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The Missionary Leaguer.

"If ye love me, keep my commandments."
 —John xiv. 15.

"Preach the Gospel to every creature."
 —Mark xvi. 15.

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TORONTO, FEBRUARY, 1896.

25C. PER ANNUM.

The Missionary Leaguer.

PUBLISHED MONTHLY.

Object: To promote a united prayer for, study of, and giving to, Missions.
Contributions to this end gladly received.

25 CENTS PER ANNUM.

All correspondence should be addressed to
 F. C. STEPHENSON,
 2nd Vice-President Cobourg District Epworth League,
 106 YORKVILLE AVENUE, TORONTO, ONT.

TORONTO, FEBRUARY, 1896.

Two Cents a Week.

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

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

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

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

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

—Worthington's Annual.

To Our Members.

From the Missionary Vice-President of the Cobourg District Epworth League to the members of the League.

BY watching the *Christian Guardian* and the *Missionary Outlook* we see many proofs that God is hearing our prayers. Let us continue to pray faithfully and unitedly, and as we pray let us watch. Such information properly digested develops faith.

To look back over the short history of our young people's work is very interesting. But to look forward is inspiring. Our Mother Church has spent much tender and anxious thought over us—has watched our development with an expectant and loving care. The day of our usefulness is at hand. Many districts have thoroughly organized strength and ability. Whatever our hands find to do we do with all our might—we are helping in every department of the Church's work. Perhaps our weakest and most spasmodic efforts have been along mission lines. The young people as a body have not taken hold of this great burden of the Church with that unity of faith and effort which is necessary to make the Church shout for joy—praising God for the strength which He has given us. But we have walked around the load, we have held conventions and talked about what is necessary until we have reached a state where every member feels a sense of personal responsibility.

Those who give most time to the study of our young people have most faith in their willingness to work. But they see that instead of spasmodic efforts we must have a steady, united, systematic effort. The Cycle of Prayer is the first step toward this end. The next must come, namely, a Cycle of Study, just as world-wide in its circumference as the Cycle of Prayer. Your second vice-president has not the authority to say that it is coming, but he can say that if our General Secretary, Dr. Sutherland, who so carefully and prayerfully watches for safe advancing steps, is permitted to supply this want, he will do so in the form of a young people's missionary paper which will fully meet the need. This paper will guide us in our study of the foreign field and of our relation to it. It will show us how we may each do a little—yes, better still, how we may each do all we can, so that each member will not only feel a sense of personal responsibility, but may assume a personal responsibility.

What the Cobourg District is doing on this line is only an evidence of what Epworth Leaguers everywhere are able and willing to do.

If Dr. Sutherland, the General Secretary of the Methodist Missionary Society, publishes a young people's missionary paper, which he hopes to do, we are sure that the Cobourg District will support it by sending in good long subscription lists from each League. The price will only be enough to pay for the publishing of the paper. All the profit is for the subscriber. Your missionary vice-president will be most happy to see this pressing need supplied, and supplied from the proper source. He feels that the MISSIONARY LEAGUER only points to a need which it cannot fill even for the Cobourg District, let alone for the whole General Conference Epworth League. Although he will cease to publish the MISSIONARY LEAGUER as soon as the better paper is ready to take its place, yet he does not regret the time or money spent on the MISSIONARY

LEAGUER, as he has had abundant evidence of its usefulness from all parts of the district. Your missionary vice-president would make one request, and that is, that everyone who has appreciated his effort or has received any good from the LEAGUER, will subscribe for the new paper as soon as the opportunity is afforded.

Letters from Our Leagues to Their 2nd Vice-President.

DEAR MR. STEPHENSON,—I thank you, on behalf of our League, for so kindly sending us the MISSIONARY LEAGUER. It answered so fully the very questions which were perplexing us; again, many thanks. You ask what plan we have that we meet with but "few refusals." I really cannot say that we have any plan beyond asking and praying; and I confess I do not see the necessity of having a plan. When our second vice-president was with us he presented the question so forcibly and impressively that there was no need for us to do more than ask. When we have been refused, it has been lack of means, not lack of sympathy.

Until the visit of our second vice-president I was not aware that the members of our League took such an interest in missions. For about two years we have possessed a small missionary library, but until December 22nd the books had been simply an ornament to a shelf; but now what a change! All the books are out, and other members are anxiously awaiting *their* turn. Of course, there is still room for improvement. To my mind, there is quite a bit of wisdom in that quaint prayer of an old Englishman: "O Lord, we ask Thee, not only that we may be more sanctified, but also that we may be more missionaryfied."

We have a splendid Missionary Committee. We have given them charge of one meeting a month. Our only regret is that we have not done so all the time. This month "Japan" was the topic. A splendid programme consisting of questions and answers, essays, readings and music was presented by the Missionary Committee.

