

# Missionary Campaigner.

"If ye love me, keep my commandments."

—John xiv. 15.

"Preach the Gospel to every creature."

—Mark xvi. 15.

VOL. I., No. 2.

TORONTO, JUNE, 1896.

25c. PER ANNUM.

## Missionary Campaigner.

PUBLISHED MONTHLY.

Object: To promote united prayer for, study of, and giving to, Missions.

25 CENTS PER ANNUM.

All correspondence should be addressed to

F. C. STEPHENSON,

Corresponding Member of the Students' Missionary Campaign.

Trinity Medical College, Toronto.

TORONTO, JUNE, 1896.

### A Grain of Mustard Seed.

According to your faith, so be it unto you.

WE know the united prayer of our young people's Christian societies for a "Forward Movement" in our missionary work is answered, if we would only ALL believe it. The "mighty little" that each young Christian can do more than he or she is doing, is the "monster sin" of "covetous hindrance to Christianity," for the removal of which our mothers have united to pray during July (1896). This number of the *MISSIONARY CAMPAIGNER* is devoted not so much to the study as to the solving of this great problem. It aims not at arguing or chiding, not at measuring or describing the pit into which we have fallen, but at setting plainly before each young people's Christian society (and therefore before each member) in Canadian Methodism a way out—an open door. Look carefully and prayerfully in and you will see the Master's hand out-stretched, beckoning, guiding, receiving. No young Christian can afford to go carelessly by, no matter how busy. Indifference is sin. Stop!! Think!!! You are in danger of losing not only the chance of a lifetime, but a better offer than eternity affords, if this is the Lord's call and you neglect it.

We offer to meet you on any ground—selfishness if need be—the last, lowest and meanest reason for considering our Lord's call. You will be happier—one hundred per cent. the gainer in this world. For written guarantee see Mark x. 29, 30. Do you believe the Guarantee? BE CONVINCED. ACT.

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A post-card was sent to each pastor in Canadian Methodism, asking for the address of the president of each Y.P.C.S. under his charge. We wish to thank all those who so kindly returned the post-card. Some have not done so as yet, which we regret very much, as it will not only necessitate our writing to them again, but deprives their young people of the privilege of being abreast with this movement. We beg them to return the card, even if they have no societies, thus saving us our precious time and money, which otherwise will be required to write to them again.

### Suggested Programme for July Missionary Meeting.

(From the "Monthly Letter" of the W.M.S.)

- I. Opening Exercises. "The evil forces of every Christian nation are tremendous enemies of the missionary work."
- II. Regular Business.  
Shall our Society form a band:  
(a) To pray daily for missions.  
(b) To give weekly to missions.
- III. Hymn.
- IV. Subject for Prayer for the month: That covetous hindrances to Christianity may be removed.  
A million and a quarter acres of the earth are devoted to the cultivation of tobacco. Nicotine is a virulent poison. Two drops are enough to kill a large dog, eight drops will kill a horse in four minutes.  
Mr. Kelso, Vice-President of the Toronto Humane Society, writes as follows:  
"The cigarette and tobacco business is completely demoralizing many lads between the ages of seven or eight and twelve years. I lay great stress upon the cigarette evil, because in order to force the sale, certain manufacturers place an immoral or highly suggestive picture in each package—always an actress or a female performer scantily dressed. Boys often buy the cigarettes for the sake of these pictures, and the smoking habit thus grows on them. I have myself seen pictures of the most degrading character that have been taken from cigarette packages. In a very short time boys started in this way become so initiated into all that is bad that sooner or later they become a public menace."  
An American firm sold \$60,000 worth of these pictures in one year.
- V. Reading: "Opium Dons in Lucknow."  
"The introduction and sale of opium extends to all the cities and villages of China, the Chinese expending on it more than \$50,000,000 every year."  
Miss Powar, an Indian Christian lady, of Bombay, says: "Opium is given to children only three or four days old, and hundreds of thousands of children are yearly poisoned by it."
- VI. Hymn.
- VII. Reading: "The Deacon's Cider" (a true story). †
- VIII. Discussion: Whereas in Canada the right of the majority to rule is a fundamental principle of government, are we, individually or as a society, responsible for that traffic in death, the rum trade? How do our fathers, brothers and sons vote?  
When the first Christian martyr fell down and gave up the ghost, being stoned by the Jews, there was one standing by, who lifted no stone and stirred no hand against him; but afterwards, praying in the temple, seeing with the new vision of the redeemed, he cried out in an agony of repentance: "I, Lord, I also stood by consenting unto his death."  
And so shall many Christians one day look with new eyes upon the rivers of blood now surging almost up to their doors, and cry "I, Lord, I also stood by consenting," and some shall add, "and kept of the raiment of them that slew."
- IX. The Watch-Tower.  
X. Sentence Prayers: On the subject for prayer for the month.  
Benediction.

