

MISSIONARY CAMPAIGNER

A CYCLE OF MISSIONARY INFORMATION



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Modern Macedonian Call.

MANY of the facts concerning foreign countries have been taken from Dennis' "Foreign Missions after a Century."

Blanks are left in the Canadian statistics for the insertion of local figures. It will make the whole appeal more realistic to have the call from each country recited by a different person. No costuming should be attempted, but pictures, curios, etc., from the countries represented would add some interest to the service. Maps of the Dominion, of the World, and particularly of China and Japan, and lists of our missionaries, printed by hand in large letters should be hung up on the walls.

JAPAN.

I represent the nation of Japan. Our government is the oldest on the face of the earth, the present emperor being the 122nd in a direct line of sovereigns. Our population is 40,000,000, and our country extends from north to south a distance equal to that from St. Paul to New Orleans. It is in size about nineteen times larger than the State of Massachusetts. Our people are liberty-loving, courteous, industrious and progressive. Our chief sins are impurity, drunkenness and lying. Our religions have been Shintooism and Buddhism. They are losing their hold on our people, and they will soon become either Christians or sceptics. Sceptical books are being circulated in large numbers, and we need many more Christian preachers and teachers.

There are now about 650 foreign missionaries here, and 370 churches with a membership of about 40,000.

Our country is a very important field for missionary effort just now because of its intellectual and spiritual unrest, and especially because it will most likely be a chosen instrument of God for evangelizing eastern Asia. "Come over and help us!"

KOREA.

I speak for Korea, long called the "Hermit Nation" because it was so tightly closed against the Gospel.

Our country is about the size of Italy, and has a population of 12,000,000. The principal religions are Confucianism and Buddhism. The Roman Catholic Church has about 50,000 adherents.

The first Protestant missionary visited us in 1873, but it was not till 1884 that a missionary came to stay. There are now about 70 resident missionaries and 200 or 300 members.

You have sent us several missionaries from Canada, and we are looking especially to the Christians of America to

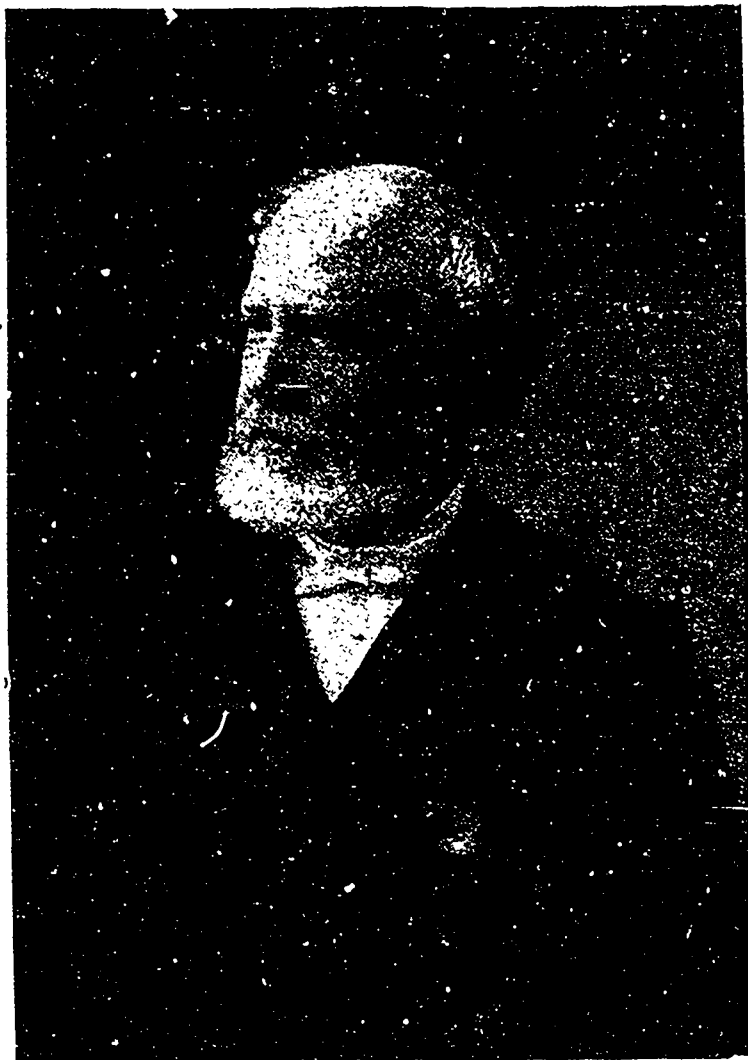
"Come over and help us."

CHINA.

