



Vol. II., No. 2.

TORONTO, JUNE, 1897.

PRICE, from now until July, 1898 25c.
SEE CLUB RATES

India.

Readings to be used in connection with the Woman's Missionary Society's Suggested Programme for June.

ARRANGED BY H. I. MACCALLUM.

No country is more full of interest to the intelligent and thoughtful traveller than India. Its great extent, its climate and scenery, its enormous population, its varied races, its many languages, its different religions, its social organizations, its history, its ruins, its monuments, its arts and its peculiar government present a never-ending picture of interest and wonder and an inexhaustible subject of study and research.

India is generally understood to mean that country in Southern Asia, occupying the peninsula of Hindustan and certain countries beyond, subject to the Governor-General of India. It is bounded on the east by Siam, on the north by Thibet and the Chinese Empire, on the west by Afghanistan and Beloochistan, and on the south by the Indian Ocean.

In this territory Portugal and France have small colonies, but the rest of the country is under British control in whole or in part. Most of the country is under the full control of British officials, while the native or Feudatory States are governed by native princes with the advice of a British resident or agent. There are 72,000 British troops stationed in India.

Some people think of India as a very rich country, and forget entirely that in that very country about 2,000,000 die yearly of hunger or of utterly bad food. It is a rich country; but the wealth is in few hands, and much is uselessly buried in the temples. This is very striking in Malabar, where 81

per cent. of the population are small farmers, under extortionate landlords, and under the oppressive taxes of the Government, which fall so heavily on land and salt. And what makes this poverty ever increasing is the excessive over population of the country. The whole life of the native of India is a course of training for starvation. Even in good years he is soon deep in debt to the money-lender, and when in debt he hardly knows what it is to eat all he wants. All that is over and above the barest allowance for life must go to pay the increasing interest on the debt. His children grow up half-fed, and are inured from infancy to the repression of healthy appetite. When, therefore, the crops fail over large tracts of country, the people at large only suffer that distress collectively with which they are individually well acquainted. In the native of India hunger seizes a trained wrestler.

* * *

India is a country subject to famine. Fifteen great famines have occurred since 1769; in that year ten millions of human beings are said to have perished. It is only since the British constructed roads and railways all over the land that it has been possible to convey food to the starving people, prior to this the old Indian

tradition held true. "When the rains fail twice, the people must die."

Schwartz, the celebrated German missionary, who labored in India for over forty years, was by his foresight the means of providing food during a three years' famine

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The present distress in India is due to a complete failure of the rains, following several seasons of partial failure and

The May Number

OF THE
MISSIONARY CAMPAIGNER

EXPLAINS FULLY

The Campaigner's Plan of Work

and also Epworth League Plan of Organizing for Young People's Forward Movement for Missions, as recommended by our General Board. Gives the names and addresses of Campaigners from

WESLEY COLLEGE, WINNIPEG.
VICTORIA COLLEGE, TORONTO.
TRINITY MEDICAL COLLEGE, TORONTO
ALBERT COLLEGE, BELLEVILLE

This Number

Gives names and addresses of Campaigners from

WESLEYAN THEOLOGICAL COLLEGE, MONTREAL
STANSTEAD COLLEGE, STANSTEAD, P.Q.
MOUNT ALLISON UNIVERSITY, SACKVILLE, N.B.
VICTORIA COLLEGE, TORONTO (added list)

The Subject for Study for June is India, see articles and programme.

CAMPAIGNER CLUB RATES.

Single Copy to any address, from now until a year from next July, 25 cents.

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Clubs of 10 or more, from now until next January 10c each

poor harvests. The famine affects an area of about 164,000 square miles, with a population of 36,000,000. The Government of India, in assuming the task of saving these millions from death by starvation, has undertaken a responsibility which no other Asiatic power, whether in India or elsewhere, ever assumed. It is due to British rule, and to nothing else, that the famine has not, ere now, claimed millions of victims.

