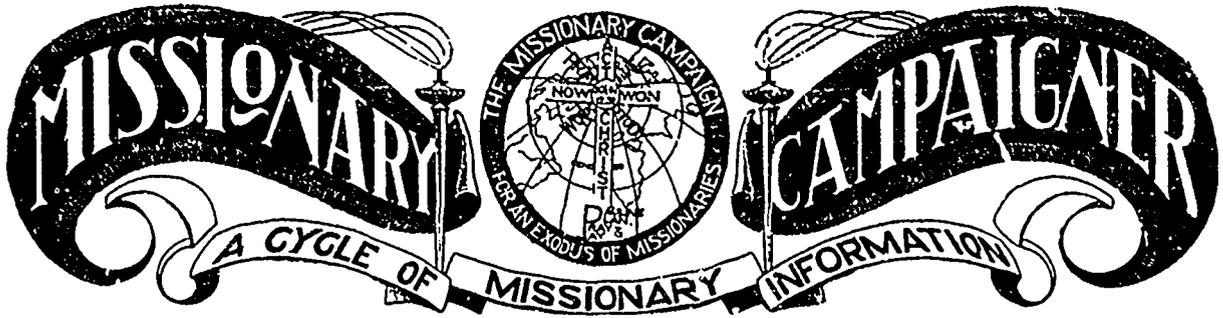


SUBJECT: THE JEWS AND AFRICA.



VOL. III., No. 4.

TORONTO, AUGUST, 1898.

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One Policy for all Evangelical Denominations, Young People's Christian Societies and Sunday Schools

LAST week we received the following motto from the superintendent of the Missionary Extension of the Ohio Christian Endeavor Union: Y—our P—rivilege S—preading C—hristianity E—verywhere. Can anyone suggest a better motto for the Y.P.S.C.E with its splendid organization of 3,250,000 consecrated young people?

Including the Epworth League and other young people's Christian societies of evangelical churches, the membership numbers over 5,000,000. If this army would kneel in prayer once per day and study and give systematically, all missionary problems would be settled.

Questions for Church Members.

1. Will you please take a pencil or pen and sit down and figure on what change would be necessary in the plans and government of our Christian church in order to make its policy, the evangelization of the world as soon as possible.

2. Will you continue your reckoning until you reach the important factor of the church—the ideal member. We hear it said, "like priest, like people." Whatever we may think about the truth of this adage, as applied to our church we must believe that "like member like church."

3. Which do you think is the best topic for conversation: "The minister and his preaching," "The church and its present imperfections" or "The membership?"

4. When you come to deal with the membership can you find a better plan than that announced by Jesus. (See Matt. xviii. 15; also see Gal. vi. 1; James v. 16; 1 Peter ii. 20. Also read Rev. xiv. chapter.)

Questions for Sunday School Workers.

WHY should not our Sunday Schools study the acts of the present apostles? Do you not think that at least one Sunday in the month could be well used in teaching the children that God is still doing wonderful works upon the earth?

Should not the children know missionary geography as well as the geography of the holy land? Should they not know of those who worship idols now as well as those mentioned in the Bible?

Should not the trials and heroism of the men of God of this age, as well as those of God's prophets of old, make their hearts throb with sympathy and joy? They would understand better that "God is the same yesterday, to-day and forever." How would these present studies affect the future?

Programme.

SUBJECT: THE JEWS AND AFRICA.

Use a Map of Africa.

HYMN—180.

PRAYER—African and Jewish Missions.

HYMN—404.

READING OF THE SCRIPTURES—Acts 8 ch.—26 to 38 verses (The Jew and the African).

AFRICA—The country, the people, and the missionary work. (THIS CAMPAIGNER.)

THE JEWS—The Land and the Peoples. (THIS CAMPAIGNER.)

DISCUSSION AND QUESTIONS.

HYMN.

CLOSING PRAYER.

REFERENCES—Africa: *The Methodist Magazine* for August, 1898. *The Missionary Review of the World*, August, 1898. Dr. Ross' "Hundred Years of Missions," and School Geography.

RECOMMENDED READING.

Africa—Thomas Comber, Missionary Pioneer to the Congo, J. B. Myers, 50c. H. M. Stanley, A. Montefiore, 50c. *The Congo for Christ*, Rev. J. B. Myers, 50c. Thomas Birch Freeman, Missionary Pioneer to Ashanti, Dahomey and Egba, John Wilum, 50c. *The Story of Uganda and the Victoria Nyanza Mission*, S. Stock, 90c. Mackay of Uganda, 35c. *A Lone Woman in Africa*, \$1.00. David Livingstone, 50c. (Methodist Book Room.)

The Jews—The Bible.

The Land and the People.

IN 1 Cor. x. 32 we find the inhabitants of the world divided into three classes—the Jews, the Gentiles and the Church of God. Our subject is the first of these, namely, the Jews, and as they are inseparably connected with the earthly habitation which God gave them, we shall entitle this subject, "The Land and the People."

It is the land that was the home of the prophets and where the revelation of God was given—beautiful Palestine, graced by the feet of Jesus, the Messiah of Israel, the Saviour of men, the King of the Jews and the Son of God. Let us note three things about the land:

First. God selected it, "A land that I espied for them, flowing with milk and honey. (Ezek. xx. 6)

Second. God gave it to Abraham and his descendants. "For all the land which thou seest, to thee will I give it, and to thy seed forever. (Gen. xiii. 15 17, see also xii. 7, xv. 18; xvii. 8; xxiv. 7; xxvi. 2-4; xxviii. 13; xxxv. 12;

Ex. vi. 4 8; Num. xxxiv. 1-12, Deut. xxxiv. 4; Acts vii. 5, etc., etc.) Israel's "w'ic deed" is recorded, not in the Turkish Serai at Jerusalem, but in every Bible that there is in this day in all the languages of the nations of the earth.

Third, God cares for it. "A land which the Lord thy God careth for. The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year. (Deut. xi. 12)

Why did God select it? We believe it is not presumption to answer:

First, because of its location. It is the natural centre of the earth, a choice situation for the capital of a world-wide empire.

Second, because of the variety of its climate and scenery, which constitute a miniature world. It was just the place for the giving of the supernatural Book that was to have world-wide circulation.

Third, because of its productiveness. Every Sabbath year it produced enough to support the population two years, and every jubilee year enough to support them three years.

It is called in Scripture "the pleasant land" (Dan. vii. 9), "the glorious land" (Dan. xi. 16). Twenty one times it is called "a good land," and once (Num. xiv. 7) "an exceeding good land." There is no other such land, for it is "the glory of all lands." (Ex. xx. 6.)

Likewise the people, Israel, are called "the chosen ones" (1 Chron. xvi. 13), "a holy people unto the Lord . . .," "a peculiar people . . .," "above all the nations upon the earth" (Deut. xiv. 2); "The people shall dwell alone, and shall not be reckoned among the nations" (Num. xxxiii. 9)

"Israel has been a superior nation in material development. In riches she has proportionately surpassed all others, especially under David and Solomon, who made silver to be as stones in Jerusalem. (1 Kings x. 27, 1 Chron. xxii. 14-16). Her palaces and notably her tabernacle and temple have been the marvel of the world."

Her political economy, providing an inalienable inheritance for every family, is to-day the very best basis of true and substantial government. The theocracy furnished a perfectly infallible executive.

