLS,

excepting that the strong hand of the law restrained to some degree the former bloody quarrels. A few medicines found on the traders' shelves could accomplish little good, coupled with Indian ignorance—a favorite dose being a whole bottle of pain-killer or two of castor oil. Change in mode of living brought little relief, for when an Indian builds a house in imitation of the white man he fails to ventilate it, and suffers accordingly.

As long as any tribe remains in heathenism, witchcraft and jugglery continue. I have heard the medicine-man's rattle clash over a fevered subject of la grippe, and have seen an old hag blowing and sucking with unearthly sounds while pressing her lips to the skin over different parts of the body in a case of pulmonary hæmorrhage.

For some years Christian missionaries have been at work among these tribes, teaching Gospel truths by precept and by practice, and so essentially trying to relieve bodily suffering. By the application of a little medical knowledge hastily acquired, and the use of

SOME SIMPLE REMEDIES

supplied by the Government, by advice generally well taken, and by nursing and food usually supplied by the missionaries' wives, much has been accomplished under divine blessing for the alleviation of sickness, often leading to more ready acceptance of the Gospel.

Yet they had to witness a great deal of suffering that they were powerless to relieve, and had to face the fact that the people they labored to save physically and spiritually were being diminished by the ravages of disease which scientific treatment might stay.

It is little wonder, then, that the workers on the Methodist missions there should have asked that a medical missionary be added to their force. The Indians at Port Simpson, the oldest and largest mission, promised that if a doctor came to reside among them they would do something

TOWARD HIS SUPPORT

(a promise they have kept, contributing on an average \$200 a year.)

In response to these appeals and desiring to consecrate a medical education to the best advantage in furthering the Master's kingdom, the writer came to the field in November, 1889. It seems strange that so recently that step was looked upon as an experiment, and a doubtful one, by many Christians and some officials of our Church. However, the faith of those most immediately concerned was soon rewarded by seeing the results of the work, and a constant unfolding of greater opportunities with a corresponding development of resources.

The Church Missionary Society had already a physician at Metlakatla, and two of us represented the "profession" in a territory of about

ONE HUNDRED THOUSAND SQUARE MILES.

Under such circumstances one must be as nearly ubiquitous as possible to help the greatest number, and especially among a people of semi-nomadic habits there is necessity for a great deal of travel and changes of basis of operation. Port Simpson, by its size and situation, demands greatest attention, and is the headquarters for our medical mission for nine months of the year. During three months of the summer, beginning with May, Port Essington, on the Skeena River, is of greater importance, having two salmon canneries, with seven more within a radius of fifteen miles. Not only do the majorities of the Port Simpson Indians remove thither in summer, but they come from

A DOZEN OTHER VILLAGES,

including those of the Upper Skeena, 150 miles distant, and not alone the able-bodied, for they bring the young and helpless, and the aged and infirm; and the sick and maimed are not left behind, especially since the medical missionary's presence has become an assured fact.

A large number of Chinamen, and a few whites and Japanese, find employment at these canneries. This mixed population, under conditions of frontier life, calls for the exercise of every Christian influence available.

Earlier in the spring nearly all the surrounding country congregate along the Naas River for the Oolachan fishing, and usually a few days or weeks are spent there; and the annual visit of the doctor is eagerly looked forward to by many who find this

THE FIRST OPPORTUNITY

for medical advice or surgical help after the sickness and accidents of winter. Trips are made, as opportunity affords, to Queen Charlotte Islands, and along the coast as far south as River's Inlet. On one of these trips recently by the *Glad Tidings* about 150 cases were examined and treated. Patients come to us from distances of 100 miles north and west, 200 miles east and 300 south.

These visiting patients, and the difficulty of managing all surgical and acute medical cases, suggested the erection of a hospital. "Where there's a will there's a way," especially when the will is accomplished by faith, and its inevitable product, works.

In February, 1891, a child of four years was found suffering from empyæma. She lay on the floor in a cold, dirty house; she was emaciated and feverish, her body crusted with filth and crawling with vermin. The ladies of the Girls' Home gave us a room into which she was taken, and, after a cleansing operation externally, her pleural cavity was opened and

THREE PINTS OF BLOOD

evacuated. Her friends supplied fuel and some food, but looked on dubiously, and when they heard her expiration bubbling through the drainage tube (for the cavity was found to communicate with the bronchi), they said that fatal symptoms were apparent. By careful nursing she recovered, and is to-day a living evidence of the efficacy of hospital treatment.

The following May we removed to Port Essington for the salmon season, and rented an Indian's house of seven rooms. A gripe was epidemic among the tribes gathered there for the fishing. Many of these were heathens, and

superstitious fear added to the severity of the disease. Hundreds were ill and many dying.

One man, a native of Kishpyax, was given up to die, and as is customary in that tribe, was being prepared for burial. Hopes were held out for his recovery, but these attendants scorned, refusing to administer food and medicines. After a time, however, they agreed to

ALLOW ME A CHANCE

to try what I could do for him in residence. So he became our first patient there, and with such good results that Wil-baloksh continues to cast his net in the Skeena with his fellow fishermen, as if his coffin had never been made. His relatives promised at that time if he recovered they would all become "school people," and while the powers of darkness, aided by their gross ignorance, kept them for a time from fulfilling this, I believe the impressions received at the time had some influence in bringing about the almost complete conquest of that village by Christianity.

At that time we had no trained nurse and few furnishings, but individual auxiliaries of the Woman's Missionary Society began to take interest in our attempts, and sent us bales of bedding, etc., and the Board of that Society at its next meeting responded to our appeal for a nurse, while locally some help was given to

OUR INFANT ENTERPRISE

The Provincial Government that year granted \$500 toward the erection of a public hospital at Port Simpson, which sum was put into our hands, and with as much more raised by subscription we commenced the building now completed, at a cost of about \$3,000, and having accommodation for eleven patients and our staff.