Yours in Christian endeavor,

BESSIE PEARCE

A member of one of the strongest Leagues on the Cobourg District, after saying that they had introduced the "daily prayer and weekly giving plan," and looking forward to its success, says: "I think the best way to keep it living would be to spread missionary literature—the MISSIONARY LEAGUER and missionary books—and have League missionary meetings, say, once a month, for 'as a man thinketh in his heart so is he.' If he is led to think more about the heathen, he will likely continue at the good work and get others at it also. Let us all pray for its success. If we can only get a united work done, even on a small scale, it will be a mighty work. Union is strength in things spiritual as well as things temporal."

Many letters have been received, some from strong Epworth Leagues. The young people of one Church (Cobourg, King Street Junior and Senior Epworth League Societies) have sixty-six, with prospects of more, praying daily and giving 2 cents per week. Letters received from small Leagues in the country are especially interesting. Some Epworth Leagues with only fourteen to twenty of a membership, and one place (Trelawney, which has a praying and giving band of seven) where they have no Epworth

League, have bands formed. The best sign is, none seem to be satisfied, all expect to add to their number. Three factors insure success: two we have in all places—the first is God's blessing, the co-operation of the Holy Spirit; the second is the help of our pastors—nearly all the letters received speak of the help they have received from their pastor; the third is a good working praying Missionary Committee (or one Christian) who will go in the name of the Lord to each member and show him his privilege. In answer to prayer the Lord will show each member his duty.

[Your 2nd Vice-President wishes to thank all those who so kindly write to him about their missionary work. He finds it somewhat difficult to keep track of the change of officers. He would like to get a monthly letter from each League.]

India.

THE following article on India is a very brief condensation of Mr. Harlan P. Beach's book, "The Cross in the Land of the Trident." The article will appear in two successive issues of THE MISSIONARY LEAGUER.

India has been a land of missionary struggles and triumphs, and is to-day, perhaps, the seat of the most varied and extensive missionary activities. It is well, therefore, to direct our thoughts toward it.

The Indian empire is fully nine and a half times as large as the New England and Middle States combined. It extends through twenty-nine degrees of latitude and thirty-six degrees of longitude. British India contains one-fifth of the human family, its people numbering 287,000,000. Its population is increasing at the rate of nearly 3,000,000 annually. What a responsibility! And these are British subjects like ourselves, for whose condition and welfare we are doubly responsible.

India has had a chequered history. Of her aboriginal period records are lacking, but we know that at least as early as 1000 B.C. the Aryans left their home in Central Asia and entered India from the northwest. They settled along the river Indus, receiving the name Hindu, and eventually spread over most of India, driving back the aborigines.

The Aryans were pre-eminently religious. Their sacred books were the Vedas. The Vedic belief remained uncorrupted until the rise of Brahmanism, when decay commenced. In the sixth century before Christ, Brahmanism had resulted in such corruption that the way was paved for the great Indian reformer, Gautama Buddha. The simple and purified faith of this man spread over all India. Buddhism at that time was not only the most tolerant but also the most intensely missionary religion in the world. It reached Ceylon, where it speedily became, and still remains, the state religion. In less than seven centuries Southern Buddhism had spread into Burmah, Siam, Sumatra, and Java. But eventually the faith began to decay. Strenuous efforts were made to revise and revive it, but without avail. In 800 A.D., Brahmanism gained the victory and a century later Buddhism was banished from the land of its birth. Thus Brahmanism, after some centuries of submergence, again revived. But during these fourteen centuries Buddhism had been a mighty reformatory agency and had conferred great benefits upon India and northern and eastern Asia. Buddhism practically no longer survives in India proper, though it is the religion of Burmah and Ceylon.

But Buddhism left its impress on Brahmanism. Buddhism had proved the first strong bond of union between

the aboriginal, Aryan and Scythian elements of Indian society. The Brahmans realized the value of such a bond and caused modern Hinduism to take its place as a unifying power. They adopted much from Buddhism. Thus modern Hinduism is a sort of compromise. Its triumph over a decaying Buddhism is due largely to the fact that "Hinduism is a social league and a religious alliance. As a social league, it rests upon caste. As a religious alliance, it represents the union of the Vedic faith of the Brahmans with Buddhism on the one hand, and with the earlier rites of the non-Aryan peoples on the other."

After a few centuries of Mohammedan rule, filled with wars, invasions and fanaticism, there came the period of European contact and supremacy. The Portuguese, the Dutch, the Danes and the French successively attempted to establish themselves in the land, but failed. The East India Company, which was to win India for England, received its original charter from Elizabeth on the last day of the year 1600. Its factories were soon found in various parts of India, and in 1689 the company determined upon territorial conquest. There followed many years of strife and rebellion, until, on the first day of 1877, Victoria was proclaimed Empress of India.

The life of India is so varied that minute description is impossible. Even what might be called the common life of the majority of the people is not wholly uniform in all sections. Only most general features can be noticed here.

The homes of the poor are usually about twelve feet square and of one storey. They are constructed upon a raised floor of earth with walls of matting, wattles or moistened earth. Windows may be altogether lacking or else are very small and never glazed. The low, narrow door gives light to the household. The furnishings are very simple. The floor is of hardened earth. Three or four low fireplaces without pipe or chimney allow of cooking in a sedentary position. In the angles of the wall, or suspended from the rafters, are various cooking and other domestic utensils. The interior of these one, or perhaps two, roomed houses is abundantly supplied with confined air and smoke, and is redolent with various odors.