But it is in her religion that Israel stands pre-eminently among the nations. Her divine oracle, with its revelation of truth, its forecast of the future, its ceremonies, types and moral teaching, is without a peer. "What advantage, then, hath the Jew? Much in every way, chiefly, because that unto them were committed the oracles of God." (Rom. iii. 1, 2.)

THE PEOPLE.

We despise the Jew, and call him "old rags and iron," forgetting that through him, and him alone, we have received the Word of God. All our consolation and hope for happiness beyond the grave comes through God's revelation made to the Jews. Out of them, according to the flesh, Jesus Christ our Saviour came (Rom. ix. 5), and He said, "Salvation is of the Jews." (John iv. 22.)

No nation has suffered like Israel. Proud and haughty in their prosperity, they were constantly falling into the most grievous sins of idolatry and unbelief, for which war, pestilence and famine came frequently upon them. Jerusalem, their capital, has more than once been swept clean with the besom of destruction amid woe and carnage, the record of which makes the ear tingle. Twice they have been emptied out of their land, millions slaughtered, and the remnant scattered to the four winds of the earth. And

now, after eighteen centuries of this latter dispersion, behold an astonishing anomaly in the earth—a land without a people, and a people without a land.

With occasional respites, their history, since 135 A. D., when they made a desperate effort to regain their land, has been one long era of persecution. Heathen, Mohammedans and Christians have all joined in their persecution. At the coronation of Richard I. the populace fell upon them with slaughter, plunder and fire.

Perhaps the greatest horror was their expulsion from Spain by Ferdinand and Isabella in the very same year that Columbus discovered America. The shameful edict ran as follows: "Seeing that the Jews persuade many Christians, especially the nobles of Andalusia, to accept their religion, for this they are banished under the severest penalty." Eight hundred thousand of them went out, not knowing where they went. They fell into worse hands in Portugal, and sank "like lead in the sea" on the way to Africa, they were met at Genoa by priests, bread in one hand and a crucifix in the other. The ban of Europe was upon them, while the Turks—"the unspeakable Turk"—received them kindly, and allowed them an asylum, which they have now enjoyed for over four hundred years.

God has said of Israel. "Ye are my witnesses." In all of this sorrow they are the living evidence of the truth of God's Word. History confirms the faithful portrayal of it given by the prophets.

Prominence and prosperity among the Gentile nations have caused an increasing number of the Jews to give up many of their ancestral hopes, such as the coming of a Messiah, and a restoration to Palestine. The persecutions and expulsions in Russia and Eastern Europe have driven a great number of Jews to America. There are probably over six hundred thousand in the United States. Many missions have been established for Israel in the United States, especially in New York, which is perhaps the city having the largest Jewish population in the world.

So great is the stir among the "dry bones" of Israel now, and so earnest is the spirit of enquiry that many Jews can be reached by going to them in love, and kindly presenting to them the New Testament and other literature, to show that Jesus is indeed their Messiah.—*Condensed from Student Missionary Appeal.*

Africa.

AFRICA is the second largest continent in the world, with a surface of 11,500,000 square miles.

"Its river systems are unsurpassed when taken as a whole. The ancient river Nile flows through a greater extent of country (from south to north) than any other river in the world, not even excluding the Mississippi. The Congo basin is second only to that of the Amazon, among the great fluvial systems of the world. It is estimated that there are ten thousand miles of navigable waterways in Central Africa alone.

"Again, consider Africa's inland seas, those newly-discovered wonders. Do they not compare favorably with those of the north American continent? The greatest of them, the Victoria Nyanza, is almost as large as Scotland. It is dotted with islands equal to the area of Wales. Two other lakes exceed three hundred and fifty miles in length, and one of them, Lake Tanganyika, has a coast line of one thousand miles.

"As to mountains—the fabled mountains of the moon

are proved to be realities. Mounts Kilima njuro, Kenia and Ruwenzori exceed the height of many an Alpine range, while the Abyssinian highlands form a 'Tyrol' region that would stretch from the European Adriatic to the Baltic Sea.

"Africa has undoubtedly the most tropical of all climates. Its average temperature is higher even than that of southern Asia or South America, and were it not for the general elevation of the continent the temperature would be still higher.

The population of Africa is not composed of dying races. In all the study of race migrations, or of racial endurance, where will you find (save in the case of the Jews) the equal of the negro race? Undoubtedly the negro race will never die. The population has been estimated variously from 162,000,000 to 300,000,000 of souls. Of these 77,000,000 are Mohammedans and 95,000,000 pagans."—*Student Missionary Appeal*.

FROM THE FIRST HUNDRED YEARS OF MODERN MISSIONS,

we learn that the negroes are only one race out of six. The African races are as follows: 1. Berber—color, black to dark bronze or copper, home, north Africa. 2. Coptic—color, brownish yellow, home, northern Egypt. 3. Nilotic—color, between black and brown, home, Abyssinia, Nubia and that part of east Africa south of Abyssinia. 4. Negro—color, black, general physical characteristics well known, home, the Soudan. 5. Bantu—color, chocolate; a fine, tall, handsome race; home, southern half of Africa. 6. Goriepine—color, dull yellow tint; small size, resembling the Malay.

Africa has been called the 'martyr land' and also "the white man's grave," from the astounding mortality of the missionaries sent out. In forty years, of eighty-seven men sent out by the Church Missionary Society, thirty died in the first twelve years. The Wesleyan Missionary, up to 1864, had in their burial grounds on the west coast of Africa, graves of more than forty missionaries and their wives. The Moravians sent nine missionaries to Guinea, and in two years they were all dead and the mission had to be abandoned. Fifty-five missionaries, nearly all of whom labored on the lower Congo, died within ten years. Professor Drummond, a few years ago, visited the Livingstonia Mission on Lake Nyassa. He found houses, but they were empty. One by one the missionaries had sickened and died of fever.

With the exception of the Soudan, where it is said from 60,000,000 to 80,000,000 of people reside, and where no missionary has yet penetrated, though an attempt is being made at the present time, Africa is no longer "the dark continent." In our school boy days the centre of Africa was marked over with pictures of lions and camelopards to show that these only inhabited this region, or that it was entirely unknown. How surprising to find by the journeys of explorers (not the least of whom were missionaries) that the country is densely populated by millions of people. In consequence missionary societies are eagerly seizing the magnificent opportunities presented.

WEST AFRICA.

Sierra Leone was founded by the British and Liberia by the Americans, each with the purpose of putting down the slave trade—for rescuing, liberating and educating those who had been slaves. The English Wesleyans entered Sierra Leone in 1808, and in less than forty years some fifty-five missionaries had lost their lives.

When Bishop Taylor first went to Liberia, the only small currency in use in portions of the Kroom coast was the leaf tobacco. The Bishop substituted laundry soap, and from three to five tons have been sent in a single shipment.

SOUTH AFRICA.

Among the chief names in this part of the continent is that of Robert Moffat, especially in connection with the conversion of Africaner, "the terror of South Africa," the most cruel and blood-thirsty chief of modern days. A price was put on his head many times over. That Moffat should risk himself in his company, whatever professions he made, was considered foolishly reckless. But Africaner by the consistency of his life convinced the most incredulous at last.