In May, 1892, Miss Spence, our present matron, met us at Port Essington, and after a busy summer there we found our building at Port Simpson almost ready for occupation. We moved in on October 13th, and the following night a patient reached us, having been brought in a canoe seventy or eighty miles. He had been accidentally shot in the abdomen; his recovery made another initial case brought back from the jaws of death.

Space will not allow me to cite more individual cases, but I may sum up by stating that up to the present (December 5th, 1895) we have cared for 179 cases—144 of whom have been Indians, 26 whites, and 9 Japanese. About 50 have undergone operations of considerable magnitude, under chloroform or ether; none of these have terminated other than favorably. We have, in a limited way, all the modern appliances for aseptic surgery, and our wards are bright and comfortable.

We have now a head nurse and an assistant in training, whose salaries are paid by the Woman's Missionary Society, the positions are admirably filled, respectively, by Miss Minnie Spence and Miss Emily Lawrence. We receive small grants annually from, and make reports to, both Dominion and Provincial Governments. Our institution is locally quite popular, having the confidence and support of the few white people on the coast, and has a representative Board of Management.

We keep up the spiritual influence by services in the wards, conversation with patients, reading of Scriptures and such books as "The Story of the Bible" and "Pilgrim's Progress" by such patients as can read. We also have a supply of Japanese Christian literature. We try in all particulars to make the institution an interpretation of Christ's blessings to the poor and suffering.

The need of a suitable building at Port Essington was long felt, but we had no funds to spare for it. However, last spring we made a special effort and got up a building fit for summer occupation, and almost as commodious as that at Port Simpson. The cost so far, has been \$720, but \$200 more are necessary to complete it. Against this we have raised, chiefly by local subscription, \$600.

IT WAS A GREAT BOON

to us last season, we cared for twenty one patients in it, all urgent cases, many of whom we could not otherwise have accommodated.

In the six years' history of the medical mission, attendances have amounted to over 35,000, individual cases numbering nearly 12,000. There have been four visitations of la grippe, one each of mumps, measles and whooping cough, the latter two affecting Indian children very severely. We have also been threatened by scarlatina and small-pox, but both were happily averted, the former by isolating an individual case.

Although our field here is not apparently so wide as might be found in some of the greater heathen nations, yet we find ample scope for our powers. As physician, I am brought in contact with the sick and dying who are impressionable to Gospel truths; as missionary, I am constantly consulted by natives in trouble or

IN SEARCH OF SPIRITUAL LIGHT;

as Justice of the Peace, I deal with criminals and settle disputes, and perhaps help repress illegal traffic in intoxicants; and since becoming conversant with the Tsimpshian language and dialects, and the Chinook jargon which is of some moment in teaching and leading people who can read so little, I have opportunities as preacher. The nurses, besides their duties in the wards, visit and prepare food for sick in the village, teach in Sabbath School, lead classes, teach singing, etc.

Christian reader, we ask you to remember that "the promise is to you and to your children and to them that are afar off," and that "you who were afar off are made nigh by the blood of Christ." Pray that

THE SAME ATONEMENT

may be efficacious in the case of these long neglected tribes. But "how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

The command to heal and preach has never been rescinded or disjoined, nor shall it be as long as suffering sinners remain in this world. And while all the heathen world calls to us in this age of glorious opportunity, let us give due attention to those at our very doors, whose ills are jointly caused by heathen appetences and the wantonness of members of our own race and nation.

In conclusion, I may state that parts of this district, as the West Coast of Vancouver Island and the country around the head waters of the Skeena river, are as yet almost out of reach of our medical mission.—*Medical and Missionary Record.*

Latest from Dr. Bolton.

This, the eighth year of the existence of this mission, has been one of the busiest and, in some respects, most encouraging. Indians, both Christian and heathen from all parts of the district, show an intelligent appreciation of medical attendance and an increasing willingness to obey

rules of health, not only in taking prescribed remedies but also in avoiding causes of disease. The results are, especially in the older missions, an increase in population, and a marked absence of such loathsome forms of disease as offended the senses of the missionary or visitor to these tribes in former years. While all the missionaries, past and present, have each contributed to this work, yet the privilege of your medical missionary in promoting comfort and leading to light and health, while pointing to the Great Physician and the ideal life, is unique and one to be coveted by any Christian worker.

A great deal remains to be done in inherited weaknesses, and exposure to disease and accident, from climate and occupation, render the natives fit subjects for medical aid. Repeated visits were made to the various centres on the Skeena River during the summer, meeting with patients from every part of the district. In September, a trip south gave opportunity to heal some by the way. In March, a visit to the villages and fishing-camps in the Naas was full of privilege and interest, and later a trip to River's Inlet by the *Glad Tidings*, with the Chairman, led to the inauguration of hospital work there. The increasing need, urgent appeals, and liberality of the people there admitted of no refusal. A building similar to that at Port Essington is in course of erection; the nursing force will be divided and the medical missionary will have to itinerate between the two centres until the arrival of the expected medical missionary for Bella Bella.*

Attendances during the year averaged about twenty daily. The hospital, which continues to be a blessing to many, admitted seventy during the year. The Sunday School for white children at the hospital continues well attended and interesting.

During the busiest part of the summer we were called upon to watch over our own loved little one for two weeks of severe illness, and to part with her in the end. While it was hard at such a time to have scarcely an hour free from professional duties, yet seeking to alleviate others' suffering helped mitigate our own sorrow, and our friends, both white and native, did for us all that human sympathy could suggest; and never-failing Divine grace enabled us from our hearts to say, "Thy will be done."

THE sample of a tithe account as published in the November CAMPAIGNER with the name of R. W. Woodsworth inserted was printed in the paper on the editor's own responsibility. Mr. Woodsworth desires to have this explanation made to protect him from the charge of egotism that some might be inclined to make, not knowing the facts of the case. He would be glad, however, if all who see this sample of a tithe account would say, "I will go and do likewise," providing they have not already opened an account with God.