\* See "Onward," February 29, 1896. Price two cents.

† Leaflet, "The Deacon's Cider." Price one cent, at Room 20. Please enclose two cents additional for postage and wrapping. The Room will be closed as usual during August. Kindly send all orders by July 25th.

The Pledge and Collector's Book furnished for 5c. each by Dr. Sutherland, also the "Cycle of Prayer," price 3c., Room 20, are a great help.



READ 1ST, 3RD AND 4TH PAGES OF COVER . . .

## SUGGESTIONS

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| <ol style="list-style-type: none"> <li>1. Let it be clearly understood that you are giving to and collecting for Methodist Missions.</li> <li>2. In all that you do, keep in close touch with your Pastor</li> <li>3. Lay aside <i>weekly</i>, be it ever so little; but it may be more convenient to collect the sums monthly.</li> <li>4. Remit promptly to the District Treasurer <i>once a quarter</i>.</li> <li>5. Make a thorough canvass of your League. Get all the names you possibly can.</li> <li>6. Understand—The two cents a week is to be over and above all other givings.</li> </ol> | <ol style="list-style-type: none"> <li>7. A well organized District could easily raise enough to send out and support at least one Missionary.</li> <li>8. When enough is raised to send out a man and support him for one year, the General Board of Missions will be glad to appoint one.</li> <li>9. Beware of fads. Do not be turned aside by every new Missionary Scheme, especially so-called "non-denominational" ones. Be loyal to your own Church.</li> <li>10. In Missionary Work, the whole Church—young and old—should move together.</li> <li>11. A good Motto:—Loyalty to the Head of the Church, and Loyalty to the Church of which He is the Head.</li> </ol> |
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. . . READ 1ST, 2ND AND 4TH PAGES OF COVER

## FACTS ABOUT METHODIST MISSIONS (1896)

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| <ol style="list-style-type: none"> <li>1. The income for 1894-5 was \$237,496.</li> <li>2. One cent a day from each member of the Church, and one cent a week from each S. S. Scholar, would be over one million dollars a year.</li> <li>3. There are 635 Missionaries, Assistants, Teachers and Interpreters employed at the present time (1896).</li> <li>4. In China, \$800 a year will support a married Missionary; \$500 if unmarried; \$25 will support a boy or girl in the Schools.</li> <li>5. In Japan from \$50 to \$150 will support a native Evangelist or Missionary.</li> </ol> | <ol style="list-style-type: none"> <li>6. Fifty dollars a year will support a boy or girl in one of the Indian Institutes.</li> <li>7. Many more Missionaries are needed in China, but for want of funds the Board cannot send them.</li> <li>8. Many young men have volunteered for Africa, but lack of funds blocks the way.</li> <li>9. Home Missions are just as important as Foreign, and should be heartily sustained.</li> <li>10. Besides the Home Missions proper, there are missions among the French and Indians, and among the Chinese and Japanese in British Columbia.</li> <li>11. What is needed:—"All at it, and always at it"</li> </ol> |
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READ 1ST, 2ND AND 3RD PAGES OF COVER . . .