A striking providence was manifested in the life of Barnabas Shaw, the Wesleyan missionary to South Africa. He was forbidden by the Government to preach or build a chapel in Cape Town and the Dutch farmers forbade him preaching to slaves. He then determined to push into the interior, being seconded by his noble wife. After journeying three hundred miles he camped on the twenty seventh day near a party of Hottentots who, with their chief, were going to Cape Town for a missionary to teach them the great Word of God, of which they had heard. Had either party started on its journey half an hour earlier they would have missed each other.

CENTRAL AFRICA.

With Central Africa the name of Dr. Livingstone is imperishably associated. "Traveller, explorer, geographer, astronomer, zoologist, botanist, physician, missionary—what a many-sided man!" At starting out he told the directors of the London Missionary Society that he was at their disposal "to go anywhere, provided only it be forward," and plunged into the very heart of Africa.

THE CONGO BASIN.

"One of the greatest feats of modern times is the journey of Stanley across Africa, a distance of seven thousand miles, which he successfully accomplished in 1877, emerging at the mouth of the Congo on the west coast 999 days after he had left Zanzibar on the east. This opened to the world the great Congo Basin, with its 5,249 miles of navigable rivers, an area of 865,400 of square miles, inhabited by 43,000,000 of people, speaking 198 languages."

In the Congo region, at the present time, there are three Roman Catholic Missionaries and eight Protestant, among which is that founded by the celebrated William Taylor. There are twenty-eight stations and ninety-five missionaries. The Protestant Missions have been undertaken by the Swedish, English and American Societies.

NOTES ON AFRICA.

"Africa—the last stronghold of Paganism."—*Dr. Sims*.

"An African is the image of God carved in ebony."—*Dr. Fuller*.

"An African slave-dealer is the image of the devil carved in ivory."—*Dr. Johnston*.

"I have been in Africa for seventeen years and I have never met a man who would kill me if I folded my hands."—*Stanley*.

"Every tusk, piece and scrap of ivory in possession of an Arab trader has been dyed in blood. Every pound weight has cost the life of a man, woman or child. For

every five pounds a hut has been burned; for every two tusks a whole village has been destroyed; every twenty tusks have been obtained at the price of a district with all its people, villages and plantations. It is simply incredible that because ivory is required for ornaments and billiard games, the rich heart of Africa should be laid waste at this late year of the nineteenth century."—*Stanley*.

From Africa.

The Rev. F. J. Livingston, B.A., M.D., who is a member of the Toronto Conference, and who was sent out to South Africa about three years ago by the Albert College Missionary Society, has recently received a Government appointment as District Surgeon in the extreme northern part of Zululand. Until this time Dr. Livingston has been working as an independent missionary, although he was associated with the Wesleyan Methodist Church of South Africa, and was working in conjunction with them at Ladysmith. During that time he has become proficient in the Zulu language.

The following short extract from a letter received by a friend a few days ago will indicate the abundant opportunity he will now have of telling the Gospel story where it has never been told before :

"INGWAVUMA, June 6th, 1898.

"DEAR BRO.,—You will see from the above that I am no longer in Ladysmith. I have removed to the very upper extremity of Zululand, and am close to the border of Swaziland. I am acting as District Surgeon for the Government, and just now am busy getting settled down ; but once I am properly into the run of the work, my duties will be light, so that I will be able to devote most of my time to the natives. In fact, my duties are exclusively native work."

"There are just the magistrate, clerk and constable beside myself in the midst of a dense native population. The natives here have never yet heard the Gospel, so that they are as raw a heathen people as it would be easy to find. . . ."

Dr. Livingston's address now is Ingwavuma, Zululand, South Africa. He assures us that letters from home are sometimes a very long way apart, and that they are appreciated more highly than we who are in the midst of friends can possibly imagine. Is it too much to ask any friends of his, to whom this is the first intimation of his change of residence, that they sit down and write him a letter some time within a week of the time they read this scrap of news from a far country? Half a dozen or a dozen such letters would put an amount of gladness and encouragement into his life that would far exceed the effort of writing them, and they would be recorded among the "cups of cold water," for which the reward will not be withholden.

"THE plough and the Bible go together in civilizing the Indians."

"HAND, head and heart training must go together in elevating the Indian race."

"KNOWLEDGE of Indian customs will invariably increase sympathy, if it does not entirely destroy all tendencies to condemn in the slightest degree."

"It is sad to be compelled to state that it is much easier to raise funds for missionary work in India, China and Japan than for missions carried on among the Indians of our Dominion."

The Work in Japan.

KANAZAWA, Kuga, Japan.

DEAR FELLOW-WORKERS,—Feelings of gratitude to God are my deepest and most prominent feelings as I write you this third quarterly letter. I now confess that when I was appointed to this work I had a dread of life in a foreign land among an emphatically distinct race of people; but I found no difficulty at all in becoming acquainted with them, and soon learned to love them. I have become so intimate with some of my students here, that I have lost any consciousness of race distinction, and we meet and talk and go for long walks together as if we were old friends. Then, I feared the language, and my fears were not driven away by being told soon after my arrival by a gentleman in Tokio who has lived in China eight years and in Japan twenty years, that the acquisition of Japanese was much more difficult than Chinese. I have hopes of some day getting command of the language, and have made a little progress toward that end. Another cause of fear was the well-known difficulties of mission work in Japan, and I never felt that I was preeminently fitted for this work. However, I submitted to that which I believed to be an Infinite Wisdom working through finite weakness, and I find that I am planted down in the midst of fields white unto the harvest, where the laborers are few, with a great variety of work waiting to be done, furnishing scope for every earnest, intelligent, consecrated, Spirit-filled worker. So I have found a safe and not unpleasant pathway when I thought I was confronted by mountain and sea.

"Hitherto the Lord hath blessed me,
Guiding all the way;
Henceforth I will trust Him fully,
Trust Him all the way.

"Hitherto the Lord hath loved me,
Caring for His own;
Henceforth I will love Him better,
Live for Him alone."

I am also exceedingly thankful for the letters that many of you have written me—not simply the League letters, which have been full of encouragement and hope—but personal letters, assuring me of your interest in the work and of your solicitude for my welfare. I keenly appreciate your feelings towards me, and thoroughly realize that, even humanly speaking, I am not alone, but that I am one of the many young people banded together in the Epworth League, working for the full establishment and development of God's kingdom on earth (which includes both home and foreign missions, or rather loses sight of a rigid distinction between them), realizing that I am but one among many, and that we are all equals. I feel it to be my duty to keep you informed as to the work here, and even to consult with you, for the work is not my work, nor is it your work, but it is the Master's work, we being privileged to work together with Him. I would like to answer your letters individually, both the personal and League letters, but that is impossible, unless I neglect my duties here, and that you do not wish me to do. You did not send me here to spend half my time writing letters; so I can but thank you from the bottom of my heart for your kindness in the way of thoughtful and encouraging letters. Besides my letters directly to you through Dr. F. C. Stephenson, I propose writing an occasional letter to some of the local newspapers, so that you may hear frequently from me. I will try and write letters of general interest to the press,

and have no objection if other papers in the district copy or make extracts from them.