A missionary writes: "The horrors of the famine are indescribable. I had seen a great deal of poverty before coming to India, but never had seen men, women and children die from hunger. A few days ago I made a tour through several villages in my district. In one place about one hundred and thirty-seven little children were found. All were under twelve years, and many of them not more than four or five. Their parents had died or deserted them. These children were found in the streets and bazaars picking up grain which had fallen on the ground, and eating it raw. Temporary provision is being made by the Government for the daily food of these children. I could have brought away one hundred if I had had the money to support them.

In one district it is estimated that twelve thousand people die every month from the effects of famine. It is utterly impossible for the Government to provide relief for all the people when the famine is so widespread. Every day, as I drive along the road, I see the poor people sweeping up the dust from among the dried-up grass on the roadside and in the fields. They winnow what they gather for the sake of the few grass seeds they may find. Everything that can sustain life is being eaten. The seeds of weeds, roots of grass, bark of trees, and the stones of the mango fruit, the kernels of which are crushed, are eagerly eaten. This bad food soon produces disease, and hastens the death of the sufferers."

In addition to the famine, Bombay, with a population of three-quarters of a million, is smitten with a deadly plague, which is spreading to other parts of India. Should it extend to the famine stricken-district the loss of life is likely to be very great, as the suffering from poverty and insufficient food would render hundreds of thousands an easy prey to the disease.

Hinduism is the prevailing religion of India, it is the most immoral and vicious of any of the great religions of heathendom. It is said that there is not one of the thirty million gods of Hinduism to which is given a good moral character.

The first Protestant missionaries to India were, Bartholomew Ziegenbalg and Henry Plutschau, who went out from Denmark, arriving in India, July 9, 1706. Christian Schwartz followed in 1750. The first missionary from England was William Carey, who arrived in 1793, and was followed by Henry Martyn, in 1806. The first missionaries from America were Rev. Messrs. Adoniram Judson, Samuel Newell, Samuel Watt, Gordon Hall and Luther Rice, who reached India in 1812. Since that day most of the leading churches of Europe and America have established missions in India. According to well-attested statistics, Christianity is spreading four or five times as fast as the ordinary population, but no statistics can ever give a fair view of all that Christian missions have done in India, and yet it must not be hastily assumed that the crisis of missions has been fully passed, that victory is in sight. What are the 850 missionaries, and the 560,000 baptized Christians compared

with the 280,000 odd millions of human beings who live within the borders of British India.

Aside from the efforts of missionaries, there are important influences at work to undermine and break down Hinduism. Not the least of these is the impartial rule of the British Government. A substantial evidence that British residents have faith in missions is found in the fact that they contribute \$300,000 annually to their support.

There are about thirty theological schools in the Protestant mission of India, of various grades. The oldest of these was planned fifty years ago.

There are now about 1,000 natives of India ordained to preach Christ to their countrymen. Fifty years ago there were only twenty-one. What hath Goa wrought.

One hundred and thirty native student volunteers of India have made this solemn declaration: It is my purpose, if God permit, to devote my life to direct work for Christ.

Miss Swain, sent out to India by the American M. E. Church in 1869, was the first woman to undertake medical work in India.

In 1875, the Presbyterian Church of Canada established an important mission in Central India. In connection with this mission there is a woman's hospital at Indore, under the care of lady medical missionaries.

Missionaries and travellers unite in asserting that women, more than men, perpetuate idolatry. A Hindu villager once said, "We men would give it all up, but the women make such an ado we have no peace." And why? Because the present condition of the women of India is so wretched that they feel the need of some hope for the future, however slight, and are kept in bondage by the priests lest a worse fate come upon them. The burdens of heathenism have indeed drawn them down into the very dust. They cannot rise. In their hopeless condition they scarcely struggle. They shake their heads mournfully and say, "We have no souls, we are only cattle."

Burmah presents the one bright spot in the wretched degradation of women prevailing throughout India. There they go about freely, unveiled, dressed in much taste and neatness, bright in manner and sprightly in conversation, and in the bazaars take a prominent part as the shopkeepers. Burmah is the scene of the sainted Judson's labors, and the seed sown by him has yielded in certain localities, an abundant harvest.

Here is the experience of one woman in India; it represents the experience of thousands in that country who are weary and sin-burdened, but have never heard the name which is above all other names—the only Name under heaven given among men whereby we may be saved. The woman visits the medical missionary, and while applying for medicine she finds a listening ear, a sympathetic heart; and she is strangely drawn to tell all her sorrows. Her daughters had married and left her, her sons were dead, she had no one to help or care for her. But why dwell on the past? the present was bad enough.