## SOME OBJECTIONS AND HOW TO MEET THEM

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| <ol style="list-style-type: none"> <li>1. "<i>I have so little money.</i>" That is why we ask only two cents a week. No one is too poor for that.</li> <li>2. "<i>Our League is so very small.</i>" But the united givings of many Leagues will not be small. It's the <i>many litties</i> that count.</li> <li>3. "<i>We need all our money at home.</i>" That is a selfish plea. The heathen need is greater than yours.</li> <li>4. "<i>Charity begins at home.</i>" Not so. Selfishness begins at home; charity where most needed.</li> <li>5. "<i>We have promised to help support our Minister.</i>" That is right; but "this ought ye to have done, and not to leave the other undone."</li> <li>6. "<i>We should be just before we are generous.</i>" Justice calls for "the Lord's tenth;" after that be as generous as you like.</li> </ol> | <ol style="list-style-type: none"> <li>7. "<i>I don't believe in Foreign Missions.</i>" But your Master did (Acts 1:8); Paul did (Rom. xv.:19-21); and so should you.</li> <li>8. "<i>The Missionary Society costs too much.</i>" That is not true. Write to the Mission Rooms for the facts.</li> <li>9. "<i>It takes dollars to send cents to the Foreign Field.</i>" That is a slander of the enemy. Not a word of truth in it; and you should be ashamed to repeat it</li> <li>10. "<i>The heathen can be saved without the Gospel.</i>" How do you know? Besides, the real question is, "Can you be saved if you do not send the Gospel as the Master commanded?"</li> </ol> |
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## Have You a Wide-Awake Missionary Committee?

ONE so often hears organization depreciated. "Oh, we have so many organizations!" or, "the machinery is too complex,"—some such statement greets us from numerous quarters. Look at the telegraph line, with its slender wires and gaunt, bleached poles. "What dead things," someone exclaims, but could we enter into the molecular constitution we would find each atom in those wires energized with an invisible power that would drive a message clean round the globe in an incredibly short space of time. Certainly poles and wires would be cumbersome to the ground, still less ornamental, if they did not serve a purpose. They exist for a definite end, and when properly made use of, constitute one of the wonders of our nineteenth century.

No, let us not belittle organization. Organization stands for life and power, and if a League has a Missionary Committee that is not fulfilling the end for which it exists, let it be buried or electrified. If the chain of Missionary Committees that extends across our fair Canada from ocean to ocean, composed of wide-awake young people who are endowed so well physically, mentally and spiritually, could only be charged with divinely guided zeal, the glad message of the Gospel would find ready soil in many pagan hearts who otherwise will never hear it. As a factor in God's plan for the evangelization of heathen men and women, our Methodist young people must awaken to their responsibility. "Awake thou that sleepest," may well apply. Our machinery is fixed and ready for service, may we pray perseveringly, that it may be charged by invisible wires of faith that are in touch with the batteries of the Eternal.

A good Missionary Committee must have at least five concerned members. The size, however, depends on circumstances, some Leagues requiring a larger committee for efficient service.

A *wide-awake* Missionary Committee is only so, because it follows Mr. Wesley's injunction, "All at it and always at it." Each member must have a specific work to feel responsible for.

1. There should be a Secretary to record all committee meetings, work done, to keep a record book in which to enter all reports in full to the Society, thus giving the incoming Secretary the advantage of knowing what has been done; to keep a systematic list of members who give weekly two cents or over, and a list of those who pray daily for missions, using the "Prayer Cycle" prepared by our Church.

2. A Treasurer who shall take charge of all monies collected, handing it to the Treasurer of the Society, who will forward it to the District Treasurer. Where the district is not organized, the Society Treasurer shall hand it to the pastor or send directly to Dr. Sutherland, who will fund such money till the District is strong enough financially either to support a man, or aid in so doing. In every way the Committee Treasurer should keep a businesslike, up-to-date account of all money received. Collect regularly each quarter and prevent as far as possible any arrears. A thorough systematic canvass should be kept up as long as any are not paying and praying.

3. A member to supervise meetings. It shall be his or her duty to carefully draw out programmes, seeing that only those are asked that can properly conduct a meeting (the Missionary meeting is too sacred and too important to be used for purposes of experiments with inexperienced

members). To see that the room is well lighted and cheerful, and that the music is suitable. Appoint one or more ushers. If possible, obtain maps or charts bearing on the subject. To discountenance anything of a trivial or careless kind not in keeping with the evening.

4. A Correspondent, who shall correspond with your own District representative, when you get one on the field, and enlist others to write pleasant, encouraging letters that will cheer his heart while working amid the blackness of heathenism. Also to write to other missionaries of our own denomination, with a view to reading their replies to the League.

5. A member who shall take charge of missionary literature. To canvass the league, slowly and systematically, for members to use the "Cycle of Prayer," and to occasionally inquire how it is being used. To be on the lookout for tracts and pamphlets which are given free (excepting postage) for distribution among the League members. To create a desire for a missionary library by circulating good missionary books. To see that the books and pamphlets are *circulated*. This member should feel his or her responsibility. The importance of supplying literature cannot possibly be over-estimated. Get your League to let you invest occasionally the missionary collection in suitable pamphlets, or an interested friend to present your committee with a missionary volume. Remember one of the greatest movements of the age is the outcome largely of a few students reading missionary biography and facts.