Pictures of Southern China By Rev. J. Macgowan. Sold by Methodist Book Room, Toronto. Price \$3.50.

This book at once commends itself to those interested in missions as well as those who enjoy the study of national life. The quaint Old World country is made very real through the fascinating pages of the book. The illustrations, which are exquisite photogravures, many full page, enhance the strong word pictures of the author. This is just the book for a Christmas gift. The beautifully-finished paper on which it is printed, with the oddly artistic binding and cover illustration, makes it attractive among the many new Christmas books. (See advt. p. 12.)

* Rev. Dr. J. A. Jackson, M.D.C.M., was sent out to Bella Bella this year, he is supported by the Toronto Central District Epworth League

Printed Report of Students' Missionary Campaign of Summer of '97.

LONDON CONFERENCE.

DISTRICTS	WORKERS	REPORTING	RESULTS
LONDON	S. L. W. Harton	31	November 9th the District Convention was held, and \$400.00 promised for this year for the support of a Missionary under the General Board. A committee was appointed to confer with the General Board regarding the selection of a man to enter with the General Board for the District.
STAFFORD	Daniel Norman, B.A.	5	Many requests came from the Leagues for a visit from a Campaigner, but could not be granted as no workers were available from Stafford.
WINGHAM	J. A. Wellwood	3	Visited last year by J. O. Reid, B.A., and John A. Wellwood. This year a committee was appointed to confer with the General Board regarding the choice of a missionary to be supported by the District.
GODERICH	J. A. Wellwood	1	Many requests came from the Leagues for a visit from a Campaigner, but could not be granted as no workers were available from Goderich.
EVERTER			Many requests were received from this District for a Campaigner, but could not be granted as no workers were available from Everter.
STRATHROY	Dr. W. T. Rush	10	At the District Convention held at Forth, 23rd and 24th September, a committee was appointed to confer with the General Board regarding the choice of a missionary to be supported by the District.
SARNIA	Dr. Norman, B.A.	9	District organized for the support of a missionary. Committee appointed to confer with the General Board regarding the choice of a missionary to be supported by the District.
WINDSOR	Dr. W. T. Rush	10	The work in this District is being carefully looked after by the District Executive, and will raise at least enough to support a missionary.
CHATHAM	Dr. W. T. Rush	15	This District is conferring with the Chatham District regarding an effort of the two Districts for the support of a missionary under the General Board.
ST THOMAS	Dr. W. T. Rush	10	
RIPPLETON	Dr. W. T. Rush	3	

HAMILTON CONFERENCE.

DISTRICTS	WORKERS	REPORTING	RESULTS
HAMILTON	S. L. W. Harton	31	District visited and organized last year by Dr. Jackson. At the District Convention held November 9th, a committee was appointed to confer with the General Board regarding the choice of a missionary to be supported by the District.
QUELPHI	F. C. Stephenson	3	At the District Convention, September 21st, a committee was appointed to confer with the General Board regarding the choice of a missionary to be supported by the District.
ST CATHARINES	H. R. Smith	4	District visited and organized last year by Dr. Jackson. At the District Convention held November 9th, a committee was appointed to confer with the General Board regarding the choice of a missionary to be supported by the District.
BRANTFORD	W. S. Dams's	1	A committee was appointed to confer with the General Board regarding the choice of a missionary to be supported by the District.
WOODSTOCK	H. R. Smith	4	A committee was appointed to confer with the General Board regarding the choice of a missionary to be supported by the District.
GALT	H. R. Smith	0	A committee was appointed to confer with the General Board regarding the choice of a missionary to be supported by the District.
SIMCOE	G. W. Baker, B.A.	1	At the District Convention, September 21st, a committee was appointed to confer with the General Board regarding the choice of a missionary to be supported by the District.
MILTON	Albert Lonsley	23	District visited and organized last year by W. F. Galt. At the District Convention held November 9th, a committee was appointed to confer with the General Board regarding the choice of a missionary to be supported by the District.
SORWICH	J. H. Holmes	20	
PALMERSTON	John A. Doyle	1	
MOUNT FOREST	John A. Doyle	1	
WALKERTON	John A. Doyle	1	
WIARTON	John A. Doyle	16	

TORONTO CONFERENCE.

DISTRICTS	WORKERS	REPORTING	RESULTS
TORONTO EAST	J. F. Sawdon	10	Visited by Campaigners last year and organized for the support of a missionary. A committee was appointed to confer with the General Board regarding the choice of a missionary to be supported by the District.
TORONTO WEST	J. O. Cluhane, B.A.	5	At the District Convention, November 11th, the District resolved to raise \$200.00 for this year for the support of a missionary. A committee was appointed to confer with the General Board regarding the choice of a missionary to be supported by the District.
TORONTO CENTRAL	J. O. Cluhane, B.A.	10	This District was visited last year by Rev. D. Norman, B.A., Dr. R. Large and Rev. J. Baker, B.A., after which, at their Fall Convention, they requested the General Board to give them a missionary to support their work. The Convention held this fall was a great blessing to all those present, it was to be present. The work is being carried on enthusiastically by the Executive.
BRAMPTON	J. O. Cluhane, B.A.	5	At the District Convention, a committee was appointed to confer with the General Board regarding the support of a missionary. The District expressed the desire of supporting Rev. M. Takagi, if the General Board will support a committee of their choice.
MISSISSAUGA	W. W. Wallace	7	At the District Convention, a committee was appointed to confer with the General Board regarding the support of a missionary to be supported by the District.
BRADFORD	W. W. Wallace	6	At the District Convention, a committee was appointed to confer with the General Board regarding the support of a missionary to be supported by the District.
ORANGEVILLE	Rev. J. B. Freshbury	11	At the District Convention, a committee was appointed to confer with the General Board regarding the support of a missionary. The District expressed the desire of supporting Rev. M. Takagi, if the General Board will support a committee of their choice.
BARRIE	H. J. D. Simjison	4	At the District Convention, a committee was appointed to confer with the General Board regarding the support of a missionary to be supported by the District.
COLLINGWOOD	W. W. Wallace	7	At the District Convention, a committee was appointed to confer with the General Board regarding the support of a missionary to be supported by the District.
BRACEBRIDGE	W. E. Egan	6	At the District Convention, a committee was appointed to confer with the General Board regarding the support of a missionary. The District expressed the desire of supporting Rev. M. Takagi, if the General Board will support a committee of their choice.
ALGOMA	Rev. John Coburn	1	At the District Convention, a committee was appointed to confer with the General Board regarding the support of a missionary. The District expressed the desire of supporting Rev. M. Takagi, if the General Board will support a committee of their choice.