I have now been in Kanazawa two months, and have waited until I should have been here long enough to know something about the work in this place before writing. This is a city on the west coast of Japan of nearly 100,000 inhabitants. It is the capital of the Prefecture or Province of Kaga. It is about five miles from the sea-coast, where there is a small city named Kanaiwa. Kanazawa is noted for the manufacture of porcelain and silk. The scenery in this part of the country is exceedingly beautiful. Immediately to the south are several mountain ranges, the nearer ones being covered with woods, while the more distant ones rise to a greater height, and are covered with snow during the greater part of the year. In the mornings and evenings, when the sun is rising and setting, they are like a mass of clouds of dazzling whiteness and purity, setting off the dark green hills in the foreground with great distinctness. The lower mountains extend around from the south to the east and north of the city, while away to the sea is a level plain dotted with villages, which are strung along the roads leading to the other cities. I do not wonder that the Japanese love their country. One who did not would surely be blind to the beautiful.

The Presbyterians have two churches, an industrial school, a girls' school and a boys' school here. They have five foreigners, three females and two males, stationed here, besides native helpers. The Episcopalians have just sent two missionaries here, but they have not yet built a church. Their male missionary boards here with the Rev. D. R. McKenzie, and the lady worker is in one of the Presbyterian homes. Our work here was begun by the Rev. John Saunby, B.A., who did excellent service while here, the results of which are still visible. We have two Industrial schools, an Orphanage, a Boys' school, two churches and a preaching place. We have not two church buildings, however, for we use one of our schools as a church also. We have five Sunday Schools, one of them being here in the home of our missionary, Rev. Mr. McKenzie, whose place I am to take while he is home on furlough next year. Mrs. McKenzie, with the aid of a Bible woman, has worked up a larger school than the one in our largest church here. I have seen over fifty children packed in the dining-room, all squatted on the floor listening eagerly and attentively to Bible stories. It would have done you good to hear them singing "Like the stars of the morning" last Sunday afternoon. I think we ought to bend every effort to extend the Sunday School work. These children, who learn to sing Gospel songs and listen to stories of Jesus and his love Sunday after Sunday, cannot grow up with the prejudices against Christianity that the older people have; and moreover, from these come many of our converts.

As to my own work, it is largely preparation work. Some time after Conference Mr. McKenzie will start for Canada, and I will be their only missionary here. In the mean time, there is plenty of work that I can do. Four afternoons in the week I teach English in our school. We have over one hundred students in our school, all learning English. Once in two weeks we have an English service, the singing, Scripture lesson and an address being in English. I teach two Bible lessons a week. Each Wednesday evening I receive callers, generally having six to ten men call on me. They sometimes come to ask help in some piece of English literature, or sometimes we play games, or they ask about Canada, etc. They are very fond

of illustrated magazines and papers, and I lend them all I have, and explain many things contained therein. I suggested to them the idea of starting an English-speaking society, and they enthusiastically accepted the suggestion, and we have now a membership of nineteen. The society meets once a fortnight, and at each meeting five of the members give short speeches in English, while I act as critic. Thus I am getting acquainted with the young men of the student class, and among them my work is to be. In this city there are very many students. There are two schools here, one similar to a Collegiate Institute, with an attendance of 660 students, and another school of lower grade, called a Middle School, with an attendance of nearly 1,000. These students are all boys and young men, and there are but twelve or thirteen of the 1,600 who are Christians. There is also a Normal School here with over 200 in attendance, of which number there are not more than two professing Christians. Then there are the primary schools in addition to the above.

At the present time there is a great demand for English, and it is being largely taught in the higher schools and colleges. Some of the Japanese newspapers are printed in English, and some have an English department. The Japanese daily, which has the largest circulation in Tokio, sells for half a cent per copy, and has one column of each issue in English. It has seemed to me that it would be a good thing to take advantage of this desire for English by opening a reading room in our school and inviting the students; in supplying them with good wholesome literature, and having also a few books in English, which could be used as a circulating library. I would spend all the time I could in the reading room, and make it as entertaining and as helpful as possible. It would be a good opportunity for tract distribution, as well as bring many to the Bible classes and preaching services. A foreigner not long ago said to me that their young men do not come to the English services and Bible classes for the sake of the Gospel, but only for the sake of the English, and that he wouldn't be bothered with them. I told him that so long as any would listen attentively, and with apparent interest, I would teach the Gospel to them in English, or anything else that was available. I do not think the Gospel in English is a bad thing, though of course I wish I were able to teach in Japanese also, "that I might by *all* means save some"; so if you can send me, say, a dozen copies of the *Onward*, after you have read them, I will circulate them among the young men. It would be a good way of doing a little extra work, if any of you feel so disposed. Perhaps two of the larger Leagues could send me six copies each for a time, and then some others could continue. I will write to you again about the literature. I keep a good supply of tracts and religious books in Japanese on hand, and distribute as opportunities arise.

In the *Guardian of January 26th*, there was an excellent paper by Rev. M. Takagi, upon the "Recent Anti-Christian Movement in Japan," which I hope you all read. It gave some idea of the difficulties of Christianity in Japan. In this city alone there are over 350 Buddhist and Shintoist temples, some of them very large, and having many priests attached. One large temple has over thirty priests attached to it. Of course they are going to actively oppose Christianity; and yet, strange as it seems, I spent most of the day in a Buddhist temple on Saturday, March 12th, upon the invitation of the High Priest. His oldest son is one of my students, and has renounced Buddhism for Christianity. The priest (his father) invited Misses

Crombie and Bolton, the two Woman's Missionary Society workers here, Mr. McKenzie and myself to a ceremony and to partake of a feast. He thanked us for kindness shown and help given to his son, showed us some of his most ancient and rarest gifts, gave us each a keepsake, and invited us to come again. The following Monday I sent him some tracts by his son. Yesterday his son told me that his father wanted to see me and ask me many questions. I have an invitation to visit another Buddhist temple next week and see a ceremony.

The priest's son referred to the above, and said to me before I was invited to the feast, that his father would very much like to see me and talk with me, but he knew that we Christians disliked him, and did not care to talk with a Buddhist priest. I told him to assure his father that we did not dislike him, and that I was willing to talk to any person in the world, and would be glad to talk with his father.

I suppose you are all rolling up your sleeves, so to speak, in order to roll up an overwhelming majority for Prohibition when the plebiscite is taken. If I could be in two places at a time, I should like to be over there for a short time to help; but my work is here and your active duty there, and I feel sure that every Leaguer will give a good account of himself and herself in the campaign. As I read Rev. Principal Grant's letter and the account of his debate against Prohibition, I was pained by the thought that perhaps the devil's best strokes are delivered by those who are on the Lord's side. We have lamentable evidence of that here in Japan. Some of the most active propagandists of the Japanese doctrine, or New Shintoism, called "Nippon Shuge," are renegade Christians. Mr. Takagi spoke of this movement in the paper above mentioned. I have been told that some of these very men who are now opposing Christianity so vigorously, were educated in mission schools. Another thing that has pained me very much is that some foreigners even commend the licensing of prostitution, as is done in this country. Since I came here there has been a discussion in some newspapers on this way of suppressing(?) this evil, and, strange to say, some of the very arguments used by Dr. Grant against prohibition of the liquor traffic were trotted out here in support of a system of prostitution legalized by Government sanction in the form of license. Let us always remember that God is always on the side of right, whether or no it is expedient and popular, and also that right as an adjective or noun either does not admit of comparison.