It will be necessary to have a committee meeting at least once a month. Let them be businesslike, there is an attractiveness and a winsomeness clinging to a clean, earnest committee meeting that will make itself felt as far on as the monthly open meeting. Avoid anything of a slipshod nature. Let every member pray at the opening of the business meeting. After the Secretary's minutes, let every other member report, these reports being commented on, and, if necessary, prayed over. Lay plans definitely and deeply, realizing you are working for eternity. Machinery and method will not accomplish much if there is not an earnest, prayer enthused, personality behind them. This committee stands with the Saviour's commands on one hand, and on the other a League, a divinely appointed instrument which can carry out his world-wide command. Each member must feel the responsibility of his position, that is, to show to the other League members the obligation resting upon them in respect to our Lord's last words: "Go ye into all the world and preach the gospel to every creature."

HOWARD G. BARRIE.

## Use of Pledge and Collectors' Books.\*

THE PLEDGE FORM for "Daily Prayer," for "Missions," and "Weekly Giving to Missions," and its companion, the COLLECTOR'S BOOK, are adapted to the use of any Methodist young people's Christian society, or any Band, Circle, Auxiliary, or Sunday School Bible Class, whose members wish to *pray daily* and *give weekly* to missions, paying the amount monthly.

In a young people's Christian society it is found advisable to place these books in the hands of the Missionary Committee, the committee dividing the membership of the society among themselves, so that each committeeman

\*The Blank Pledge and Blank Collector's Book are 5c. each. Order them from Dr. Sutherland, Methodist Mission Rooms, Toronto, Ont.

has a certain number of members to canvass and look after, thus securing the pledge of every member if possible.

Each member's name is written on a stub and a copy of the pledge (with the blanks filled in) torn off and given to him; this he is asked to put in the Bible he reads daily, where it will daily call for fulfilment. He is also asked to pay each month the amount of his weekly subscriptions to the Superintendent of the Missionary Department, who holds the collector's book, or to someone appointed for this purpose. If there is any mistake or neglect on the part of a member, it is referred to the committeeman on whose list his name appears.

The total amount collected is sent every three months (quarterly) to the Treasurer of the District Epworth League where it is organized. Where the District Epworth League is not organized the amount is handed to the pastor in charge. The District Epworth League Treasurer or pastor in charge sends the amount to Dr. Sutherland, General Secretary-Treasurer of the General Board of Missions of the Methodist Church, where it is funded for the purpose specified.

### The Fulton Plan.

REV. WRAY R. SMITH.

**N**OBODY doubts there being sufficient wealth in the world to carry out God's plans, if only we can relieve its congestion, and promote its normal circulation through all the arteries of our consecrated energies.

One of the many plans for scattering this congestion into a healthy circulation is the "Fulton plan," two cents a week for missions—which is practically a new name for the "Blake system" in operation in the Sunday Schools of English Methodism, more than three decades ago. But why two cents a week? I know not, unless it be to imitate (numerically at least) the pace in the procession set by the widow woman nineteen centuries ago.

1. It is systematic giving. Apostolic in principle it has credentials beyond the Episcopacy, yea, before Jacob's grandfather turned over a tenth of the spoils of battle to the Lord's priests. It is a kind of sieve, for sifting out the chaff of mere impulse. In other words impulse is a freshet, intermittent, powerful for brief periods. Systematic giving is the broad deep perennial-fed stream, in steady flow, running the machinery in the mills on its banks during the whole cycle of the year. The one depends on the feelings, the emotions, the other on thought, on intelligent conviction.

2. It has a training power, yes, a cumulative power. It teaches us to do regularly everything we attempt in life. Nature works by this law. The snow falls in flakes, the rain in drops, the sunshine radiates in rays, the seasons move step by step in their march round the sun. It must be so to secure success in religious life and duty.

3. It recognizes divine ownership and human stewardship. The Fatherhood of God and the brotherhood of man. One of Wesley's preachers, pinched with poverty on a hard field, wrote to him for assistance. Wesley replied quoting the text, "Do good and dwell in the land, and verily thou shalt be fed," enclosing with it a bank-note. The brother replied in thankful strains, saying he had never before seen such valuable expository notes on the passage. Of the prayer, "Our Father," "Thy kingdom come; thy will be done," the "Fulton plan" in operation is a good exposition.