I speak forth the loud call from China. Our country has a population of over 400,000,000. We are

more than one-fourth of the whole human race. 33,000 of us die every day. At that rate per day Toronto would be buried in less than a week.

We have 1,700 walled cities, several of which have a population of over 1,000,000. We were a nation before Rome was founded.



REV. ALEXANDER SUTHERLAND, D.D.

General Secretary of the Methodist Missionary Society.

Our language has 40,000 characters. Our people are very ignorant, and in many provinces they hate the coming of foreigners.

We sometimes wonder why Christian nations that send missionaries to convert us shut our people out from their countries, or highly tax them for coming in.

Our great religions are Confucianism, Taoism and Buddhism, but they do not save our people from superstition and sin.

Robert Morrison, who came in 1807, was our first Protestant missionary, but our country was not fully opened up till 1860. There are now about 1,600 foreign missionaries amongst us, and about 60,000 members of the Christian churches.

We have great need of more workers, for in some provinces there is only one missionary to every 700,000 people. We plead with you to

"Come over and help us."

ISLANDS OF THE PACIFIC.

I bring the call from the isles of the broad Pacific. Our islands, which number about 2,000, vary from a vast continent to a tiny speck on the bosom of old Ocean. There is a population on these islands of about 10,000,000. A beautiful climate and rich natural treasures are ours, but our spiritual poverty and degradation have been great.

Many of the first missionaries who came to us were murdered, but the blood of these martyrs was the seed of the present churches.

Some of the greatest triumphs of the Gospel have been won in the Sandwich Islands at the north, and the Fiji Islands at the south.

The memorial tablet of Geddie at Aneityum records these words. "When he landed here in 1848 there were no Christians, and when he left here in 1872 there were no heathens."

There are now 226 mission stations with a membership of about 60,000. Much work remains to be done, for there are yet 1,650 islands with a population of over 9,000,000 waiting for the good news of the Gospel.

"Come over and help us!"

INDIA.

I bring you a message from India calling for help. The greatest width and length of our country are the same—1,900 miles. It is as large as all of Europe, and it has a population of about 300,000,000. One single province (Bengal) has more people in it than there are in the whole of the United States.

Four hundred and seventeen thousand of us die every year of cholera, and 3,500,000 die of fever and famine.

The cruel customs of human torture and child destruction have been stopped by the British Government.

The religions of our land are Brahminism, Hinduism, Buddhism and Mohammedanism.

Carey was the first missionary sent to us by a missionary society in 1793. There are now, including Burmah and Ceylon, about 700,000 Protestant Christians. The Methodists report an average of 1,200 converts a month for over two years, but if it were 12,000 a month it would take 2,000 years to convert India.

Surely the King's business requires haste, and we call you to

"Come over and help us."

AFRICA.

I voice the call from Africa, that vast continent, which is larger than Europe and North America put together. It has long been a dark continent, and is only now being opened up to civilization and Christianity. Too long there has been poured into our land from so-called Christian nations destroying rum. Too long our sons and daughters have been borne away from us into slavery or cruel death.

We have a population of about 200,000,000. Our religions have been of the coarsest and most idolatrous kind, accompanied with revolting rites and cruelties.

The Moravians were the pioneer missionaries amongst us in 1736, but were driven back by the deadly climate.

In all there are now laboring amongst us about 1,200, and there are about 1,000,000 Protestant adherents and 102,000 members.

There is a tract north of the Congo as large as the whole of Europe without one missionary. We plead with you by the wrongs of the slave trade and the rum traffic, and from the depths of our great need to

"Come over and help us."

TURKEY.

I speak forth the call from Turkey, the headquarters of Mohammedanism, that religion whose creed is the Koran and whose favorite weapon is the sword.

The first missionaries came to us in 1820, but through the bitter fanaticism of the Turks, and the personal peril of Christian converts, the progress has been very slow. There is now a Protestant community of about 80,000, and a membership of 18,000.

Our land has been deeply dyed with the blood of martyred Armenians. We ask your sympathy, prayers and help. We live in Bible lands, but we sadly need Christian liberty of conscience and leavening Bible truth. We longingly plead with you to

"Come over and help us."

SOUTH AMERICA.

I utter the call from another neglected continent—South America. On us have rested for centuries the deepest shadows of Romanism and its accompanying religious superstitions.

We have a population of 35,000,000, living in unsettled republics. The Moravians were the first to bring the real Gospel to us in 1735.

Missionary martyrs like Captain Gardiner have consecrated this soil. Few workers are amongst us. Venezuela, so much talked about with its 2,000,000 inhabitants, has only one Protestant missionary. The total number of missionaries amongst us is 325, and the converts number only 15,000. It is safe to say that at least 30,000,000 of our people are unreached by the Gospel.