BAY OF QUINTE CONFERENCE.

DISTRICTS	WORKERS	REPORTING	RESULTS
BELLEFLE	John A. Doyle	8	On October 1st the Belleville District Epworth League Convention appointed a committee to confer with Albert College regarding a united effort on the part of the College and District for the support of a missionary under the General Board of Missions. The students of Albert are at the present time visiting all the Leagues in the District on behalf of this object.
WATON	Prosper H. Neville	1	At the District Convention held October 13, the Forward Movement was brought before the Leagues by Rev. D. S. Hoek. After considerable correspondence with the District Executive during the summer it was found impossible to arrange for a Campaigner to visit the League.
BRIGHTON	J. P. Berry	1	There is an earnest desire manifested in the Leagues of the Brighton District to unite in the Forward Movement. The District officers are doing all they can to promote and foster the missionary spirit.
COBOURG	J. P. Berry	12	District organized for the support of a missionary to be supported by the District.
BOWMANVILLE	J. P. Berry	13	On October 15th the Bowmanville District Epworth League Convention appointed a committee to arrange for the support of a missionary under the General Board.
WHITBY	Prosper H. Neville	22	At the District Epworth League Convention, a committee was appointed to confer with the General Board regarding the support of a missionary to be supported by the District.
CANNINGTON	Robert Emberson	11	The District Executive desired the work organized, but it was impossible to secure a Campaigner to visit the League.
LINDSAY	R. P. Cummings	6	
PETERBORO	R. P. Cummings	11	
CAMPBELLFORD	Warren Rothwell	16	
MAIDOC	D. R. Clare	3	
TAMWORTH	W. G. Hancock	5	
	A. C. Sweetman	1	

MONTREAL CONFERENCE.

DISTRICTS	WORKERS	Meetings Reported	RESULTS
MONTREAL	Wesley Students	30	The Wesleyan Theological College and the young people of the Montreal District have united to support Dr. R. H. Ewan in China, under the general Board of Missions. Montreal rejoices in the privilege of supporting Dr. Ewan. Those who know him best love him most, and are very energetic in securing his support. A large number of meetings have been held in Montreal and the neighborhood, led by Wesleyan Theological College Students.
KINGSTON	J. H. Williamson T. H. Crawford	1	The President of the Kingston District Epworth League was away from home all summer, and after much correspondence and effort on the part of Campaigners it was found impossible to arrange for meetings through the District under the direction of the District Executive. On the kind invitation of the Hon. President of the District Epworth League, Rev. Dr. Rykman (who is a member of the general Board of Missions), Mr. T. H. Crawford was able to arrange for two meetings.
BROCKVILLE	C. W. Service, B.A. T. H. Crawford	12 10	This District was visited last year by Chas. W. Service. At the District Convention this year a committee was appointed to confer with the General Board, requesting the privilege of supporting a missionary. They have expressed their preference of supporting Mr. Service, who is a graduate of Victoria and now in his third year's study of medicine at Trinity Medical College. Mr. Service is preparing himself thoroughly for the mission field with the hope that our Board will accept him.
MATILDA	T. H. Crawford	14	At the District Convention the Matilda District pledged \$100.00 for the support of a missionary, and a committee was appointed to confer with the General Board as to the choice of the missionary.
PEMBROKE	C. W. Service, B.A.	4	Many other Leagues in the Perth District requested a visit from a Campaigner, but owing to the difficulty of arranging for a systematic tour under the direction of the Executive it was impossible to grant the requests.
PERTH	T. H. Crawford	5	The difficulty of arranging for a systematic tour of the Leagues under the supervision of the District Epworth League prevented Mr. Crawford from visiting many other Leagues on this District.
OTTAWA	C. W. Service, B.A.	5	This is a strong Epworth League District, and it is expected that next year it will be one of the best supporters of missions in the Montreal Conference.
STANSTEAD	Prof. Maynard Hart, B.A. Perry S. Dobson		This District is being organized under the direction of the District Executive, by the help of Professor Hart and Mr. Perry S. Dobson, of Stanstead College.
QUEBEC HUNTINGDON WATERLOO	Students from Wesleyan Theological College, Montreal		These Districts are to be visited by the students of the Wesleyan Theological College, Montreal during the Christmas holidays. Waterloo District was visited last year by Mr. Perry S. Dobson, with the result that many of the Leagues have a good missionary department, and are praying, studying and giving for missions.

WINNIPEG CONFERENCE is aiming at supporting a missionary as a Conference. The work of canvassing the Leagues is being energetically forwarded by the students of Wesley College, under the direction of the Conference Epworth League. The reports received are encouraging.

BRITISH COLUMBIA CONFERENCE—While on his way to Japan, Rev. D. Norman visited several Leagues. Other work has been done in the interest of the Forward Movement.

NOVA SCOTIA CONFERENCE.—Very little campaign work has been done in the Nova Scotia Conference. Meetings have been held in four of the Halifax churches, and in several in the neighborhood of Canso. It is expected that when the object and plan of our work is better understood, Nova Scotia will be one of the leading Conferences in the work.