4. That the best way to raise money for religious purposes is to give it out and out instead of seeking to raise

it by proxy, indirect or circuitous methods. Systematic giving means systematic obedience; systematic obedience means systematic blessing.

The Lord gave the Israelites specific directions for carrying the ark. Why to be carried by the Levites? When it fell into the hands of the idolaters, the Philistines, they built a cart and placed it thereon to be drawn. Then afterwards when it had returned, David would have it moved from Kirjath-jearim. Following heathen example he built a cart for the same purpose, reasoning, why carry what oxen can draw. The result was, you remember, the vehicle being unsteady the ark was likely to fall over. The Church to-day is in the same succession trying to draw the ark in carts instead of bearing it on her own shoulders, as witness, fairs, bazaars, shadow socials, improper exhibitions and other and sundry devices for getting money "by hook or crook." Perhaps as true a rendering of the old saw would be, "hooking it by crooked ways." Why, even Abraham in his day refused to accept wealth from the world, in the person of the King of Sodom, least he should be under obligation to him, saying, "I will not take anything, not even a thread or a shoe latchet." Surely in this year of grace it is not necessary to go to the world for strings even to tie the sandals of those who march "Into the wilderness and solitary places" in fulfilment of the great commission, "Go ye unto all, etc." Oh, no! Better go by the "Fulton plan," systematic giving, or better yet, by the Pauline plan, "Systematic and proportionate giving." (See 1. Cor. xvi. 2.)

5. It makes each one his own executor, to plan and direct his gifts while living, realizing his indebtedness to God and humanity at least fifty-two times a year. He becomes a missionary to give, not a miser to hoard, then robbing his expectant heirs at the close of his life's day, by taking a sudden fit of philanthropy and dying of enlargement of the heart.

### Students' Missionary Campaign.

A PLAN BY WHICH EVERY HOME DISTRICT MAY BE REPRESENTED IN THE FOREIGN FIELD BY ITS OWN MISSIONARY.

**T**WO facts are patent to every student of missions: *First*, that the members of our Leagues are ready to do their duty toward world-wide evangelization. They await a knowledge of the facts concerning missions to fire their enthusiasm and definite plans to direct their energies. Meanwhile much aimless work is undertaken and producing inadequate results. Funds freely contributed for missions are very often directed out of the proper channels and handed over by young people's societies for undernominal schemes. *Secondly*, that the home constituency is not worked to the best advantage. Here are needed a better system and more approved methods.

A careful study of present missionary activity reveals a strong tendency toward the *individualistic* idea. The many who must necessarily remain at home loyally supporting by prayer and money the workers in the foreign field prefer to centre personal interest in individuals. This individual interest need not in any way interfere with the larger interests of our missionary organizations.

We are not arguing that this is a hopeful sign, but simply directing attention to a fact that we have too long overlooked. We disregard it longer, only to our disadvantage, for this individualistic idea is manifest on every hand. It

is for us to accept the fact and plan our work accordingly. We may turn this tendency of human nature to the great advantage of the nations that are "without Christ."

In harmony with the foregoing facts the Methodist students of Canada have organized themselves with the purpose of conducting a Campaign for Missions. This forward movement plans to attain the realization of the ideal expressed in the title which stands at the head of this article.

Dr. Sutherland, our Missionary Secretary, has been freely consulted, and with him we have fully discussed many details of the plan, with which he is in perfect accord, and toward the realization of which he offers needed assistance.

1. Each District now organized for League purposes meets regularly in convention. The Second Vice-President is responsible for the missionary plans and work of the District. At the time of the District convention, when all the local Leagues will be represented, the Missionary Vice-President of the District may call the delegates together for the purpose of discussing and perfecting definite and systematic plans with a view to working the District to this end.

At this meeting an outline programme may be drafted planning for the systematic visitation of the local Leagues of the District by a representative of the Students' Missionary Campaign. This speaker may be secured at once.

It will be his duty to meet personally the members of the Missionary Committee of the League visited and discuss with them the line of work the District is undertaking. In the public meeting he shall endeavor to arouse enthusiasm and enlist co-operation. The public meetings must be well talked up and widely advertised. Those who are deeply interested will *pray* and *plan* for definite results.