I rejoice with you that you are being blessed and achieving desirable results in the various departments of League work, but most of all in that souls have been saved during the past winter. My prayer is that each League in the district may enjoy a rich blessing, and be the means of bringing many to Christ, and that each one may realize the presence of Him who said to His followers, "I will not leave thee, no; neither will I forsake thee. no; never."

Yours in the Master's service,
(Signed) D. NORMAN.

To the Leagues of the Bradford District and to other workers for Christ:

Miss Keith, your energetic Junior League worker, has written asking me for a letter on "Child-Life in Japan" for the Junior Leagues. I hope to grant her request in the near future.

Sacred Watch for Bible Study and Prayer.

At the Toronto East District rally, held in May last, there was a question asked to be answered by a representative from each league, namely: "What do our Leagues need most?" Many suggestions were offered, but it was the question which, as a nail fastened in a sure place, has ever and anon recurred with renewed force.

After weeks of thought it seems to be continually borne in upon us that the need of all needs is "a closer walk with God," which means a sacred intimate acquaintance with Him. The daily "watch," if possible the "morning watch" is the means by which we can climb to greater heights in the life spiritual and eternal,—the means to be used to enable us to "lay aside every weight, and the sin which doth so easily beset," and make us of the "pure in heart" who can see God. Oh, Fellow Leaguers, are you not thirsting after that purity that will open up the way into the presence and fellowship of your Lord and Master, whom ye serve even so feebly and so weakly. Your Master himself acknowledged and availed himself of this sweet privilege. Let me give you a crumb from that inimitable feast spread by Canon Farrar in his "Life of Christ:"

"It may be that His brethren toiled with Him at the same humble trade lived with Him under the same humble roof. But however, that may be, we are sure that He would often be alone. Solitude would be to Him more emphatically than to any child of man 'the audience-chamber of God;' He would, beyond all doubt, seek for it on the grey hill-sides, under the figs and olive-trees, and amid the quiet fields; during the heat of noonday, and under the stars of night. *No soul can preserve the bloom and delicacy of its existence without lonely musing and silent prayer:* and the greatness of this necessity is in proportion to the greatness of the soul. There were many times during our Lord's ministry when, even from the loneliness of desert places, He dismissed His most faithful and beloved, that He might yet be more alone."

* * *

"No time." Is that the devil's device for the Christians of to-day. Does he sit upon his throne and laugh as he sees the Lord's people slip into worldliness and sin, because they have "no time?" "What I desire the most that thing will I find time to do," is the experience of one, and if we are perfectly honest, is the experience of all, the exceptions being so few that it only proves the rule. The importance of the observance of the "Morning Watch"—the spending of the first half hour or more of every day alone with God, in His conscious presence, in secret prayer, and Bible-study, and meditation,—cannot be exaggerated. The soul is in its most receptive state at the beginning of the day. Robert Murray McCheyne urged, "I ought to devote the best hours of every day to communion with God," and then follows his impressive reasoning: "because it is my noblest and most fruitful employment." We ought, therefore, not to crowd it into any corner, but give God our best for this most important exercise. Moreover, the outer conditions are more favorable at the beginning of the day than later in its progress. It is pre-eminently the still hour. The noises of the world of yesterday have rested from us, and the din of the world of to-day has not yet broken in upon us. It is much easier to heed the command, "Be still, and know that I am God." It is also much easier for us to say unto our souls, "My soul, be thou silent before God" than during the

busier and noisier hours that are sure to follow as the day advances. It is at the beginning of the day's battle with sin and Satan. The man who keeps the "Morning Watch" begins the day in touch with God. He grasps his sword and puts his armor on: he places a guard before any avenue is open, before Satan can attack his soul. The secret of fruitage in Christian life and work lies along its pathway. More and more we believe that the reason why we do not prevail with man more is because of that more fundamental failure to prevail with God Himself. Faber says that the supernatural value of our actions at any time depends upon the degree of our communion with God at the time we perform them. If we would have the might of God in our living, speaking and acting, is it not of great importance that we make the connection as early in the day as possible? Why work half of the day simply as a man if we may have the mighty God working in us from the beginning of the day?

But we find those who plead they do not have time to give to such a spiritual exercise. *There is time to do the will of God.* Is it the will of God that I grow spiritually? Certainly, you say. Is this not essential to the highest and deepest growth of the spiritual life? The experience of those who try both plans would be overwhelmingly convincing that it is.

* * *

Bear in mind that this is the quiet hour, the "still hour," as Austin Phelps called it. After prayer and after Bible study is the time for the soul to stop to hear what the Lord shall say, and for us to say, "Speak, Lord, for thy servant heareth. Too often our devotional exercises might be characterised like this, "Hear, Lord, for thy servant speaketh." We need to reverse that. It should be, "Speak, Lord; the soul is still, it is listening expressly to hear Thy voice." After we shut out the voices within and without the building where we may be, after we shut out the suggestions of the tempter, after we shut out the thought of to-morrow and of the work of the next hour, after we have shut out our own thoughts, after we shut out the sounds of our own prayers, we will hear a voice, not the whirlwind, not the mighty wind, but a sound of gentle stillness. Having once heard it, it will not be forgotten, and you will find that in the work of the day there is all the difference in the world. I do not wonder that Paul said, "Study to be quiet," or, better translated, "Be ambitious to be quiet," for there is so much hinging upon that.

Who keep the morning watch? We think of Moses to whom in the early morning hours God revealed the law. Of Isaiah, who awoke in the morning and listened, and was taught as the true disciple. Of Jeremiah, to whom God's mercies and compassions were new every morning. Of David, "I myself will awake right early, and will keep watch," who also said, "In the morning will I order my prayer before Thee and will give thanks;" who was also able to urge that "it is a good thing to show forth His loving kindness in the morning," and was able to say what God meant that we may evermore be able to say in larger meaning, "When I awake I am still with Thee."

"Still, still with Thee, when purple morning breaketh,
When the bird waketh and the shadows flee;
Fairer than morning, lovelier than daylight,
Comes the sweet consciousness I am with Thee."

From Students' Missionary Appeal.

* * *

We may write and talk, but above all let us be practical. Presidents of Leagues, will you give me your attention?

Are going to bring this matter up before your members? Are you going to appoint the most devoted, the one to whom the Leaguers listen, "because he is good," the one who is not only good, but who has stick-to-itiveness, tact and methods, to keep this matter alive, and who will not cease to pray and work until every member is a "comrade of the quiet hour."

This is something we would like to see our Leaguers in the country take hold of, for we believe it would solve very many of the difficulties. A dear friend, the wife of a minister, who is so devoted to the young people of their charge, have I heard say again and again, "at these conventions it is all for the Leagues in the cities and in the towns. Why don't they give us something for our country leagues?" Well, here is a grand lever for our fellow Leaguers of the country. No distances to be travelled. No bad roads to be gone over. No cold churches to endure. No interesting programme to be arranged for a critical, and at times indifferent, audience. All that is required is to steal away with the Book of Books, and be alone with God. Let the Presidents "arise and build" after they have "prayer to the God of heaven," and like Nehemiah, "the God of heaven He will prosper us."

MISS BESSIE MCGUFFIN.

What Prayerful Effort Has Done

AND WHAT PRAYERFUL EFFORT CAN CONTINUE TO DO.