NEW BRUNSWICK CONFERENCE.—A few meetings have been held in the New Brunswick Conference. It is difficult to secure workers in the Eastern

provinces. Mount Allison University, Sackville, has a large number of consecrated workers, whom we expect will make their spiritual influence felt next summer.

This tabular report does not represent the work done to date. It only represents that part of which we have received regular reports.

Many more meetings have been held by Campaigners for organization, and Districts and Circuits have had numbers of conventions and rallies, of which we have not received formal notice.

It will be noticed that many of the Districts which have been visited by Campaigners have no definite results mentioned. This is because we have not as yet received word as to the action of these Districts.

The Committee which is appointed by different Districts to confer with the General Board of Missions, usually consists of the Chairman of the District, and the President, Secretary and Missionary Vice-President of the District Epworth League.

The District E. L. Officers and Officers of Local Leagues and the S. M. C.

THE success of the Young People's Forward Movement depends upon the League officers and committees. Although the plan of work is very simple, yet it requires faithfulness on the part of all concerned to make it work successfully.

During the summer's campaign, our Campaigner's success depended upon the co-operation of the Chairman of the District, the Pastors and the District Epworth League officers. Many leagues were not reached, and some whole districts remain unvisited because of lack of co-operation. Some of our Campaigners were much discouraged on this account. Much valuable time was lost in waiting for answers to letters, some meetings failed on account of lack of announcement—but many for lack of planning. We would greatly rejoice if this lack were all in the past.

On the other hand, it is quite impossible to tell the amount of consecrated effort put forth by many of our chairmen of districts, some of them accompanying the Campaigner on his tour throughout the district; and pastors, some of whom spent days and nights at the work.

Where the District officers undertook the planning of the tour and had printed programmes sent ahead announcing the meetings, the Campaigner not only had a comparatively easy time, but also a delightfully successful tour.

The Campaigners who received such help from the District officers fully appreciate the time and consecrated effort spent, and report their success as largely due to the prayer, planning and effort of those who prepared the way.

The General Board and the S. M. C.

The General Board manifested the deepest interest and paid special attention to the Students' Missionary Campaign at their meeting this fall. After considering carefully the needs of the work, it was decided that it would be best to undertake the publishing, through the MISSIONARY CAMPAIGNER, systematic information regarding the missionary work of our Church. This number deals specially with the medical missionary work of our Church. Dr. Sutherland, although pressed by many duties, will furnish our young people with three pages of carefully written information each month. If they study they will soon acquaint themselves with all our mission fields and missionaries. Dr. Sutherland will furnish us information regarding the history and present and prospective needs of our work as no other man in our Church can. The fact that he and the Board think that it is wise for him to spend his valuable time in this effort, proves that our Church has confidence in the genuine interest and desire for knowledge manifested by our young people. We are sure that our young people will carefully study what is written. Our Church is doing all she can for us—if we do what we can, God will do what He can. Who can estimate what that will be?

FREE LITERATURE.

The experience of the Mission Board is that our Church's money can not be spent wisely in giving away missionary literature to any great extent—and yet our people must have the necessary information at as small a cost as possible. It is found that if a person gives money, however little, for literature, he is more apt to study it. If a worker pays for the literature he gives away he is sure

to be more careful in distributing it. Therefore, in all fairness to our contributors, workers and seekers after knowledge, it is thought best to charge for the cost of the printing and the paper. Those who told and address and contribute to the "CAMPAIGNER" do their work free of charge. The General Board furnish the cost of a certain number of free sample CAMPAIGNERS (2,000 to start with). You are asked not to send for more free samples than you can use wisely in securing subscribers for the CAMPAIGNER at 10 cents per year. Please do not think you are doing anyone a favor excepting the one whom you induce to subscribe. Please pray about this work, and do it for Jesus' sake.

Campaigners' Expenses.

No one but the Campaigners know the amount of effort and sacrifice required to do campaign work. Some few of our friends have interested themselves enough to ask how they are paid. It will be a surprise to many to know that our Campaigners have spent over \$200 in cash out of their own pockets, and some of them have travelled 300, 400, 500, and as high as 600 miles, in all kinds of weather and over all kinds of roads; some of these using their own horses and rigs, others have been driven by the League members. The sacrifice of time is also great, and yet these men have all worked of their free will. Some people think that these students have nothing to do, and that this is a good way for them to put in the time which is not valuable to them. This is not the case. The man who has nothing to do is no good for our work. Our best men are those who have denied themselves the privilege of doing remunerative work, in many cases a great deal easier than travelling from place to place working day and night. All of these men, who could, have given their work free, entirely free; others, who have not enough money to pay college expenses, are willing to accept whatever may be given. The members of the General Board, almost without exception, both new and old, are personally contributing to a fund which will be divided among those who have worked hard over four weeks during the summer and need help. None of them will receive more than \$1.00 per day for the actual time of service. Anyone wishing further information may write to Dr. Sutherland, Mission Rooms, Toronto.

\$18,000.00 Needed to Harvest Millions.

Our General Board of Missions found it impossible to continue the work in the mission fields already opened without appropriating \$18,000 more money for this year's work than they have in sight. Let us study this question. When God creates a demand there is a supply somewhere. It is not for us to murmur. This demand is in answer to our prayers. We have prayed that the harvest in the mission fields might be great. Now that the cost of caring for the result of the seed sowing of our faithful missionaries will tax us, we young people will step forward, glad to volunteer in this work. What part will you take in this great work? This is a real question which you should pray over. You may not be able to do much in the way of giving money yourself, but, if you give the little you can—wishing it were more—and try to get others to help in your Young People's Society and in every way you can, you at least will not have failed to meet your share of this demand. It appears as if God, the Church and our helpless brethren in the mission fields are all looking to our "Young People's Forward Movement for Missions" in this time of need.