The dress varies largely. The poor man's garments are "in two pieces, called 'upper' and 'lower' cloths. The lower cloth is about three yards long, is tied about the waist and falls over the knees. The upper cloth is about the same length, and is thrown loosely across the shoulders and drawn around the waist." Many do not commonly wear the upper cloth. The turban, made of ten yards of cloth, is wound about the head. Woman's dress requires no sewing, nor even a button, hook or pin to keep it in place. The skin of the face, arms and feet is tinged with the yellow of saffron water, while the finger tips and nails are dyed red. The women also paint the outer edge of the eyelids with a solution of oil and lampblack. Both sexes are fond of jewellery, though the woman makes the most lavish use of it. The dress of poor children is conspicuous by its absence. Until about eight years of age boys and girls are usually without anything save "a necklace, a charm and a string about the waist with a few bells attached."

As marriage is considered a necessary religious ceremony, the rite is universal among those capable of it. The ceremonies of the two marriages—one occurring in childhood, and the other when the parties are old enough to live together—are elaborate and costly. The Hindu wedding, like the Chinese funeral, often impoverishes a family for years; and even for generations.

The ideal relation between husband and wife, as described in the Vedas, no longer exists. A woman has no other god on earth but her husband. The wives of the poor, who constitute the bulk of Hindu womanhood, are freed from the evils of zenana life, and are also not subjected to the heart-burnings due to polygamy, since poverty prevents the husband from having more than one wife. Child marriage is, however, common to rich and poor alike. Widowhood is not so great a burden to the poor, as widows in such families are allowed to re-marry.

Female infanticide is not now very common; yet a girl is necessarily a burden during childhood, and as soon as useful she marries and leaves home. Boys are welcome, and are their parents' greatest delight.

"Home life" is lacking among the masses. The house is a shelter and a place for eating and sleeping. The occupations of the people are quite varied, but farming is the leading pursuit. It is done with decidedly patriarchal implements. Woman's work is more varied than one would suppose. Besides the care of the household she helps about the farm, and contributes her labor to road making and other public works.

Wages are low among all classes. Bishop Thoburn places the average earnings for a man and his family at five cents a day. But it should be remembered that food, clothing and fuel are cheap; yet poverty is almost universal and sometimes extreme. Millions "never sleep under any other covering than the open sky," and forty millions go through life with too little food, many of them never knowing what it is to have their hunger satisfied.

Caste is the Hindu's environment, and the greatest obstacle encountered by the Christian missionary. It is popularly considered as a religious institution dating from the Vedic period (1000 B.C.). The original system recognized but four castes, but now caste divisions are extremely numerous and complicated. Caste regulations are very rigid. The one who breaks caste is regarded as dead. Caste can be regained in most cases by certain humiliating rites. Christians, who necessarily break caste by partaking of the Lord's Supper with those of other castes, suffer much from their families and caste-members, but the Government has relieved them of some annoyances, such as being forbidden the use of the village well.

C. W. SERVICE.

THE Governments of Great Britain and the United States are joining in a protest to the Government of Peru against the treatment to which Protestant missionaries have been subjected. The Lima authorities recently issued an order for the expulsion of Messrs. Peters and Jarret, two missionaries who had been peaceful citizens and were becoming very popular and successful missionaries.

THERE has been an encouraging increase in the circulation of the Bible in Brazil. Mr. Olsson, a colporteur, reports that he has sold more than 2,500 Scriptures during the year in Spanish, English, French, German, Italian and Portuguese languages, and that they have been offered for sale in hotels, railway stations, business and private houses, hospitals and mines.

HENRY M. STANLEY has given some evidence as to the progress of missions in Africa. He says, "When I was at Lake Victoria Nyanza eighteen years ago, there was not a missionary there. Now there are forty thousand Christian natives and two hundred churches. The natives are enthusiastic Christians, and are eager to secure Bibles."

South America.

THE subject allotted to us for a few moments' study is South America. Found in our own hemisphere and south of our own continent, to which it is joined by the narrow isthmus of Panama, a continent forty-eight hundred miles long, over three thousand wide, occupying about one-eighth of the land surface of the globe, and inhabited by about thirty-seven millions of people.

To get any good from the study, we must first know a little about the country, the people, the work which has been done and what is now being done.

The great chain of the Andes, extending from the extreme north to the extreme south of the continent, contains some of the highest and most rugged of mountain-peaks, among them Chimborazo, so high that though its base is on the equator its summit is wreathed in eternal snow. Titicaca, the largest lake south of the St. Lawrence basin, is found in this range, and though situated so high, and almost alone, it has no visible outlet to the sea. But the glory of the continent is not alone in its mountains and lakes, for it possesses the most magnificent river-system in the world. In the far north is found the Orinoco, a river greater than the Ganges. In the east, rising among the high tablelands of Brazil, and fed by its several tributaries, the La Plata pours into the ocean a volume of water surpassing that of any other river in the world, except one, the Amazon. The Amazon has a course of over four thousand miles, and is navigable for over twenty-five hundred. This river with its affluents forms such a matchless network of waterways that it has been called the Mediterranean of South America.