"A swarm of locusts ate up all the grain, fever had unceasingly distressed the little orphan grandchildren, and increasing age, with its attendant coughs, colds, rheumatism, failing eyesight, as well as other complaints, made Mai Nandi the most sorrowful old lady in the whole village."

"Yes," said the missionary, "this is a sad world, but there

is a better land beyond," and she gets the attention of the woman, who listens attentively to the old story. Putting her finger to her deeply-lined forehead, she says, "Do you see, it is all written here—grinding, cooking, spinning, tired head, weary feet, live and die like a beast, all because we women have committed sin in former life!" Pathetic story.

"But," says the missionary, "Satan brought sin, and sin brought sorrow; but God loved us, and sent his Son Jesus Christ to save."

"Ah, yes, you know this. for you read all day; but what can we women understand?"

"Yes, you can understand this; there is no one too ignorant for the Lord Jesus to save."

"Well, give me my medicine and let me go home."

She gets it, starts, comes back, and says, "Tell me His name again!" Next day she returns, asks for more medicine, and while it is being prepared she says, "Tell me His name again!" For a while she is silent, then opens her heart again and tells her troubles to the sympathizing listener; and as she gets up to go away, says, "Tell me His name again before I leave;" and so she goes out into the darkness of heathenism repeating that Name—"the sweetest sound to mortals given."

Siam and Laos.

SIAM.

THIS is a country about which missionary intelligence is not so easily obtained as of some fields. Yet hardly another country can be said to be as fully open as it to Gospel influences and teaching.

The missionary work in Siam was commenced in 1831 by the American Board of Commissioners for foreign missions, and has been carried on without a break ever since. To-day, by far the largest part of the work in Siam is being done by the American Presbyterian Board, although the American Baptists and some other Boards have each some flourishing missions there.

The country lies adjacent to China and has a population of about eight millions, composed principally of Chinese and Siamese.

Buddhism, with its utterly selfish principles and its superstitious rites and witchcrafts, has been the prevailing religion. It is now, however, rapidly losing its hold, even upon those who have not yet embraced the new religion—Christianity.

LAOS.

The work here was undertaken in 1867, as an offshoot from the work in Siam. The natural conditions there, however, were less favorable than in the latter country, on account of its more remote situation.

The missionaries at first met with a kind reception, but after about two years, at the instigation of the Buddhist priests, the king tried to secure their dismissal. Failing in this, a persecution was set up and several converts chose to yield up their lives rather than deny their new found Saviour. After about a year the king died and since then the Laos Christians have enjoyed greater privileges than before.

From being a branch of the mission in Siam they have become a separate mission and have now outgrown, in number of churches and communicants, the body from which they originated.

Besides eight ordained missionaries in each country, there are in Siam three medical missionaries, and in Laos

five. In connection with each mission also there are some sixteen foreign ladies, together with a number of native teachers and other helpers. The medical work has been found a most valuable aid in winning the confidence of the people.

Since January, 1895, twenty Christian Endeavor societies have been formed among the three thousand Laos Christians. Their first Christian Endeavor convention was held a short time ago. And this, in a country where, thirty years ago, the Gospel had never been preached, and among people, who, up to that time, had never heard of Christ! Perhaps the secret of this phenomenal activity among the young people lies in the fact that *no less than nine* of the missionaries in Laos are themselves supported by Christian Endeavorers at home.

Let us, fellow-Leaguers, as we think of what God hath wrought in Laos, pray that our co-workers there may receive largely of His blessing and guidance.

H. C. WRINCH.

Suggested Programme for June.

INDIA.

HYMN.—"Two Cents a Week," JUNE CAMPAIGNER.

PRAYER.

BIBLE READING.—Psalm lxxvii.

I. *The Country.*

- (a) Its situation, extent and resources.
- (b) Its overwhelming population.
- (c) The political condition.