Rev. W. E. Smith, M.D.,

Who represents the Cobourg District Epworth League, is a man well known to the district, which is united in prayer for his success, in study of his work, and in giving for his support. "Union is strength." "A threefold cord is not quickly broken." If you ask the Leaguers in the Cobourg District about Dr. Smith, they will tell you that he was in partnership with his brother at Elizabethtown, on the Canton Circuit, in a general store; but, in obedience to the Lord's call, he sold out to his brother, and went to Albert College, Belleville, to prepare for the ministry. After pursuing a medical course and a course in theology, and being ordained, he preached a year on the Dalrymple Circuit, which he left at the call of the Church to go to China.

Dr. Smith is at present in Chentu working hard, acquiring the Chinese language. We have a letter from him telling about his work. Anyone desiring a copy may have one upon application.

The Systematic Beneficent Society.

THE W. M. S. have long been advocating, and many of the members practising the tithing system. We are anxious to help this cause. Many of our pastors also preach and practice tithing. Can we not make a grand effort and induce all our church members to obey God in this matter? We have a few constitutions of the Systematic Beneficent Society which we shall be glad to supply free. See the November number of the CAMPAIGNER, page 3.

Western China. By Rev. Virgil C. Hart, D.D. Toronto: William Briggs, Methodist Book Room. \$2.00.

Dr. Hart, in "Western China," gives a vivid word picture of the journey to the Province of Sz-Chuan. The reader is carried through a wonderland of beauty, in the delightful glimpses of scenery, quaint people and strange customs of the old and interesting country, and at the same time sees the dark shadows across the land from the temples of the Gods of wood and stone. Dr. Hart has been laboring for thirty-two years to bring in "The Light of the World" to the Western Chinese. As Superintendent of our Canadian Methodist Mission in Chentu, his book has an added interest. All who wish to know the need of our mission in that land and the conditions under which our missionaries work, should read the book. Every Epworth League should have a copy in its library.

Our Pioneer Medical Missionary in Japan.

It is well known that Dr. Macdonald was one of our two pioneer missionaries to Japan. In association with Dr. Cochran he went out in 1873 to found a Mission of the Canadian Methodist Church. At that time missionaries, as such, had no rights in Japan, and it was only by securing the friendship of some influential native, and engaging in his service, that they could get permission to reside outside the Treaty ports. Near the end of the first year Dr. Macdonald went to reside in Shizuoka, under an engagement to teach a certain time each day in a native school. For four years he labored in that city, and founded what is to-day the largest and strongest native church in connection with our mission. When he left Shizuoka he had baptized over one hundred and eighteen persons, and the results of his work still abide.

In 1878, Dr. Macdonald returned on furlough, chiefly at his own expense, to pursue some post-graduate medical studies, and returned to Japan in the summer of 1879. From that time until now he has remained in Tokyo, with the exception of one year, when on his second furlough, and has been both Chairman of the District, as at first formed, subsequently Chairman of the Mission Council, and President of the Japan Annual Conference from its organization till the present time, with the exception of one year, when the chair was occupied by Dr. Cochran. During all that time he has been the official representative of the Board in Japan. Throughout his whole career he has enjoyed, in a marked degree, the confidence of the native Church of Japan, and of the Board and Executive at home.

An account of Dr. Macdonald's work in Japan would call for a history of our Japanese mission. His medical skill has saved both the W. M. S. and the General Board thousands of dollars, and it is not too much to say, valuable lives by his ready attendance in times of sickness. The missionary report shows that many thousands of dollars have been turned in to aid the work in Japan, partly paying his own salary and helping to build churches and parsonages and supplying help and medicines for the poor and sick. The Japanese have confidence in his judgment, his skill, his kindness, his piety, and to him they instinctively turn when such qualities are felt to be indispensable.

Missionaries of other churches have recognized his exceptional worth and good judgment, which the following testifies: A veteran worker in the Church of England Missionary Society said to a newly arrived missionary, "If you want models of missionary plans and work, study the men and methods of the Canada Methodist Mission." Again, Bishop Newman, of the Methodist Episcopal Church, who was in Japan a few years ago, said to Dr. Potts "Dr. Macdonald is, without exception, the most influential man (foreigner) in Japan to-day."

Report of W. M. S. Medical Work in China, 1896-97.

We did not obtain possession of the property purchased last year till Sept. 3rd, 1896. It was decided that the native buildings on the place be refitted and converted into a hospital. By refitting, I mean putting in floors and ceilings, glass windows in place of paper ones, and foreign doors to replace huge, native things on wooden hinges, and paint and whitewash everywhere. Refitting a native house practically means rebuilding without putting up the frame.

Carpenters were set to work the next day after possession was obtained.

On Sept. 17th, Misses Ford and Brackbill moved into some of the rooms which will be used as wards, and on Nov. 23rd, 1896, the dispensary was opened and regular medical work begun.

Previous to getting possession of the property, I had been doing a little medical work all the time, but as soon as the carpenters began work I gave my whole time and attention to looking after them. The work on the hospital is not yet completed, nor can it be till the home is finished and the hospital building all free. When the work is completed we will have a commodious and convenient hospital eminently suited to the needs of the work. It consists of consultation room, dispensary, store-rooms, guest-room, general waiting-room, study, operating room, instrument room, bath rooms, rooms for servants, kitchen and washing room, and four general and three private wards.

During this year I have paid forty-two visits to patients at their homes, and have seen in the dispensary 1,536 patients; have also done considerable work for foreigners outside our own mission, for which I have received tael 19.01.

On the evening of May 17th we were all saddened by the death of Miss Ford, of cerebro-spinal meningitis. She was taken ill very suddenly, and during her sickness she suffered much, but was very patient through it all. We did all we could, but God wanted her, and now she is at rest, and we are less one earnest worker for His suffering ones here. But He knows best. The hospital was closed during her sickness, as it was necessary that everything about the compound be kept as quiet as possible. Since Miss Ford's death Miss Foster has been assisting me in the dispensary.