South America is divided into fourteen great countries, and includes representatives of almost every race and language, from the degraded Fuegies of Cape Horn, who had drifted so far from the Old World traditions that when discovered they retained in their language no word for God; the Indians, scattered over the vast plains and through the luxuriant forests, to the higher civilized Anglo-Saxons and Latins found in the free Republics. The numerous negroes and quadroons inhabit the north and central states, while Chinese coolies and foreigners, drawn thither by tales of the fabled silver wealth of Bolivia, Peru and Ecuador, swarm the cities of the western seaboard. The Government is chiefly in the hands of the Spanish and Portuguese element, while the red men constitute the greater part of the population.

Discovered by a Portuguese, Pedro Cabral, A.D. 1500, South America has for nearly four hundred years been under the direct influence of the Pope. But what a contrast it presents when compared with the ever-prospering northern continent. In the latter every religion is tolerated, Catholicism among the others, but what a different form of Catholicism from that in force in the south. Here, as civilization has advanced and people have become more intellectual, the forms of Church government have changed to suit the advancement of the people, while in the south the cities are among the gayest and grossest in the world, the Church enormously wealthy and very much opposed to progress and liberty, and the priests, not being stimulated by rival religions, have allowed themselves to drift backward until they have become unable to preach the Gospel as God's free gift to man, and worse than that, some of them are fallen so low as to have become drunken, ignorant and extortionate. The Bible is a book forbidden to the people and they are left, as it were, in the dark, without

any means of finding the light. Oh! brothers and sisters, ought things so to be? The whole earth is the Lord's, and "Let all that hath life and breath sing to the Lord," is the cry of the Psalmist. Will not the voices of the millions of people, living and dying, on the neglected continent be missed from the song about the throne? Can one-eighth of the globe be left out of the reckoning of the coming of the kingdom of Christ? Surely not.

Forty-four years ago Allen Gardiner and his band of workers landed in Fuegia. Amid want, starvation and suffering, the noble men struggled on for nine months, their faith never wavering, then died off one by one until there was none left. But the life-seed had been sown. The tragic news stirred England. Men and means were sent to recommence the lone Fuegia Mission. The struggle again began. The first party sent out were massacred, still others followed. But these were not alone. The Moravians went to Dutch Guiana, knowing that no worse climate existed; they went to preach Jesus, but before they could preach they died. Several would arrive together; in a short time all would be gone. In the first fifty years there were more deaths than converts. Every soul saved cost a missionary's life. To-day in Dutch Guiana, they tell us, there is probably more blessing than in any other mission field. Two-thirds of the population of Paramaribo are converts while the four large Protestant churches are crowded every week and overflow meetings are held, the people being so anxious to hear that even the open windows are crammed with listeners. Indeed the Guianas can no longer be called a foreign mission field. Was not the result worth the cost? But that is only a very little corner of the vast continent. In our day we read much of Home and Foreign Missions, referring to the Northwest, China, Japan, and even Africa, but scarcely a word do we read of missions in South America. And of 265 missionary societies at work in the world, only sixteen are attempting anything in the neglected continent, and among the thirty-seven millions of people are only four hundred workers, including ordained and unordained men, missionaries' wives, men and women teachers and lady helpers.

At home in small villages we find one, two, three and even seven churches with ministers to each and among the people almost every one has heard of God, or could hear if they cared to. While in the south, on the other hand, large towns, cities and even some of the countries have, some none, others one, three, seven, etc., men or women ready to preach the news of which many have never heard. But how is the word received?

Mr. H. L. Ewing, once when going home on furlough, was asked by a native who had come to see him off, if there were no Christians in England. "Yes," answered Mr. Ewing, "hundreds of thousands." "Then," said the native sadly, "Why do they not come out here?" You have only to announce a meeting in any street in Buenos Ayres and people will crowd in till there is not standing room. But who is there to preach? And, friends, the same cry comes from almost every other city or country in the continent.

To the Indians of the Amazon the South American Missionary Society sent workers in 1872, A.D., first on an exploring visit and later on to settle on the Purus. Hunting through the forests, building palm-leaf villages, dwelling in floating-houses on their lakes, these simple-hearted people seemed to the missionary explorers like little children waiting to be led to their Father. That sphere was open with its waiting multitudes and for ten years

the Society worked on with encouraging results, till in 1882 it came to the conclusion that "the lack of men fitted for the peculiar work, the trying climate of the Amazon, the great distance from the sea and from any civilized centre, and above all, the difficulty of supervision by the Bishop, appeared to render the working of the mission impracticable," and so the effort was relinquished. The simple forest children were left to live and die, having no hope and without God in the world, and for all they can tell Jesus has never come to save His people from their sins.

Outside the Fuegian, Paraguayan and Chili missions, no work for Christ is to-day being done among South America's five million aborigines. One Gospel has been translated into the Quichua language, which three millions of them speak. But no one is teaching them to read it, and no one illustrating its good news by tongue and life. Into the Guarani, spoken by the unreached Indians of Paraguay, only the sermon on the mount has been translated.