II. *The Condition of the People.*

- (a) Poverty and suffering of the masses due to oppression, famine, plague, etc.
- (b) Degrading effect of Hinduism—the prevailing religion.
- (c) The general effect of British rule on the welfare of the people.

III. *Missions.*

- (a) The beginning and development of Christian Missions.
- (b) The great need for Medical Missionaries, especially among the women.
- (c) The results of Missionary work.
- (d) The great need of increased effort.

For information see the articles on India in the present issue of the MISSIONARY CAMPAIGNER.

H. E. WOODSWORTH.

IN St. Peter's Street chapel, Leeds, Eng., there is a tablet to the memory of Mr. Benjamin Pollard, whose name is inseparably associated both with this sanctuary and with its predecessor, the Baggard House. He was the most successful class-leader Leeds has ever known. His first society class became the parent of no less than twenty-three others, and it has been estimated that 850 members had enjoyed his care and counsels; among these were both future ministers and missionaries. Among the first was the editor of the *Methodist Recorder*, and among the second, Rev. John Walton, who used frequently to write to his old leader when on the mission field. From Mr. Pollard's devout and prayer-loving spirit he was called "the prayer-loving little man." He had a warm love for our foreign missions, and every morning the missionary-box was placed on his breakfast-table for a daily offering.—*Methodist Recorder*.

Two Cents a Week.

TUNE - 138 "Canadian Hymnal."

"Two cents a week" the Master asks
From all the loving children's hands :
Two cents a week to tell His love
And teach His Word in foreign lands.

CHORUS.

We must fulfil Christ's great command,
His Gospel send to every land.

"Two cents a week" to place ajar
The gates of mercy, high and broad,
Two cents a week to spread afar
The knowledge of our risen Lord.

"Two cents a week" may send a blaze
Of Gospel light o'er India's plains ;
Two cents a week may free a race
For ages bound by error's chains.

"Two cents a week," from China's shore
We catch the cry and hear the plea :
Two cents a week a few years more,
And struggling China shall be free.

"Two cents a week" may wake the note
Of Zion's song in fair Japan ;
Two cents a week, O blessed Christ,
May tell of all thy love to man.

—Worthington's Annual.

The League Missionary Library.

OF course every society should have a missionary library, and for obvious reasons: First, literature is essential for the preparation of interesting monthly meetings, no work can be effectually and effectively conducted without the requisite tools; second, it is quite impossible to foster an ever-increasing interest in missions among the members unless they keep adding to their store of missionary information; third, there is nothing that will more tend to stimulate the Society in all its departments, and to deepen and broaden the consecration and activity of the individual members than to get them reading the best missionary literature. This has been proved beyond doubt.

How to use the library when secured? This is an important question. The ideal plan would be to get every member reading the books systematically. None but a systematic circulation of the books should be thought of. Of course this will fall largely to the charge of the literature member of the Missionary Committee, who should himself be energetic, watchful, business-like and a careful reader of the books. Perhaps we shall most briefly accomplish our purpose if we outline the plan successfully pursued by one of our Leagues in the Montreal Conference.

1. The books are numbered consecutively, e.g., No. 1, No. 2, etc., under the name of the Society.

2. The literature member of the Missionary Committee is provided with a note book, about 9 inches by 6 inches, which opens at the end. This is carefully ruled as follows, the number and name of the book being written along the top of the page, e.g.,

NO. 5. THE LIFE OF JOHN G. PATON.

Name of person withdrawing,	Date withdrawn.	Date returned.
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Note the following points:

a. This book is brought to every League meeting, and all entries are made at the close of the service, so as to obviate mistakes and losses.

b. Books are returned on the night of the league meeting by the persons who withdraw them.

c. No book is to be kept by any one member longer than two weeks.

d. Members who do not voluntarily request a book are asked to take one home.

e. There are persons outside the society who are eager to read the books. Do not fail to let them do so. Some member might withdraw the book and take it to such an one.

f. Keep adding new books as often as you can.

g. One great advantage of this system is, that when the Committee is arranging for a meeting reference can be made to this book, which will show at once who have been reading along the line of the proposed subject, and who consequently will be most ready to assist.

h. The society referred to above is only a small one, yet it has succeeded in purchasing 16 books within 9 months. "Where there's a will there's a way."

i. Remember that "facts furnish fuel for missions."