To the President and fellow Epworth Leaguers of the Toronto Central Epworth League District:—

In presenting my report for the past year, as Vice-President of the Missionary Department, I feel that the first note I sound should be one of unbounded thankfulness to God for the advance that has been made in Missionary work and zeal almost all along our Epworth League line. Let me remind you that one year ago we had only just organized as a district for definite work.

Then we had only about three societies that had adopted the systematic plan of giving, now sixteen out of the seventeen Leagues have adopted it.

Then our Leagues were raising money for Missions only at the rate of \$100 per year, now it is being raised at the rate of nearly \$600, an increase of about 500 per cent., which is surely something to be thankful for. Could we but increase in the same ratio this coming year we would raise \$3,600, which would be almost sufficient to maintain five missionaries in the field. Of course this is something the most sanguine of us dare not look for, for next year at any rate, although we hope and believe the day is not very far distant when many of our stronger Leagues will be supporting alone a Missionary of their own in the field.

When it was first proposed, a little over a year ago, that we organize as a district to support a missionary, some were fearful that we were undertaking too much, and thought we should join with the Western District, thinking that we would be doing well in raising one half of what would be required. It was, however, as you know, finally decided to exercise our faith and to try it alone. While we have not succeeded in raising the full \$800 this year, we are not at all discouraged, for almost every cent., of the \$576 paid in has been contributed from the pockets of the members and very little as the result of public collections or entertainments. We are grateful for this, because we know that behind the hand that gives in this way is the

heart that throbs in sympathy with our work, and impels the giver oftentimes to breathe a prayer for its success.

The Committee, being anxious to make up the full \$800, if possible, decided to ask the League throughout this district to set apart a week for self-denial, that an additional amount might be realized. Although the members had already done well they fell into line loyally, as we believe they always do, and the sum of \$28.72 has been sent in as a result.

The amounts contributed by the different Leagues during the year closing 30th June, 1898, are as follows. The amounts given include the self denial contributions also.

Agnes Street (Junior)	\$15 00
Agnes Street (Senior)	24 00
Elm Street	25 00
Edgeley	6 35
Maple	11 00
Newtonbrook	15 00
St. Paul's	80 32
Thornhill	21 00
Yonge Street	103 75
Broadway	125 00
Davisville	26 00
Eglinton	—
Elia	9 50
McCaul (New Richmond)	58 40
Queen Street	57 40
Richmond Hill	—
Willowdale	—
Total	\$576 72

As was to be expected, our Leagues could not all get the machinery of systematic giving into working order all at once, and this partly, if not altogether, accounts for our not reaching the point we aimed at at the beginning of the year.

All our Leagues but one are now, we believe, in good working order, and we feel confident that next year will show a much better result, for it is marvellous what can be done when the Missionary Committee is well organized and the two cents per week plan is thoroughly and perseveringly carried out. Some Leagues, we know, that promised \$50 or \$75 with fear and trembling, found the money to come in so satisfactorily that they have been able to pay their amounts easily, and next year will probably be ready to promise more.

But while we have spoken of the financial side first, we must not forget that the money is only the evidence of the interest that has been awakened throughout our district amongst our Epworth Leagues. Formerly, in some Leagues, no meetings specially in the interest of Missions were held. Now, in almost all, if not in all our Leagues, Missionary meetings are held quite often and in many societies regularly.

We are grateful for this, because we know that as our missionary thermometer rises our interest in every other department of Christian work rises accordingly; for whether the need be home or foreign, it matters not, because it is all done in obedience to the Master's commands "Ye are My witnesses" and "Go ye into all the world."

In many Leagues missionary libraries have been formed, and interesting works on missions and mission fields and noted missionaries are circulated, and who can tell how many of our Epworth Leaguers may as a result hear the Master's call to go, and catching the enthusiasm from the life of some missionary here, offer themselves for that noble work.

We are sorry that such a good paper as our MISSIONARY CAMPAIGNER has not been more generally subscribed for

by our members, as we know it has greatly helped those who have read its pages. Our special effort to increase its circulation among our members was not successful during the past year, but we hope the members will take a greater interest in the paper in the coming year.

We have during the year tried to urge our Leagues to have frequent special prayer, not only for our own missionary but for the whole mission field, for we all believe in the power of prayer, and who need the presence and aid of the Holy Spirit in their work more than the devoted missionaries who (forsaking home, friends, oftentimes even civilization and all that we who are at home prize so much, or should do) labor in loneliness and amid so much to distress and discouragement? Surely they need and deserve our prayers!

And now last, but not least by any means, a word about our own missionary, as we like to call Dr. Jackson.

We were all delighted a year ago, when the General Mission Board set apart Dr. Jackson as medical missionary to labor at Bella Bella and Rivers Inlet, and sent him out under the auspices of our Toronto Central District League. We felt that no one could have been selected that was worthy of our love and confidence more than he.

Just one year ago we bade him and Mrs. Jackson farewell, and followed them with our prayers as they started on their journey to the Pacific coast. It is not necessary here to enlarge on the grand work under God they have been able to do to the bodies as well as the spirits of these poor Indians.

Dr. Jackson's letters that have been sent to all the Leagues (and, we trust, read at your meetings) tell better than we can of the grand work that has been done. But to-night we temporarily rest under a shadow, for, as you know, God has seen fit to place the hand of affliction on His servant and Dr. Jackson has, under the doctors' advice, been ordered home and is now in our own Province. Entering at once into his arduous duties, almost night and day work, immediately after his many years of study and preparation, which he had gone through without sufficient change of rest, has been more than his constitution could stand, and the result is a temporary breakdown of his physical machinery. Those who know his history know how wonderfully God opened up his way before he entered upon his field; and remembering this we fully believe that this mysterious affliction must be one of the "all things that work together for good to them that love God," and after a few months' rest we trust he may be strong enough to go back to the work he loves so well.

How pleased we would have been to have looked into his face to-night and heard from his own lips of the work. But the doctors know best, and they say the excitement would be too much for him with his present very weak heart. He cannot be here in body, but we know he is with us in spirit. Shall we not unitedly pray that He, who has permitted His servant to be called aside from His work for a time, shall speedily, if it be His will, but speak the word and "he shall be made whole?"

During the year a new hospital has been erected at River's Inlet, and this has been equipped by Dr. and Mrs. Jackson and through the generosity of friends interested in the work.

While Dr. Jackson is away taking his much-needed rest Dr. Pope, of British Columbia, and the nurse at River's Inlet, are in charge of the work there, as this is the very important time of the year for that place, viz., the fishing and canning season, when as many as from three thousand to five thousand people are there at one time.

This report would be incomplete did we not refer to our appreciation of the kindness that Mr. and Mrs. F. C. Stephenson have invariably shown by their willingness to help us in our work whenever it was in their power to do so.

In closing, we again express our gratitude for the success we have been blessed with, both at home and on the field, and we pray that the year upon the threshold of which we now stand may be productive of increased givings, of more intense earnestness and more devoted prayerfulness on the part of all our members, even than the year just closed.

Yours in the Master's work,

HERBERT G. WOOD, Missionary Vice-Pres.,
Toronto Central District E.L.

TORONTO, June 27th, 1898.

The Meeting of the General Board of the Epworth League.