The work is very much crippled by lack of workers. Good, earnest, consecrated men are needed, and means with which to send them out. Love shows itself in giving; if we cannot give ourselves, let us give of that which God has entrusted to us for the furthering of His kingdom and let us pray that of those who have already consecrated themselves to the work of a foreign missionary, some may be led to make South America the field of their action, and that their efforts may be bountifully blessed.

Africa as a Mission Field.

(Use Map of Africa while reading.)

IT is difficult for the mind to form a correct idea of the vast size of the great tropical continent which has until quite recently been almost an unknown land to the civilized nations. So great is its extent that, notwithstanding that the equator passes almost directly through its centre, much of its territory lies in the more temperate latitudes to the north and south of the tropics. In actual size, this continent is a little less than five thousand miles in its greatest measurements from north to south, while its extreme width is almost as great, being about four thousand five hundred miles. Its superficial area is as great as that of Europe and North America combined, about twelve millions of square miles.

Africa is by no means what many of our old geographies used to represent it, a vast stretch of uninhabited desert, bounded towards the coast line by comparatively small states, which are settled and governed by the various European powers. Recent explorations have shown that a very large portion of the interior consists of exceedingly fertile lands—sometimes extending in wide, luxuriant plateaux; sometimes stretching away in richly-wooded or grass-covered, undulated hills and valleys, rendered more valuable by the lakes and large navigable rivers flowing through—and everywhere thickly populated by some one or other of the numerous tribes of dark-skinned children of the soil.

From various estimates, the number of these natives cannot be much less than one hundred and seventy millions. Although they are subdivided into over five hundred tribes, each with its own language or dialect, they seem to be simply offshoots of some five or six distinct divisions, of which each has its own distinguishing peculiarities, which clearly show them to be different. To localize these divisions in a general way: The Berbers and negroes may be said to belong to the north and west; the

great Bantu, or Kaffir-Zulu division, to the central part, from east to west, and reaching well to the south; while the Hottentots and Bushmen are found more towards the south.

The dialects or languages—as many almost as the tribes—although differing much, yet have so many points of resemblance that they are believed to be all derived from one common source. Having learned one language, therefore, the others are not so difficult of acquirement for the foreigner.

The low, fever-laden districts, which prevail to such a large extent around the coast of Africa, and which extend inland for from fifty to one hundred and fifty miles, have given rise to the belief that its climate is, almost without exception, fatal to Europeans and Americans. The error of this has been clearly shown by the explorers of recent years, as well as by the experience of those who have been residing in the more healthy districts for a great many years; and it is now well known that the climate of these vast fertile regions of the interior is one of the finest in the world. In some districts the variations of temperature are less extreme than in Ontario, the thermometer in these districts rarely being above 97° or below 40°.

Now that it is becoming better known, Africa is attracting the attention of the civilized and commercial world in a most significant manner. Already people are hurrying from England, the United States, Canada, and other older-settled countries to the rich gold fields and diamond regions of South Africa; while the productive soil of Gazarland and Matabeleland, and the wide, fertile stretches of country lying contiguous to the six thousand miles of navigable waters of the great Upper Congo with its tributaries, give unmistakable evidence as to its value from a producing and industrial standpoint.

From a strategic point of view, the importance of at once occupying for Christ a land with such great natural advantages, and which is now being so rapidly sought by the commercial and industrial classes, cannot be over-estimated. But this motive, great as it is, is insignificant, in view of the fact of the *present existence* of those millions of souls who are now reaching out for the light, and to whom our Saviour and Master has bidden us carry the message of His love.

Upwards of forty societies, representing the various branches of the Christian Church, are now working in this great country, telling the "old story" in the different ways directed by Divine wisdom and loving ingenuity. Some few of these have been in operation for nearly a century, but most of them are of much later origin. Their stations—especially the older ones—are located principally near the coast; but in recent years advances towards the interior have been made from various starting-points on the east, south and west coasts; these are being pushed inland as rapidly as means will allow.

There are now about twelve hundred missionaries at work in Africa, and, with the blessing of God upon their efforts, about one million of the people are living in Christian communities. But what an utterly inadequate force is this to meet the spiritual needs of the people of a continent! Only one messenger of Jesus to tell the story of salvation to one hundred and fifty thousand persons!

Dear Christian reader and fellow-worker for the Master, we ask that you will add your prayers with ours that our Father will put it into the hearts of His people to speedily advance His work in Africa by whatever means lie in their power.

H. C. WRINCH.

*What Should We Do for Africa?

THE following, which appeared in one of the Toronto dailies, should make every British Christian inquire earnestly into the spiritual welfare of British Africa:

"MR. RHODES' VIEWS.

"New York, January 14.—The *World* recently cabled Mr. C. J. Rhodes, the late Premier of Cape Colony, to send his view of the Transvaal situation, and to say what attitude he thought the United States ought to adopt under the circumstances. In reply Mr. Rhodes cabled as follows:

"CAPE TOWN, January 12th, 1896.