C. W. SERVICE.

Know and Act.

"The preparation and distribution of missionary literature: that it may result in a deeper and more intelligent interest in missions among Christians at home, and in the conversion and spiritual uplifting of multitudes in the foreign field."

There are three great needs in the solution of the missionary problem, which are the cardinal points in the missionary campaign—the need of paying towards missions, the need of praying for missions, and the need of studying missions. The last of these stands in some respects as the most important, in that it is essential to an understanding of the problem, and also to the intelligent and effectual accomplishment of the first two.

Our subject at once divides itself into two great branches, (1) At Home, (2) Abroad. The latter requires but little discussion; the difficulty of thinking and speaking in a foreign language makes the preparation and distribution of Christian literature a necessary and effectual method of work on the foreign field.

The corresponding need at home is in no degree less important—nay, the distribution on the foreign field to a great extent directly depends on the distribution and study of missionary literature at home. The need for missionary literature has, in recent times, been fairly well met. The publication of missionary biographies, descriptive accounts of heathen lands, races, and religions, and a host of tracts and booklets have little to be desired in this regard. But there is still a great need for its distribution. One needs but to visit the homes of our land, and perchance even the libraries of many of our ministers to realize the glaring lack of up-to-date, comprehensive missionary literature. The very small cost of the best missionary booklets makes this neglect quite inexcusable.

But saddest of all is the fact that what there is, is not properly studied. The greatest need to-day among our church members and Epworth Leaguers is for a more definite and systematic study of missions. True, the Reading Course is doing something to meet this need; but the course has not been widely enough undertaken, and it will not, we believe, fully meet the need. In the limits of this article, we cannot set forth fully how it may be effectually met, but can give merely a vague suggestion. What is necessary, in our opinion, is something analogous to the course of study conducted throughout our colleges under the Student Volunteer Movement. Here a course of weekly studies in missionary history or biography is planned, a text book being prepared and published at a small cost. It is, in fact, somewhat similar to the scheme of the Sunday School lessons. Such a plan could, we believe, be conducted in our Epworth Leagues, and would effectually meet the needs of the day. The present organization of the League would be sufficient to conduct the work, and another hour in the week would be required. This would probably constitute the great objection—lack of time; but if thousands of our students in the whirl of college life can find an hour for such studies, surely this objection is groundless. It would not be necessary that the League undertake it as a whole. In many of our colleges the band does not number ten men. A few in any League banded together for such a purpose would be a power for good and for the advancement of missions.

It is expected that our Epworth Leagues will form classes for the study of missions. The bands which are formed for prayer will desire missionary information. Those who study missions at college during the winter and go forth as Campaigners among our Leagues in the summer, will be in the best possible position to furnish the desired information. The subjects treated and monthly programmes furnished in the MISSIONARY CAMPAIGNER are a beginning of what we hope will grow to be a general missionary study for Young Peoples' Christian Societies, on the same principle as the International Sunday School lessons.

Victoria College.

W. E. GILROY.

Every League its own Organizer.

STUDY—PRAY—GIVE.

HAVE you adopted the "Daily Prayer and Weekly Giving Plan" in your League? If you have not, your members are missing a great opportunity.

Missionary work to-day demands study that we may pray intelligently. Daily prayer means daily strength and daily supply. Weekly giving, as God hath prospered, is the practical way of helping those whose needs we have studied and for whom we pray.

Some time during the summer your League will be visited by a member of the Students' Missionary Campaign; be ready for his visit. If you have not adopted the Daily Prayer and Weekly Giving plan, do so at once; do not wait for the Campaigner to do for your League what you can do yourself. Be in earnest. Our work is a "Forward movement for missions." Do not allow your League to form any part of a backward movement. We must either go forward or go backward. Full particulars of "how to organize" are to be found in the May number of the MISSIONARY CAMPAIGNER.

Students' Fund for College Expenses.