THE Missionary Department of the Epworth League has made great progress during the past year. This department will receive the careful attention of the Board. We are very anxious to have a carefully prepared report, showing the condition of the Missionary Department of each League. We are sending out to each pastor and to officers of the Leagues letters and report forms, asking for the information needed. If prompt answers are received, we will be able to report to the General Epworth League Board, and to the Executive of the General Board of Missions. These two Boards will then report to the General Conference. Some members in our societies have acted on the principle, "say nothing and you will not be noticed." The Young People's Forward Movement for Missions does not miss any one. It pays most attention to the weak or negligent Leagues. A double report will be made out—one showing the Leagues which have reported, and another showing those which have not reported. It is impossible to develop the Missionary Department along connexional lines without reports. We are sure that the Boards and likely the General Conference will pay special attention to systematizing and perfecting a plan of gathering and keeping the records necessary for conventions and other uses of our Church. The following is a copy of the form which we wish to have filled out by each society for the use of the District officers, Epworth League Board, General Board of Missions, General Conference and the Young People's Forward Movement for Missions. If your society has not received the form please copy this form and answer the questions:

Name of your society, Circuit, District.
Name and address of pastor.
Name and address of president.
Name and address of secretary.
Name and address of missionary vice-president.
How many members have you? Active. Associate.

Total.

Have you a missionary committee? If so how often does it meet?

How often do you hold missionary meetings in your society?

How many unite in daily prayer for missions in your society?

Is the *Cycle of Prayer* used in your society?

Have you a missionary study class?

How many are studying missions?

How many of your members have studied, or are study-

ing "The First Hundred Years of Modern Missions," by Dr. Ross (price, 10c., at Book Room)?

Have you a missionary library? If so, how many books are in it?

How many take the MISSIONARY CAMPAIGNER? (Price, 10c. per year.)

What other missionary periodicals, and how many copies are taken?

How many members are giving at the rate of 2c. or more, per week?

How much did your society give to missions last year?

At what date did your last year end?

To whom, and for what was your money paid?

How much do you expect your society to give next year?

Please state on the opposite side of the sheet:

1st. What has helped the missionary department of your society most?

2nd. What has been the greatest difficulty with which you have had to contend?

Do not fail to report—there is nothing worse than a neglectful or negligent league. If your work is not what you would like to report, report any way. We love you, and will pray for you, and help you. Please send the report to F. C. Stephenson, 568 Parliament St., Toronto, Ont.

Campaign Work in Toronto Conference.

Toronto East District.—Executive meetings have been held, and the work of the district so planned, that the whole amount for the support of Dr. and Mrs. Kilborn has been raised, and the spiritual life greatly deepened. Dr. and Mrs. Kilborn, whom the League members have grown to know and love, through their letters, will receive a hearty welcome when they arrive home on furlough.

Toronto Central District.—We recommend every one to read the report of the Central District in this number of the CAMPAIGNER. There are many districts which will do as well, if not better, financially. As this is the only report in detail which has been sent in, we publish it; it shows the effect of organized effort on the Leagues, and the possibilities of their development.

Toronto West District.—Through the faithful and untiring efforts of the officers of the district, every League has been visited with encouraging results. The district has undertaken the support of Mr. and Mrs. Tom Chue Thom, Chinese missionary in British Columbia. Mrs. Thom is at present in Toronto and will address the Leagues. About \$75 raised by the plan of the Forward Movement was paid into the general fund this year before the district had taken Mr. and Mrs. Thom as their missionaries.

Brampton District.—The Corresponding Member is in communication with the District Executive regarding having the district visited.

Uxbridge District.—The next District Convention will be held at Stouffville, September 28th. A number of Leagues have taken up the Forward Movement plan.

Bradford District.—Rev. Mark Chapman, B.A., B.D., campaigned several Leagues before Conference. During the year every League in the district has been visited by the officers of the District Executive. This district supports Rev. Dan Norman in Kanazawa, Japan. See his letter in this number of the CAMPAIGNER.

Orangeville District.—Rev. A. McNeil is now campaigning the Leagues of the district.

Barrie District has undertaken the support of the Rev. M. Takagi, who has attended Victoria University, and will return to Japan as a pastor in Tokio and professor in the College. Mr. Takagi and Rev. G. Agar visited the Leagues of the district and gave the members an opportunity of becoming acquainted with their missionary.

Collingwood District.—This district was visited by Mr. R. A. Spencer during May and June. The Leagues have enthusiastically taken up the Forward Movement plan.

Owen Sound District will be visited by Miss Danard, of Victoria University.

Bracebridge District was visited by Mr. W. G. Evans, and missionary interest aroused.

Parry Sound and Algoma Districts.—As opportunity offers the pastors are presenting the Forward Movement, with the result that many home mission charges are making a special effort for self support.

Photo-gravures, Music and Information, for 5c.

ALMOST A PRESENT TO OUR SUBSCRIBERS.

The MISSIONARY CAMPAIGNER has purchased for its subscribers 1,620 copies of a book on the great "International Epworth League Convention," held in Toronto in July, 1897. This book is made of very fine paper and well bound with stiff board covers. It contains over 150 pages of well-printed music, engravings and carefully prepared information. The music consists of twenty-nine of the best hymns (with music-notes) sang at the Convention. The engravings represent choice scenes in Toronto, such as the Parliament Buildings, the new City Hall, the Armory, Massey Hall, colleges, churches, pictures of streets, parks, etc.

The half tone photo-engravings are very fine. They represent fifty-four of the leading Methodists of to-day, such as Dr. Carman, Dr. Sutherland, Dr. Burwash, Dr. Potts, Dr. Briggs, Dr. Courtice, Dr. Henderson, Dr. Withrow, Rev. A. C. Crews, Mr. J. W. Flavelle, and others of our Canadian Church, and Bishop Ninde, Bishop Walden, Bishop McCabe, Bishop Newman, Bishop Hurst, Bishop Hendrix, Bishop Fowler, Bishop Fitzgerald, Bishop Duncan, and Missionary and Epworth League Secretaries, and College Presidents and Professors.

The information is of the most interesting and valuable kind, a short introduction to each of over 190 leading Methodists is a feature which anyone interested in our Church will appreciate. The history and description sketches are invaluable to anyone visiting Toronto. Sixteen pages of the one hundred and fifty are devoted to the programme of this convention. The reading over of the subjects discussed at this convention would be helpful and suggestive to any one, but especially to those who had the privilege to attend the convention.

This Souvenir Programme was prepared by Rev. A. C. Crews, General Secretary of our Epworth League. It was sold for 50 cents per copy. We now offer it to our subscribers (in lots of ten), for 5 cents each (C. O. D., by express), or we will send a single copy to any address for 5 cents each, with 5 cents for postage.

Those who are not subscribers to the MISSIONARY CAMPAIGNER may have it and the MISSIONARY CAMPAIGNER for one year for 15 cents.

Sinking Fund.

ANY company, state or municipal corporation which owes a debt is supposed to have a sinking fund. Very often great difficulty or failure result on account of neglect to manage affairs with a view to reducing the debt.

Every Christian of every denomination admits that he owes all he has and is to Jesus Christ. He is a steward. Is it too much to say that every Christian should "seek first the kingdom of God?" We received a letter a few days ago from a man who said that he had been giving a tenth, but that he found this not enough. He thought a Christian should give all the profit of his farm or business to God. Jesus has gone away and left all debts due Him payable to His brethren. See His will, Matt. xxv. 40. If you do not like this plan read Matt. xix. 21 and following verses.

Now is the Time to Prepare for Winter.