"*New York World*, New York:

"The position is that within the Transvaal there are 70,000 newcomers and an old population of 14,000. With the development of the gold industry to a fuller extent the newcomers will amount eventually to half a million, probably more. From time to time the position will be upset by the attempts of the new population to claim common civil rights, which eventually they certainly must get. Statesmanship should give them some rights now, as the present state is impossible for the newcomers, who own more than half the soil of the Transvaal, and nine-tenths of the wealth of the country. The new males outnumber the old five to one, and are composed largely of Americans, including the principal mine managers. England is the only great power in South Africa. She is now threatened with German interference, which she is bound to resent and resist. In this she should have America's sympathy. Blood is thicker than water. Americans, above all nations, insist on civil rights in one's industries here at the Cape. In the Transvaal all my managers are Americans. And yet we have the spectacle of the two great English-speaking nations of the world almost on the verge of war about some barren land in South America, whereas working in perfect harmony the peace of the world would be assured.

"C. J. RHODES."

"Blood is thicker than water." Should not the "Christian spirit" be stronger than "political spirit"? Should not the love of brother man and our love for Christ be stronger than the love of worldly gain? A common cause calls upon statesmen for united action. Should not the common cause of missions call for the united effort of all denominations? This is no time for competition at home—it is a time which calls for the sending of the Gospel to those of our brethren who are "scattered abroad," as well as "to the strangers scattered throughout" the so-called heathen countries. Should not the Church as well as the State follow her children? Should not "the banner of His love" keep pace with the Union Jack? Should not British Christians feel a responsibility for the souls of those over whom our Imperial Government assumes control?

Dr. F. J. Livingstone, whom Albert College, Belleville, Ont., sent to Africa last August as their representative missionary, in a letter written at Durban, Natal, received a short time ago by your missionary vice-president, says: "There is any amount of room for more missions, as there are hundreds of thousands of square miles up country without a single missionary. There are over 50,000 Indians in Natal alone, who have been imported from India, for whom nothing whatever is being done in the way of religious instruction."

*What Our Fathers Did for America.

WHEN Mr. Wesley visited Leeds, England, for the first time in 1743, a society had already been formed, and there was a class of ten members. The old Leeds Methodists used to say with delight, "When Mr. Wesley came to Leeds, he did not take us into society, for we took him in."

About a month after his brother's visit, Mr. Charles Wesley visited Leeds. On Sunday, May 29th, he writes: "Not a year ago I walked to and fro in these streets, but could not find a man, but a spark is at last lit in this place also, and a great fire it will kindle. At seven o'clock I stood before William Shent's door and cried, 'Ho! every one that thirsteth, come ye to the waters.' The Word took place, they gave diligent heed to it, and seemed a people prepared of the Lord."

At the Conference held in Leeds in 1769, the preachers, as was usual then, filled the deep gallery, and Mr. Wesley sat in the seat of the principal singer, for there was no platform. On this occasion Mr. Wesley read some letters from a few persons in America, who said that they had formed a society, built a preaching house, and now wanted a preacher. When he had read the letters, Mr. Wesley asked the ministers who sat round him in the gallery, "Does any one of our brethren feel in his heart to go and help his friends in America?" On this a young man, apparently far gone in consumption, rose up in his place in the gallery and said, "If you will send me, sir, I will go in the name of the Lord." That was Joseph Pilmoor. Immediately another young man, also in the gallery, got up and said, "Sir, if you will send me, I will go with Brother Pilmoor." That was Richard Boardman.

At the Conference of 1772, Captain Webb, in person, pleaded the claims of American Methodism and not in vain, for Messrs. Shadford and Rankin were set apart for that work. In the Conference of 1778, the expediency of sending missionaries to Africa was discussed, but concluded that the time had not then arrived.

In the year 1813 the first missionary meeting was held in what was now called the old chapel. Dr. Coke, who sat in Conference for the first time in 1778, had by this time established our missions in Newfoundland, the West Indies, West Africa, and other places.

Besides organizing and directing these, he had also maintained them. In order to do this he had drained his own private resources, and begged like a common mendicant up and down the country. He had now resolved to go to India, and in thus doing to leave part of his burden to others. Under the circumstances many Methodists began anxiously to consider what would become of missions. One Sunday, about this time, one of the most eminent of the Leeds Methodists, Mr. W. Gilyard Scarth, rode out to Barwick to preach, he afterwards dined with his friend Mr. William Dawson, and the two were soon discussing Methodist affairs. "What is to become of our missions when Dr. Coke goes to India?" asked the host.

Mr. Scarth replied that, in his opinion, it was now time for our missions to become a public enterprise; that every Methodist should subscribe what he was able, weekly, monthly, or quarterly, and in this manner the funds might be raised.

That year the Conference discussed the same question very earnestly, and decided to have fewer ministers at home. THAT THE WORK ABROAD MIGHT BE CARRIED ON AND

EXTENDED. The superintendent of the Leeds Circuit, Rev. George Morley, returned home resolved to do all he could to promote the cause of foreign missions. When he heard Mr. Scarth's proposal he at once recognized its value. He set to work, and never rested until he had established the first missionary society.