TIME IS MONEY, even to missionary campaigners, many of whom, in giving their time to "The Young People's Forward Movement for Missions" in the summer Campaign work, really lose opportunities of making enough money to pay next year's college expenses. Whereas the General Board recognize that these young men will be the means of great blessing to our Church, as well as the means of bringing thousands of dollars into our missionary treasury, recommend the gathering of voluntary contributions to provide for the remuneration at a rate not to exceed \$1 per day of service, of those students who spend more than four weeks in one season in the work of visiting Epworth Leagues and organizing bands therein of members pledged to pray daily and pay weekly for missions. (See *Guardian*, October 7th, 1896.)

In addition to their support as a body, the members of the General Board of Missions have promised the Forward Movement for Missions their hearty support, individually, as is evidenced by the following:

"Whereas, we, the undersigned members of the General Board of Methodist Missions assembled, have expressed our hearty sympathy and co-operation with the Young People's Forward Movement for Missions, as inaugurated by the Students' Missionary Campaign; and

"Whereas, we have recommended that voluntary subscriptions be solicited to form a fund to assist those students who have worked as regulated by our Board of Missions for more than one month during the season, and who need aid for college expenses, we, as individuals, hereby promise financial assistance, which we will pay to the Treasurer of the Mission Board within one week after the report of the Summer's Campaign of 1897 has been presented to the Board at its fall session. The amount of our subscriptions to be regulated by our several ability and judgment, regarding the needs of the students and merits of the cause.

(Signed) "A. CARMAN, Toronto.

A. SUTHERLAND, Toronto.

J. C. AIKINS, Toronto.

JAMES MILLS, Agricultural College Guelph.

W. F. HALL, Napanee, Ont.

GEORGE JACKSON, London, Ont.

I. TOVELL, Hamilton, Ont.

S. F. HUESTIS, Halifax, N.S.

WILLIAM JOHNSTON, Trenton, Ont.

W. H. HEARTZ, Springhill, N.S.

JOHN J. MACLAREN, Toronto, Ont.

T. G. WILLIAMS, Sherbrooke, Que.

W. H. LAMBLY, Inverness, Ont.

E. B. RYCKMAN, Kingston, Ont.

GEO. W. DEAN, Portage la Prairie, Man.

THOMAS NIXON, Winnipeg, Man.

H. P. COWPERTHWAITTE, Newfoundland.

JAMES WOODSWORTH, Brandon, Man.

THOMAS N. SCRIPTURE, Toronto, Ont.

R. W. CLARKE, Mill Brook, Ont.

WILLIAM BRIGGS, Methodist Book Room.

J. VANWYCK, Hamilton, Ont.

JAMES HENDERSON, Toronto, Ont.

E. EVANS, Hampton, N.B.

ROBERT MAITLAND, Vancouver, B.C.

S. A. CHESLEY, Lunenburg, N.S.

H. CAIRNS, Arnprior, Ont.

WARRING KENNEDY, Toronto, Ont."

Some of the most earnest workers depend entirely upon their own efforts for college expenses. Without this fund is supported by those who are just as earnest, but have no time and can give some money, these spirit-filled young men will be shackled by debt or cannot return to college. In order to avoid this difficulty, we therefore ask each Campaigner to send us the names of those whom he thinks should or would contribute to the fund, and we will write to them.

Anyone reading this, who feels that he would like to join with the members of the General Board in forming a joint-stock company to support this plan of extending our Lord's kingdom, will kindly send us his name and address, and we will furnish full particulars regarding the needs and merits of the work, so that judgment as to the amount they wish to contribute may be used.

Epworth League Colors.

White and red are the Epworth League colors. What do they suggest to you? Are they not beautifully symbolic to the Epworth Leaguer? Do they not call to the memory of all Bible readers such passages as:

"My Beloved is white and ruddy, the chiefest among ten thousand."

"Him that washed us from our sins in His own blood."

"Let thy garments be always white."

"Arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints."

"They which have washed their robes and made them white in the blood of the Lamb."

"Come, now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool."

By "the blood of the Covenant," "whosoever will" may be made "whiter than snow."

Home Guards.

ONE of the most cheering developments of the Students' Missionary Campaign for a Young People's Forward Movement for Missions is the fact that in several districts the second Vice-President of the District has recognized that the organizing of his district on the plan of daily prayer for, careful study of, and weekly giving to, missions is his privilege, and has commenced the work of organizing.