2. Send to the Mission Rooms for our Campaign booklets, containing form of promises for daily prayer and weekly giving, and secure pledges of two cents a week or more from all members and friends of your League who desire to join in this undertaking.

The weakest District will have from twenty to twenty-five Leagues, and the stronger ones many more.

Twenty Leagues having the two-cent-a-week pledge from each of twenty-five members, or twenty-five Leagues having the same promise from only twenty members, would reach the sum of five hundred dollars, the amount necessary to support an unmarried missionary.

In many Leagues the members and friends making this pledge would exceed fifty, and in every League there would be several able to pledge more than two cents weekly. Thus many Districts could easily reach eight hundred dollars, the amount necessary to support a married missionary. The funds will be remitted quarterly through designated League channels to the Mission Rooms and will be separately reported in the Society's report, accredited to the Leagues of the District from which sent.

3. When the District is ready to send its representatives to the foreign field, the Missionary Society of our Church will approve the person and determine the field of labor. Doubtless the candidate selected will be the one who was chiefly instrumental in working up the District. One of his best qualifications will be a personal acquaintance with almost every Leaguer of the District. His success in developing the home constituency will be a guarantee for his ability and worth for foreign service. Volunteers for the foreign field have urged that though they are prepared to enter upon their work no Society has funds to send them. Here is the supreme opportunity for such men. It is a

truism that before we can become widely useful abroad we must first prove our worth in Christian service at home.

The advantages of this plan are evident. The missionary on the field is personally known to every contributor toward his support. He knows personally those who daily pray for him and his work and back up their prayers with their gifts. Letters are regularly interchanged. The letters he receives are helpful and encouraging. The letters received at home from him will be circulated till each has been read and discussed in every League in the District.

The facts, etc., contained in these letters become ready fuel for missionary fires. Those at home are kept in direct and living touch with the work and the worker on the field. There need be no anxiety about the interest lagging after a year or two. It cannot die out. It must increase, deepen and intensify. Every month will generate fresh enthusiasm.

I am informed that more than one District has already commenced to work toward this end. I know of one District that has now funds in hand almost sufficient to place its representative in the field. An honest, faithful effort will prove to every District that the plan is workable. We are looking forward to good results. Let every District of our beloved Methodism fall in line.

We shall be glad to receive additional suggestions from anyone interested. The plan is in its infancy.

Abingdon, Ont.

CHAS. M. MARSHALL.

## Members of the Students' Missionary Campaign.

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

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

### VICTORIA COLLEGE.

C. M. Marshall, Abingdon, Ont.; G. F. Morris, 40 Locke Street, Hamilton; H. A. Faelo, New Hamburg; W. C. Caswell, Grimby; J. W. Kitching, Corv'rin; F. W. Thompson, Ashgrove; S. McVitty, 201 Talbot Street, London; R. L. Wilson, Greenway; M. J. Wilson, Honsall; S. L. Toll, Ouvry; W. H. Graham, St. Mary's; H. A. Graham, St. Mary's; A. H. Brown, Sombra; W. J. Tribble, Shelburne; L. S. Magee, Arthur; A. P. Addison, 666 Parliament Street, Toronto; F. Nurse, 240 Ontario St., Toronto; T. E. E. Shore, 166 St. George St., Toronto; J. C. Coleman, 110 Agnes Street, Toronto; A. R. Cnappman, Bondhead; J. J. Sparling, Thornton; V. J. Gilpin, Sturton; I. G. Bowles, Sandhill; H. S. Spence, Norwood; D. C. Day, Dalrymple; A. H. Foster, Oakwood; S. C. Moore, Lindsay; J. W. Buaner, Bowmanville; A. M. Irwin, Glandae; W. H. Easton, Easton's Corners; W. F. Keough, Yankteek Hill; H. C. McConnell, Morowood; R. E. Raitton, Smithville; J. H. Holmes, Newark; J. D. Richardson, Wallaceburg; F. C. Farwell, Drayton; H. E. Curry, Walkerton; W. E. Gilroy, Mount Forest; D. B. Neely, Harkaway; K. Shepherd, 217 Catherine Street North, Hamilton; S. H. Vance, Birnam; C. G. Cornelle, Melborne; J. C. Reid, Lucknow; A. C. Tittle, Nile; B. Snell, Victoria College; T. L. Buckton, Colchester; K. F. Armstrong, Goderich; G. J. Blowitt, St. Thomas; J. W. Davidson, Union; W. E. Baker, Bradford; D. Norman, Aurora; J. B. Freebury, Bount; C. W. Follott, Victoria College; F. G. Drako, Victoria College; W. E. Egan, Kinsdale; T. S. Patterson, 13 Isabella Street, Toronto; J. Coburn, 533 Givons Street, Toronto; S. D. Dinulck, 77 Bordon Street, Toronto; H. S. Frelck, Unionville; R. E. Spence, Peterborough; F. W. Price, Newburgh; J. Stephenson, Renfrow; J. J. Maghee, Horning's Mills; H. K. Hoar, Valentia; Allan Farrell, Kincardine; W. J. Dobson, Epsom; M. D. McKichen, 73 West Avenue North, Hamilton; A. Norris, Kilmington; W. T. Allison, 181 Lipincott Street, Toronto; A. E. I. Jackson, Fergus; T. N. Davoy, Whitby; K. M. Burwash, 106 Avenue Road, Toronto; G. F. Swinnerton, Victoria College; G. S. Smith, 231 Queen Street, Toronto; H. L. Partridge, Crown Hill; J. G. Rogers, Fullarton; W. C. Davoy, Morrisburg.