All the friends at Leeds encouraged him, and having obtained their consent and co-operation, he decided to go to the neighboring circuit of Bramley.

Dr. Coke and Dr. (then Mr.) Bunting accompanied him. When they reached Bramley they met the minister, Rev. William Nayler, on his way to his week-evening appointment. On hearing their business he took them into the house of a friend, Mr. Benjamin Wilson, and in the sitting room adjoining his shop these friends of missions planned the public meeting by which they hoped to make known to all the plan of supporting our foreign missions by regular subscriptions.

On October 5th the Rev. James Buckley preached at Armley. *Next morning a prayer-meeting at 6 o'clock.* Two more sermons in the forenoon and evening, with the missionary meeting in the afternoon, constituted the services of this memorable day.

At the meeting Mr. Thompson, of Hull, took the chair. There were eighteen resolutions and thirty-nine speeches. A sentence of Mr. Ripley's speech is worth preserving. Speaking of the duty of sustaining our foreign missions by a united effort he said, "We *ought* to do it; we *can* do it; we *will* do it." And the meeting responded we *will*, and they *did*—but no collection. They did better than that. A few days later sixty-one gentlemen were appointed collectors, and the result of their patient efforts was that within the first year £1,000 was obtained, and in the second year £1,600.—*Methodist Recorder.*

Welcome.

THE annual missionary services of this circuit were held on the 15th and 22nd December. On the 15th Revs. T. Brown, Canton, and M. E. Wilson, Baltimore, preached sermons bearing upon the missionary question to our edification and on the following Sunday Mr. R. H. Gordon, of Albert College, and Mr. F. C. Stephenson, Trinity Medical College, Toronto (who is missionary vice-president of our District Epworth League) were with us and by their addresses, backed by the burning devotion of their lives and intensity of purpose to carry out the Master's last command, helped us to realize more fully the privilege and duty that rests upon us. The financial returns are very gratifying and when the collectors have done their work we expect a large advance on last year. The subscriptions and collections at two of the appointments are fifty per cent. in advance of the total amount collected last year.

Brother Stephenson also met many of our young people, which had the effect of rousing us by showing that there is something for each of us now to do and how we could do it. The result is that much of the fallow ground is being broken up and seed sown, and already we are reaping some of the first fruits, but we know eternity alone will reveal the full harvest. Bands on the two cent-a-week plan have already been formed at four of our five appointments, and we expect that before the winter is over, they will be greatly increased in numbers. Brother S. has won our sympathies to himself and to the work that is dear to him, and he may rest assured that our prayers are going out with our sympathies.

REV. J. P. BERRY.

Giving Cheerfully.

BY MISS LIZZIE S. MARTIN.

THE words "God loveth a cheerful giver" have never been a wonderful source of comfort to some of us, who, with a limited number of dollars, and at least two uses for every one we are possessed of, wonder how it can be possible to give cheerfully from a store so small that every cent is missed. That verse must surely be intended for the rich.

But it is possible for all of us to give cheerfully if we would only follow a plan often preached, but, alas, too seldom practised, that of setting aside regularly a portion of our income for the Lord, to be used only for His work.

A lady who had never tried this plan was continually being annoyed by having requests for money made at inconvenient times, just when it seemed hardest to give. "Oh, bother," she would say when a collector was announced, "they do always come when I really can't spare the money. It is a good cause and I would like to give to it any other time. Oh, well, I suppose I'll have to." And so the amount was given, but "grudgingly and of necessity." After hearing a powerful address on systematic giving she was induced to lay aside weekly a portion of her allowance for the Lord's use, and no longer was the collector's appearance the signal for a frown and worried "oh, bother," for the money was ready and could be given easily and cheerfully.

In another family this plan has been tested, and tested thoroughly, for not only is a tenth of all the money that comes into the house given, but also a tenth of all presents received that are equivalent to money. For instance, if a bag of flour is given to them, the Lord's tenth of the flour is given to "one of the least of these," or its value in money is laid aside for His work, and after some years of trial the plan has worked so well that the verdict is, "Whatever may be its advantages for the rich, it certainly is the best way for the poor."

Some contend that the tenth law is not binding on Christians, and therefore need not be recognized. But the point is, it pays to recognize it. It is a good law and one that will surely benefit us if we follow it. Others say you can't give cheerfully when bound down by rule, and quote such words as

"Give all thou canst,
High heaven rejects the lore
Of nicely calculated less or more."

But unless all our expenditure is systematized we are more than likely to find ourselves often in the position where our wants are unsatisfied and our purse is empty. And is it not better to "nicely calculate" than to give nothing cheerfully? We might, perhaps, comfort ourselves with the thought that the Lord looks on the intentions, "as in all probability our intentions would be far greater than our givings."

People who have practised for years the give-when-I-feel-like-it plan will find it very hard to change, but let us young people, Epworth Leaguers, begin right and give systematically and proportionately, however small our income may be, and we will surely then read with pleasure the words, "The Lord loveth a cheerful giver," and also realize fully that "It is more blessed to give than to receive."