Another sign of the work of the Holy Spirit is that volunteers, to help in establishing this plan of work, are coming from the Leagues—and why not? Doubtless each district could furnish workers who could give a certain amount of time to this work. This is proven by the workers in the Waterloo District. For some time Mr. Arthur B. Strickland, of Waterloo, Ont., has been doing a grand work. We have heard of his work in many ways. Wherever he goes he makes it a point to find opportunities to establish daily prayer and systematic giving. He also establishes study bands, and sells missionary literature. His pastor wrote us a very encouraging letter for THE CAMPAIGNER, announcing the fact that Mr. Arthur B. Strickland and several others had formed a band to do work among the young people of the Waterloo District during the Easter holidays. We are sorry the letter came too late to catch the Easter number, but we believe that

Mr. Strickland and those associated with him will do all in their power at any and all times.

Mr. M. O. Nelson, St. Catharines, Ont., is another to whom the Spirit has said, "Go, work"; and he has answered, "Here am I, send me." He will work as opportunity affords.

Help Asked From the S.M.C.

THE Leagues on the following Districts have made application for visits from the members of the S.M.C. since our last issue. Campaigners who can work in these Districts may obtain the names of the District Officers from the corresponding member, F. C. Stephenson, 568 Parliament Street, Toronto.

TORONTO CONFERENCE.—Bradford District, 1; Bartie District, 2; Collingwood District, 1; Manitoulin District, 1; Orangeville District, 2; Owen Sound District, 1; West Toronto District, 2; Toronto East District, 2.

HAMILTON CONFERENCE.—Brantford District, 1; Galt District, 1; Guelph District, 2; Milton District, 2; Mount Forest District, 1; Niagara District, 1; Norwich District, 2; Palmerston District, 3; Woodstock District, 2; Watton District, 1.

LONDON CONFERENCE.—London District, 1; Sarma District, 1; Strathroy District, 1.

MONTREAL CONFERENCE.—Kingston District, 1; Montreal District, 1.

BAY OF QUINTE CONFERENCE.—Bowmanville District, 1; Campbellford District, 1; Peterboro' District, 1.

MANITOBA AND NORTH-WEST CONFERENCE.—Birtle District, 1; Crystal City District, 1; Deloraine District, 2; Winnipeg District, 1.

NOVA SCOTIA CONFERENCE.—Liverpool District, 1; Cumberland District, 1; Truro District, 3.

NEW BRUNSWICK AND PRINCE EDWARD ISLAND CONFERENCE.—Sackville District, 1; St. John, N.B., District, 1.

BRITISH COLUMBIA CONFERENCE.—Kamloops District, 1.

Names of Missionary Campaigners.

THE following additional names and addresses have been received by the corresponding member. This list is a continuation of the list which appeared in the May number.

WESLEYAN THEOLOGICAL COLLEGE, MONTREAL.

H. G. Cairns, Sawyerville, Que.; D. Mick, Micksburg, Ont.; E. W. Halfpenny, Bear Brook, Ont.; A. O. Alexander, Ridgeway, Ont.; L. Bartlett, London, Ont.; Charles F. Clarke, Box 1313, St. Thomas, Ont.; W. P. Bashart, Montreal Theological College, Montreal, Que.; George E. Bates, Lanark, Ont.; W. L. Rowan, Pembroke, Ont.; J. J. Blythe, Montreal Theological College, Montreal, Que.; R. W. Dalgliesh, Huntingdon, Que. 11

MOUNT ALLISON UNIVERSITY, SACKVILLE, N.B.

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At one station of the Baptist mission in Hayti, a church of fifteen members supports three evangelists, three local preachers and two Bible and tract colporteurs. The work in Hayti seems to be characterized by a strong missionary spirit on the part of the converts.

Chinese Inventors, Chinese Machinery, and the Reason for Establish- ing Peking University Museum.