Among the dispensary patients we have not been able to do as much evangelistic work as we could have wished owing to the fact that we have no Bible-woman. Tracts have been given to the women who can read, and picture-cards with Scripture-texts to the children. However, many words have been spoken, and many of those who have received treatment in the hospital have been led to come to the regular Sunday services.

We are honored in being engaged in this work of healing, and pray that, as a result of our work, many whose bodies have been made whole may be brought to a knowledge of the Great Physician.

"Pray ye, therefore, the Lord of the harvest that He send forth laborers into His harvest."

RETTA KILBOEN, M.D.

Chentu, July 1st, 1897.

The Missionary Pastor. By Rev. James E. Adams, with 57 charts prepared by Robert Kellogg. Published by the Fleming H. Revell Company, New York, Chicago, Toronto; also for sale at the Methodist Book Rooms, Toronto.

The words of Dean Vaughan, "Know and you will feel. Know and you will pray. Know and you will help," might be taken as the text of "The Missionary Pastor." The book is full of knowledge from the many standpoints of missions, but with the one object of creating an intelligent, active interest in missionary methods, and the many fields of missionary labor. As the result of careful study and practically developed plans, valuable information is given regarding Study Classes, Programmes, Missionary Methods, Literature, Missionary Countries, and Chart and Map Making.

PASTOR'S PAGE.

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

Two Emphasized Thoughts.

This page emphasizes the necessity of all our pastors preaching regularly and often upon the theme of Missions. The Bible is full of Missions, and the Bible preacher will also be filled with the spirit of Missions. In his pulpit ministrations this spirit of world-wide evangelization will ever seek utterance.

This page also emphasizes the Missionary Life and Service as the ideal and consecrated duty of every follower of the Lord Jesus Christ. Every Christian a missionary—abroad or at home—is the great motive of spiritual experience and service for Christ and souls. To be truly spiritual in heart and activity, we must be missionary, ever sacrificing for the sake of those whom Christ died to save.

We are glad to present to our constituency of readers this month the brief outline of an address given by one of our active young people upon the theme, "Every Leaguer a Missionary."

Every Leaguer a Missionary.

ADDRESS GIVEN AT MOUNT FOREST DISTRICT EPWORTH LEAGUE CONVENTION BY MISS MARY A. ROGERS, OF CEDARVILLE.

It is taken for granted that every active member of the Epworth League Society is a Christian. Should every Christian be a missionary? Consider Christ's last command, "Go ye into all the world and preach the gospel to every creature." Who are included in the "ye"? Not only the Apostles and disciples of Christ's time, but all disciples and Christians from that time hence. How, then, can any Christian Leaguer consider himself or herself exempt from Christ's command? and, how, more faithfully can this command be obeyed than by every Christian Leaguer becoming a missionary?

The universally accepted idea of a missionary is that of those who labor upon foreign fields. This conception is too narrow. Every Christian should be a missionary of the Cross, independent of earth's distances and our human boundary lines. In the kingdom of God, China is as near the heart of God as Canada is—although China is heathen and Canada is Christian.

Every Leaguer should be a missionary at home or abroad. Take the key verse of the Book of Acts: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Is not Jerusalem and the home land included here? Then let our motto be, "*Beginning at Jerusalem*," for if we are not good missionaries at home we shall make a poor excuse for the foreign field. As to whether we shall always remain in the home land—"at Jerusalem"—or go out "unto the uttermost part of the earth," is a question to be settled between the individual Leaguer and God.

It is the privilege of but a very few to go abroad, and it is the privilege and obligated duty of the many to stay at home—at home to be actively engaged in the propagation

of Christ's Gospel, and supporting those abroad who need home help. "Go ye into ALL the world." Our immediate surroundings are included in the "all" as well as the distant fields. The field is still "the world" at home and abroad. But you ask, "What about that little but emphatic word 'Go'?" The fact of the matter is, if there were more go at home there would not be so many volunteers for the distant fields, all equipped and consecrated and waiting to go, but who are unable to go because of the lack of means to send them.

We have quoted but two Bible texts to sustain our proposition; many more all convincing texts await our choosing, but time forbids. It is wonderful how full the Bible is of missions. Almost every text of Scripture, if borne out to its ultimate conclusion, contains in itself the vital thought of the world's evangelization. The Word of God is missionary from first to last.

Every Leaguer should become a missionary—to serve at home or abroad. The chain is strong just in proportion to the strength of each link in it; so our Epworth League is strong for missions just in proportion as each individual Leaguer accepts the obligation of this life and service. How, then, can we live and serve at home? Read what Paul says in Rom. xii. 4-8. As we have many gifts differing, so we have different places to fill in the home Church. We all can inspire missionary interest whatever the nature of our gifts or place in this service. In the Church, the League, the Sunday School, the home, and everywhere else where a Christian Leaguer is found in life and service, there will be aroused an interest and sympathy for the needy heathen.

Then, too, let not our zeal be spasmodic. So often we listen to thrilling addresses upon missionary themes, and become enthused for the moment, and after a little time the fire burns down and goes out—our interest is gone. The ideal Leaguer is a missionary all the time and everywhere.

It is POWER we need. "Ye shall receive power after that the Holy Ghost is come upon you." Not till we have been baptized with the Holy Ghost, and, consequently, filled with power, can we be truly successful missionaries either abroad or at home.

Paul says, "The love of Christ constraineth us." With Christ's great love shed abroad in our hearts, it will be our meat to do our Heavenly Father's will. Then shall we give not only ourselves, but our means to missions. In fact, we are obligated to do so by the active member's pledge we have taken. Love gives money, but it also gives prayer. Let our gifts be borne along their consecrated way by earnest and continued prayer. Let us pray for all missionaries, at home and abroad, as also for all peoples covered in heathen darkness. Love gives money, love gives prayer, and love gives self. Love's best gift is self. If self is given to missions, then prayer and money must follow.