"If I had my ministry to go over again, I would give more attention to the children."—REV. DR. ASHBEL GREEN.

Harvest.

HE who works in the field of the world
Must work with a faith sublime,
And let the seeds lay still in the earth
And wait for God's good time.

But nevertheless the harvest is sure
Though the sower the sheaves may not see,
For never a word was spoken for Him
But will ring through eternity.

—Selected.

Missionary Spirit in Albert College.

THERE never was a more earnest spirit manifested, perhaps, in missionary work in our College than at the present time. This is due in part to the fact that F. J. Livingstone, B.A., M.D., whom our society chose some years ago to be its representative in the foreign work, is now on the Dark Continent.

Dr. Livingstone, who volunteered to go to Africa as a missionary when he was a student at Albert College, secured permission from the Toronto Conference of the Methodist Church after his ordination to go to Africa. Having raised the necessary money to send him forth, we are praying earnestly for God's blessing on his efforts, and also that the way may be opened up for more of us to follow him.

Dr. Livingstone is now at Durban, Natal, endeavoring to master the language of the people amongst whom he expects to spend his life. His letters already received are bright and hopeful. He expects to be able to preach in the native tongue in the course of four or five months.

Our missionary prayer-meetings, from 6.30 to 7 on Saturday evenings, are more largely attended than usual, and many earnest prayers are offered for the great work of the world's evangelization.

The monthly missionary meetings, which are held in the College chapel on the last Sabbath afternoon of each month, have been of special interest this year, as the addresses, with scarcely an exception, have been enthusiastic, Christ's claim on Christian students in the interest of foreign missions having been especially pointed out.

We have, in connection with our missionary organization, a mission study class, composed of from twenty-five to thirty members. Our study during the fall term was on India, as planned by the "Students' Volunteer" and proved most interesting and instructive. Our topic for the winter is, "The Religions of the World," by G. M. Grant, D.D.

There are at present only four young men in our College who are actually preparing for the foreign work, and they meet together each Sunday morning to pray for the hastening of that day when all men everywhere shall at least have heard of Christ the world's Redeemer. We sincerely hope that this spirit may be deepened and broadened, so that many others may be led to give their lives to so noble a cause.

R. H. GORDON.

THE "hard times" have evidently not affected missionary contributions in England. Canon Scott Robertson's twenty-fourth annual summary of the sums contributed by all sections of Christianity in the British Isles in support of foreign missionary work shows that for the fiscal year 1894 the total voluntary contributions amounted to over \$6,500,000. Only in one year (1891) has this total been exceeded.

Volunteers.

THERE are many who volunteer for the foreign field and through force of circumstances are compelled to relinquish their cherished desire and serve at home. Their intentions were honest, and no doubt they would have been true to their pledge had not circumstances over which they had no control closed their way.

Because they are compelled to remain at home while others are permitted to go to the regions beyond, shall they be less devoted and less self-sacrificing than those who are privileged to go? Is not the volunteer at home under the same obligations and under the same marching orders as the one who goes to the front?

The man who gives up the prospect of worldly advancement and a life of ease and enjoyment, counting not his life dear unto himself, but going forth bearing the message of salvation to a lost world, is certainly giving his life to the noblest work committed by God to mankind; but should the one who remains behind feel less the responsibility because circumstances have kept him out of the mission field?

What greater privilege can a disciple of Jesus Christ wish for than consecrating all his means above the necessary living expenses to the work of spreading abroad the Gospel message?

Are volunteers true to their pledge when, finding their way closed, they settle down to a life of greater ease and pleasure than they would have expected had they been permitted to go to the field?

Let each volunteer consider this aspect of the question prayerfully, giving up if need be "houses and brethren, wife, children and land" for His name's sake.

W. T. RUSH.

How to Use Great Men.

NEARLY anyone who is interested in the advancement of our Lord's kingdom and the uplifting of his friends and neighbors would count it a great privilege to accompany such men as Bishop Thorburn, Rev. Arthur T. Pierson, D.D., Rev. A. J. Gordon, D.D., Bishop Taylor, Rev. J. Hudson Taylor, Martyn, Carey, Judson, Morrison, Marsden, John Williams, William Johnson (of Africa), Hunt, Gardiner, Duff, Livingstone and Patteson, to the home of his friends and introducing them. This is an honor that would be worth the most valuable time we could spend. It is a privilege within the reach of nearly everyone to be the medium of conveying the thoughts of these men of God to our neighbors and friends.

"As a man thinketh, . . . so is he;" a man's thought is the man, his book is his thought; therefore, by introducing the book we introduce the man. Although some of them may "rest from their labors, their works do follow them." There are many grand men whom to know is to be helped by them. Let us know as many as possible, and then introduce them to our friends. It will not cost very much to move in this society, and it is the one price for ourselves and our friends, if we buy the works of these missionary writers and circulate them. By watching and praying for God's blessing upon our efforts we can lift many a life in higher service.

GIVE me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell and set up the kingdom of heaven upon earth.—WESLEY.