We are not heathen idolaters, but are utterly destitute of spiritual Christianity, and we plead with you to

"Come over and help us."

CANADIAN METHODIST MISSIONS IN JAPAN AND CHINA.

I URGE the claims of our own work in Japan and China. It might have been expected that the war between these two countries would have caused a decrease in spiritual interest, membership and money. Instead of this there was

an increase of about 90 members last year, and an increase of 142 this year, making now a total membership of 2,268 in Japan. In many places the contributions of the people have increased in spite of the war.

The people are now more open to the teaching of the Bible and the old dislike to Christianity so often manifested in indifference and opposition is dying out. The native workers are filled with zeal and the work is full of promise.

Some time ago all our property in the West China Mission was destroyed by violent mobs, and our missionaries barely escaped with their lives. Punishment has been meted out to some of those who stirred up the raging mobs, our losses in property have been restored and our missionaries, with strong trust in God and love for the heathen, have returned to their dangerous posts. Eight converts have since been baptized and many probationers enrolled. They especially need your prayers and practical sympathy.

The work amongst the Chinese in British Columbia is going on slowly but is accomplishing much good.

"Come over and help us!"

INDIAN AND FRENCH WORK.

I commend to your sympathy the Indian and French Work. On the Indian Missions in all the Canadian Conferences there is a membership of about 5,000. The hospitals for sick Indians in British Columbia and the missionary boat *Glad Tidings*, which carries your workers from place to place, are great helps in the work. The Epworth Leagues and Sunday-schools are also rendering valuable assistance. The missionaries speak of those who have died, as dying happy in the Lord.

Our work amongst the French goes on slowly. A few are letting go the superstitions of the Catholic Church, but as separation from it means separation from friends and boycotting in business, not very many have the courage to publicly accept Christ. We ask you to specially pray for this trying work and to

"Come over and help us."

STATISTICS.

I am not a figure-head but I want to get some figures into your heads and hearts. Our Missionary Society employs 606 workers of all kinds on 508 missions, with a total membership of 48,319. The amount of money received from all the Conferences last year was \$185,486.53. This Toronto Conference gave \$34,929.26, and this Church gave \$..... The scholars of the Sunday-schools collected, or gave, \$21,805.78. Let us all study, pray and give more to this great missionary cause, and these amounts will be greatly increased next year.

R. N. BURNS, B.A.

Organization of the Bradford District.

THE Bradford District was organized last summer ('96) by the Rev. Messrs. Daniel Norman, W. E. Baker, and Dr. R. W. Large, assisted in some cases by Rev. Mr. Takagi, from Japan. These gentlemen visited almost every League and Young People's Society of the Methodist Church in the District, presenting the aims of the "Young People's Forward Movement for Missions," and urging the use of the *Cycle of Prayer and Pledge Book*, and advocating the two-cents-a-week plan. They also circulated campaign literature and sold many missionary books.

At the Fall District Meeting, held in Tottenham last

year, an enthusiastic League convention was held, addresses being given by some of the above-named workers. A resolution was passed, and the names of some of the eligible young men were forwarded to the General Missionary Board as being suitable persons to represent the Bradford young people in the Foreign Field.

When the Executive Committee of the General Mission Board met, and the names of all the men who were willing to take work in "the regions beyond" were submitted, it was thought best to send Rev. Daniel Norman, B.A., he being one of three whose names were sent by the Bradford District, as the representative of the Bradford District in Japan. The selecting of one of the three men suggested by the Leaguers of the Bradford District is a sign of the unanimity existing between the General Board and the Young People's campaign movement. Rev. Daniel Norman, B.A., left for Vancouver, en route for Japan, on the 3rd of September, and expected to reach Japan about the end of the same month. Let us offer special prayer for Brother Norman that he may be instrumental in leading multitudes to Christ.

H. I.

Constitution of the Systematic Beneficence Society of the — Church.

NAME.

1. The name of the organization shall be "The Systematic Beneficence Society of the — Church."

OBJECTS.

2. The objects of this society shall be to greatly increase the interest throughout our Church and congregation in the study of Systematic Beneficence as set forth in the Old and New Testament Scriptures, to circulate literature on the subject as opportunity may afford, to hold public meetings for the discussion of this question, and to influence as many as possible to give at least one-tenth of their income to the cause of God in its various departments, leaving each one to judge for himself as to the manner in which the Lord's tenth shall be apportioned to the various claims of the Church.

MEMBERSHIP.

3. All who devote at least one-tenth of their income to the cause of God, shall be eligible for membership in this Society.

OFFICERS.