The gift of self is consecration. Can a Leaguer say, "I am fully consecrated" and not face the question of missions? We think not. Entire consecration and missions are inseparably bound up together. The Leaguer

who is forever seeking and framing excuses, so as to withhold both self and means from the service of missions, is not a consecrated Leaguer. Where there is lack of missionary zeal there is absence of spiritual life. When the Leaguer is fully consecrated to God he will be able to say, "By God's grace I am willing to serve in the place where the Lord chooses, whether that place be at home or abroad." This is a question which comes as a deep *will-test*, a sincere questioning of the soul's obligation to God, and is as essential to those who stay at home as for those who go abroad; for until the Christian Leaguer is willing for service anywhere he is in bondage to himself, and as useless at home as abroad.

The problem of self-denial is bound up in this question of missions. Self-denial is necessary. To exercise this spirit is to have the spirit of Christ, which is the spirit of missions. Jesus denied himself of heaven's bliss for a season that He might declare the love of God to a lost race. So must every Leaguer deny himself, and take up his Cross and follow Jesus in sacrifice for men.

Take this illustration. There are two brothers, and both become missionaries of the Cross of Christ. They cannot both go to the foreign field. They together resolve that the elder shall go—the younger to stay at home and earn money to support his brother upon the field. The elder brother bears the Cross of Christ in sacrificing home, home church, and home land, etc., etc., for the sake of Christ and the heathen. He is doing nothing beyond his duty. His service to himself seems not sacrifice. It is not sacrifice—it is a service of love. He joys in it.

Shall not the younger brother who remains at home win his Master's favor by bearing the same Cross of Christ—which is the Cross of sacrifice? Yes, at home he must work and deny himself, so as to save of his means to support the brother upon the field. This to him is no longer sacrifice, but joy. He delights to do it, for he is truly a missionary at home, bearing the Cross of sacrifice for the sake of the world's evangelization.

We think this should be the spirit of all our Christian Leaguers. Then these waiting volunteers would go forth to the field to win precious souls for Jesus. Never was there a day when Leaguers should rally around our missionary interests as to day. Let us love more, give more consecrated money, pray more, sacrifice more, and let every Leaguer in this District make one faithful, united, self-sacrificing effort to the end that this world—God's world, Christ's world, our world—be won from heathen darkness to the Gospel's light.

We feel that God is leading us out into a broad place that we may devise plans for our campaign work, which lies now immediately before us in this District in connection with the Young People's Forward Movement for Missions.

Let every Christian Leaguer arouse and be in earnest, for truly the fields are white to harvest, and the obligation of the ingathering rests largely upon us.

Christ's Birthday Gifts.

BIRTHDAY gifts are chosen so that those who receive them are happier for the thought and love enfolded in the giving. Christmas giving should be full of the thought of pleasing Christ. Our gifts of love must go to Him through those who need most the Christ-like touch to gladden and brighten their lives—through those to whom Christmas is an empty festival because many do not think of Christ's wishes about "The least of these," nor His rules for the entertainment of guests.

Medical Missions.

The paths of pain are thine. Go forth
With patience, trust and hope;
The sufferings of a sin-sick earth
Shall give thee ample scope.

Beside the unveiled mysteries
Of life and death go stand.
With guarded lips and reverent eyes
And pure of heart and hand.

So shalt thou be with power endued
From Him who went about
The Syrian hillsides doing good,
And casting the demons out.

That Good Physician liveth yet
Thy friend and guide to be;
The Healer by Gennesaret
Shall walk the rounds with thee.

—Whittier.

Skilled Missionary Workmen.

MARCUS L. GRAY.

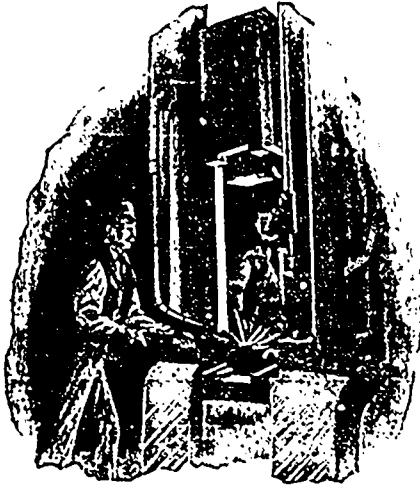
One of the greatest needs in the Kingdom of God to-day is skilled missionary workmen in the home Church. The efficiency of foreign missionaries has often been called in question, and the character of their work has been freely discussed. So far as our missionaries in the foreign field are concerned, their scholarship, devotion and wisdom are unquestioned by any one who is familiar with their standing as a class. From the days of St. Paul down to the time of Adoniram Judson, our missionaries have been men of the highest character. We honor them for what they are, and for the work which they are doing. Many of our best educated men and women are now going to the foreign field, and their qualifications are of the highest type.

The magnitude and success of the foreign missionary enterprise give emphasis to the need for more skilled missionary workmen in the Church at home. If the Gentiles are coming into the Church at Antioch, Athens, Corinth, and Rome, the Church at Jerusalem must put forth increased effort to care for a growing Church. Even apostolic gifts and skill are needed at home to give direction in grave and important matters pertaining to the Kingdom of God. If William Carey offers to go down into the gold mine in India, Dr. Andrew Fuller "must hold the ropes." We need and must have increased efficiency and skill touching missionary work in the home Church. There are too many Christians in the home land who repress the missionary spirit, as did Dr. Ryland when he said to Carey, "Young man, sit down." Instead of such advice, we substitute Paul's exhortation to Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

We need such skilled missionary workmen in all our pulpits, in our Christian Endeavor Societies, in our Epworth Leagues, in our Unions, and in our Women's Missionary societies. Leading laymen in our Churches need the same skill for missionary work.

If our readers will study carefully our medical missions as printed in this issue, and continue to study the information furnished from month to month, they will soon have a fair introduction to our missionary work.

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