BY ISAAC E. HEADLAND,

Professor in Peking University and Curator of Museum

1. A Chinese sawmill—two men and a crosscut saw.
2. A Chinese planing mill—a man and a home-made plane.
3. A Chinese axe—a flat-sided tool about the size of a hatchet.
4. A Chinese saw—a flat sheet of steel with teeth filed on it à la buck saw.
5. A Chinese plow—two pieces of wood, a triangular piece of iron, a man and a donkey.
6. A Chinese sausage-cuttar—a cleaver.
7. A Chinese flour mill—two stones.
8. A Chinese waggon—a two-wheeled vehicle without springs, and tires put on in pieces.
9. A Chinese carriage—a Saratoga trunk on two wheels.
10. A Chinese cotton gin—an intestine on a bow, or a piece of rawhide à la bow and arrow.
11. A Chinese street lamp—a tallow candle, oil wick, or small lamp, only lit on moonlight nights.
12. Chinese carpenter, mason, blacksmith, farming, and other tools are as much below American or English tools as a tallow candle is below an electric light.
13. A Chinese boat or junk is as much below an Atlantic steamer as a tub was below the Great Eastern.

It is because of the condition of Chinese mechanical appliances that the Board of Managers of Peking University has decided to open a museum of all kinds of machinery, in order that the Chinese may understand by comparison the clumsiness of their tools. To this end the Hon. Charles Denby, jun., has sent a dispatch to the Hon. Richard Olney, Secretary of State at Washington, D.C., in which he says:

"This is an opportunity which manufacturers should be glad to avail themselves of. Peking, with a population of 600,000, is the literary and political centre of the Empire. Advertising here should be more profitable than in any

other city in the Empire. Peking University is the centre of a wide influence. It occupies commodious foreign buildings, lighted by electricity, and is attended by hundreds of young men in search of Western learning. The museum referred to is to be conducted solely for the purpose of increasing the usefulness of the university and attracting the attention of inquirers. Exhibits of the character above described will be gratefully received by it, and will be advantageously employed for the benefit of exhibitors as circumstances will permit."

Again: "The authorities of this museum would be glad to receive and exhibit working models, photographs or drawings of machinery and inventions, or specimens thereof, such as plows, ships, firearms, cannon, electric machinery, cars, locomotives, windmills, looms, printing presses, waggons, engines, etc. Each exhibit which may be presented to them will be marked in Chinese with the name and address of the maker, together with the description and price, if desired, and a capable translator will explain their use to inquirers."

We wish to thank the various journals which published Mr. Denby's dispatch, and to say that we have had numerous offers from America, England and Germany.

May we ask that all newspapers and journals interested in the progress of China give such publicity to this matter as their columns will permit?

Inquirers may address the writer, Peking, China, or Mr. Charles H. Taft, Treasurer of Peking University, 78 William Street, New York City.—*The Christian Advocate.*

Do not fail to read the *Christian Guardian* about the great International Epworth League Convention, to be held in Toronto, July 15th to 18th. This will be, without doubt, the greatest and most important gathering of young Methodists ever held in Canada. Thousands will come from every part of Canada, and tens of thousands from the United States. Let every Epworth League, as far as possible, send at least one representative of their missionary department.

PUBLIC opinion is a weak tyrant compared with our own private opinion; what a man thinks of himself, that it is which determines or rather indicates his fate.—*Thoreau.*



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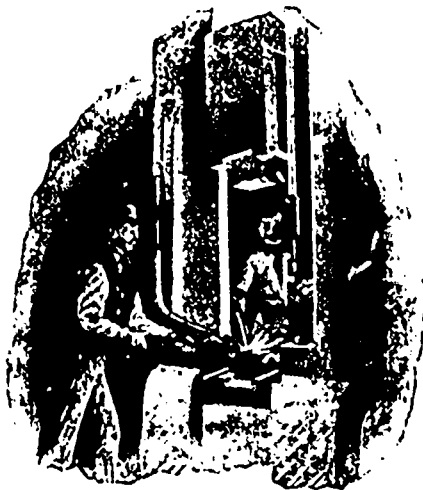
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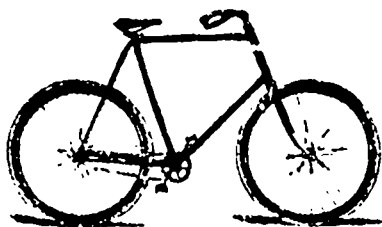
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