DURING the summer every successful housekeeper preserves fruit and stores up other supplies for the winter. The busy bee and the farmer work hard to provide for the winter. Members of the Epworth League should not forget to store their minds with missionary information during the beautiful Sabbaths and rest hours of the summer.

Some of our Leaguers may not have the privilege of taking a summer trip by boat or rail. Many may not even be able to spend a few days in camp on the shores of any of our many beautiful lakes and rivers. Instead of murmuring or even regretting this fact, every Leaguer can take a trip to any missionary or every missionary land, compassing the earth, camping on the seaside, or beside the inland lake, or following the rivers to their sources. And just think of the guides who offer themselves (through their books).

For the seas and islands you may have in turn John G. Paton, 50c., for the whole trip through the New Hebrides; John Williams, 50c., taking in Polynesia; James Calvert, James Chalmers and many others. How delightful to be guided by such men among the beauties of nature! I think, too, we would see sights which would make us glad of our own Canadian Christian home. If you would like to go to China, Africa, India, South America, or any other place apply to the CAMPAIGNER office, 568 Parliament Street. We will recommend guides which will enable you to give glowing accounts of your trips during next winter around the fireside and at the League meeting.

Questions for Meditation, Discussion and Correction.

1. WHAT is the difference between the closed Bible (of the Roman Church) and the Bible which is not opened (the Bible not studied by Protestants)?
2. What is the difference between the person who can neither read nor write and the person who can but does not do one nor the other to his own profit or to the profit of anyone else?
3. What is the difference between the closed doors in Christless lands and closed pockets in Christian lands?
4. What is wrong with the Christian who forgets to obey our Lord's commands? (which, if we love Him, we will keep. Joh.n.) "Pray ye the Lord of the harvest that He will send forth laborers into His harvest." "Go ye." "Preach the gospel to every creature"—"be my witnesses."
5. What is the difference between the love which gets and that which gives?

JUNIOR LEAGUE PAGE.

IN CHARGE OF

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

Who? What? Why? Where? When?

DEAR JUNIORS:—I ask you this month to remember five W's, around which I am going to tell you some things about Missions and Missionaries. These W's are *Who? What? Why? Where? When?* Get them first, and then try to understand what I write about them.

1. *Who* are Missionaries? A missionary is one who is sent to tell or do something to or for others. You are on a mission whenever you go on an errand for your parents. It does not matter what it may be. You go on a mission when you start to do something you are told. A Christian Missionary is, therefore, a person, (man, woman, boy, or girl,) who goes on an errand for Christ. *He sends* them, and *they go* for Him. When we think of the "Who" giving the message, does it not make us think also of the honor of being one of them who are sent?

2. *What* are Missionaries for? You will say from what you have already read: "To carry the message that is given," and you are right. A missionary's whole business is to do or say just what the person who has sent him told him to do or say. Now we know what Jesus Christ told the Apostles to do, and it is this same great work that Christian Missionaries are doing to-day. "Preach the Gospel," "Teach all nations," are the things He told them to do, and till these things are done, missionaries have to "go," "preach," "teach," "baptize," and do all He said.

3. *Why* does a Missionary go? "Because he is sent," you will tell me, and that is really the reason. There are others it is true; but none like this one. It is not enough that the world needs to be saved, that it pays to tell other nations about the Gospel that they may become civilized and live better lives in every way. All these and other things are true enough; but the one great reason that Christian missionaries go is because *Christ has said go*. If it did not pay to convert the world from savagery and heathen darkness, it would be all the same. The One who said "go!" had the right to command, and those who hear His word need no other reason than just "His word."

4. *Where* does a Missionary go? Wherever he is sent. Where did Jesus tell his missionaries to go? "Into all the world, "among all nations," "unto the uttermost parts of the earth," He said. There is the field, and till the whole is worked there can be no stopping. All of you remember, I am sure, what the angel said when he told the shepherds that Jesus was born: "Good tidings of great joy which shall be unto *all people* . . ." He meant "shall be *carried* unto all people," and the Missionaries of the Gospel are telling the "good tidings" throughout the world to-day. But there are many places where the message has not been carried. It has to go there. Some one must carry it, that that the whole world may know of the love of God and the work of Jesus Christ for the salvation of all men.

5. *When* do Missionaries go? If you are sent on an errand when do you go? I am sure if you are obedient you will go *at once*. And the message of the Gospel should not be delayed. You will want to know, perhaps, why the whole world has not had Christ's message carried to it before now, seeing it is so long since He said "Go!" Dear young friends, there is only one reason for this. *The church*

has not carried it. Do you ask why? I shall have to say, because it has not been really and truly *obedient* to Him. When the Church does what He wants, it will send men and women by hundreds to tell those parts of the world that have not yet heard, what He has said and done for all mankind. We ought to hurry; did we not? Let us all do what we can that the mission of the Gospel on earth may be fully and quickly done. I hope you will remember these few things I have written of the Missionary W's, and that you will be true to *your* mission received from *Him*.

Your sincere friend,

S. T. BARTLETT.

Answers to the Questions in July Number.

The great country is SOUTH AMERICA.

The great Missionary was DAVID LIVINGSTONE.

Another Great Missionary.

WHO WAS HE?

Born in Northamptonshire, England, August 18th, 1761.

In 1775, apprenticed to a shoemaker.

When 18 years old converted from sin.

At 26 ordained Baptist minister at Moulton.

Afterwards was minister at Leicester.

In 1793 went out to Bengal as a Missionary.

Died at Serampore at the age of 73, honored all over Great Britain, India and America as the *first* Foreign Missionary of the Gospel.

His two mottoes have become well-known and should be remembered and acted upon by us all: "Expect great things from God;" "Attempt great things for God." (Isa : 54 : 2, 3.)

DEAR FELLOW WORKERS AMONG THE JUNIORS,—I am anxious that this page shall count for something. I am persuaded that if you would send me your suggestions, plans, programmes of meetings, etc., in fact anything that has been of use to you in Missionary work among the young, I could easily make this part of THE CAMPAIGNER better than it can possibly be if you leave it all to me. It is very nice for me to receive word from friends saying "I like the Junior page;" but I shall be more obliged to you if you will help me fill it up with practical suggestions for our Junior Leagues to work out. Have you as yet used the exercise on our Missionary work as given in April, May and June numbers of this paper? Our Intermediate and Junior Leagues here gave it as part of our regular church prayer-meeting recently, and the unusually large congregation enjoyed it very much, so much indeed, that it will be given again this Fall. What our people everywhere need is information. It is lamentable that there is so much ignorance concerning our Missionary Society's operations. Instruct the children, and through them reach their parents is *one* way to remedy the defect. I shall not only be glad to hear from all Junior League Superintendents, Mission Band Presidents, and others working among our girls and boys; but I *request* your suggestions, helps, etc., and shall be disappointed if you do not send them.

Your fellow-worker,

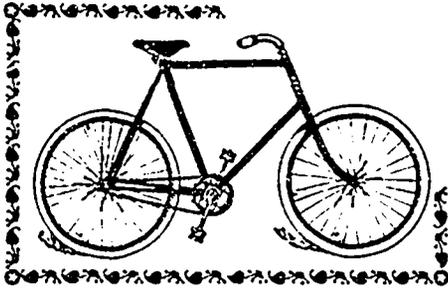
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