### WESLEY COLLEGE.

Sadio W. Rutlan, Portage la Prairie, Man; Hattie E. Smith, Annie L. Van-tone, Effie M. Peacock, J. A. Haw, G. Bonee, H. Whitmore, W. S. Reid, J. I. Thorne, H. J. Kinley, J. F. Lane, Chas. H. Bryco, V. H. Rust, N. H. Carwell, Edward W. Wood, G. J. Killott, I. F. Brooks, Winnipeg; A. A. Thompson, A. E. Roberts, T. J. Johnston, F. G. Huntman, John

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**The Opium Habit.**

BY REV. WM. M. UPCROFT, SUI-FU, CHINA.

THE opium trade has been called England's sin and China's curse. Both sin and curse it may prove itself to be to both nations yet, ere their hands are free from it. The present extent of the curse in China is alarming, but still increasing. The western provinces produce enough for home consumption, enormous as that is, and yet have a margin for export to other provinces. The vice has fastened itself upon all classes and all ages. Recently the writer was a guest with a responsible mandarin, and through him was brought into friendly acquaintance with several other officials and students, all of whom smoked the drug, and most of them quite heavily.

The earliest memories of many children, both at home among friends and at school, are of opium in its most seductive forms.

One of the most alarming features now is the loss of conscience on the subject. It is no longer a shame to smoke; indeed, it is considered a shame not to smoke when all others are doing so, much the same as it used to be considered a want of tone in anyone who could not drink his share with the rest when drinking was more common in western lands than is now happily the case. Not to smoke is to be strange. In the city of Sui-fu there are said to be over two thousand dens, and in the smaller city of Luchow thirteen hundred such places are reported.

To the question, "Do you smoke opium?" one often gets the reply, "Who doesn't smoke?"—a counter question that is both reply and comment.

Why do they smoke? may be asked and may be answered in a sentence. The moral deterioration of the people combined with the seductive character of the drug. It begins in play and ends in grim earnest. There is a growing association in the way it is taken—this subtle drug. The opium addict lies down to it—bliss in itself to an Oriental. Such

a position affords an opportunity for the gossip the Oriental loves. The opium becomes a pet to him, he fondles it with his fingers, heats it over the tiny lamp, its fumes enwrap him, and finally send him off to slumber and dreams.

And who shall measure the damage wrought by this facile agent for suicide—they can commit suicide and yet die decently and painlessly.

To the lack of adequate medical attendance and accurate medical skill may be traced the large use of opium. Opium is also a panacea to a people whose medical faculty is in the barbarous condition of that of Europe in the dark ages. The destruction by opium is an added plea for the quick evangelization of China.

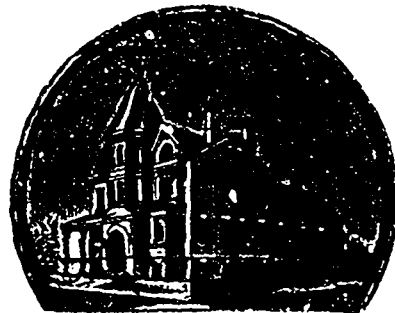
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