4. The officers of the Society shall be a President, Vice-President and Secretary-Treasurer.

MEETINGS.

5. A public meeting shall be held once a quarter, on the first Wednesday in October, January, April and July, in connection with the regular mid-week prayer-meeting, at which scriptural expositions on the consecration of property and appropriate readings may be given. The night of the meetings may be changed should occasion require. The officers of the Society, together with pastor of the church, shall be an executive committee to provide the programmes for the public meetings. Special public and other meetings may be arranged for at the discretion of the Executive.

ELECTIONS.

6. The officers of the Society shall be elected annually at the regular meeting in October. Vacancies may be filled at any regular meeting of the Society.

Forward Movement in Evangelistic Work and Bible Study.

This work is worthy of more space than we can give it. In the September CAMPAIGNER we published the plan of work and study. In the October number our readers found the plan of organization. This work is being taken up by districts, and letters and copies of the plan of work are sent out by the Executive to the pastors and Leagues. District Executives wishing to take up the work can get these letters printed very cheaply, as they are kept set up ready to be run off by our Book Room.

This work may be taken up by any League. All they will need is a few copies of the plan of work, which may be had for a few cents by writing to the Book Room or to F. C. Stephenson, 568 Parliament Street, Toronto.

Don't be Selfish.

[From *The Philistine*.]

Don't be selfish. If you have something that you do not want, and know some one who has no use for it, give it to that person. In this way you can be generous without expenditure or self-denial, and also help another to be the same. *New York Voice*.

It would be too severe to say that much of our giving to the cause of Christ is after this fashion, and yet, are there not many times when such a spirit has prompted? The day we trust is past when niggardly church members can pay their quarterage by selling to the preacher at an exorbitant price what they could find no market for elsewhere; but does much of our giving receive any better approval from the Lord? That which is given simply to get rid of the one begging it; that offered in pride to appear as good as another who has given the same amount, or that handed over in order to have one's name published in an annual report. In the matter of acceptance with God and being well-pleasing in His sight, do they rise much higher than the giving of the mean church member?

Another standard of giving which we believe is more prevalent than the former and rises only one step in advance of it is giving *what we can afford*. The whole consideration in this case is just what does self need and what will gratify self, and then after selfishness is satisfied and all one's own needs are attended to, the balance, if there is any balance, and in most cases it is a small one, shall be given to the Lord. This is the spirit which, in times of financial depression or low prices, always curtails expenses by first making an onslaught on the Lord's account.

Another method regarded by many as sound and proclaimed by some of our preachers as orthodox is to *give till we feel it*. But what a poor standard this to go by though it may be the highest yet mentioned. Do we not know it true that often we feel giving five cents when we ought to give five dollars?

The scriptural standard is the only right one and will include these three elements: (1) That of self-denial, for the secret of all true spiritual life is a crucifixion and denial of self (Matt. xvi. 24) which must affect our giving as well as every other phase of life. (2) This done systematically as to time and amount (1 Cor. xvi. 2), and (3) with cheerfulness and free of grudging (2 Cor. ix. 17). Such giving as this is generally the outcome of a deep, spiritual experience which has found the secret and sweetness of self-

renunciation, but it is also evident that no one can follow such a method without a deepening and broadening of the spiritual life.

Aims and Methods of the Students' Missionary Campaign.

I. The deepening and broadening of the prayer-life of our young people.

II. The cultivating of intelligent interest in the missionary work of our Church.

III. The increasing of missionary contributions to the missionary work of our Church.

These objects are being accomplished:

1. By the systematic visiting and addressing of the Young People's societies by the members of the Students' Missionary Campaign.

2. By the forming of bands pledged to pray daily, study carefully and give systematically for the support of our missionary work.

3. To help our young people, the "Cycle of Prayer," missionary literature, pledge and collection books and envelopes are introduced. The starting of a missionary library in each society is especially recommended by our Campaigners.

4. By uniting the Leagues of a District in the support of a special object or missionary recommended by the General Board of Missions.

(The same spirit which prompts a congregation to pay its pastor makes a District try to pay its missionary.)

5. By appointing a committee over the work in each society.

DESIRABLE RESULTS.

The following are some results growing out of the work of the Campaigners:

I. The connexional spirit is strengthened by the work of our Campaigners. They never fail to impress our young people with the advisability and necessity of loyalty to the General Board of Missions, which they explain is composed of elected representatives to manage and direct our missionary interests. The pastor's office is specially recognized.

II. The interests of our Book Room are held up continually. Our young people are directed to the fountain of pure Methodist literature.

III. The plan of personal correspondence with the missionary allows our young people to ask questions and thus learn the needs of the field. It also makes them to think of our brothers in the field as their co-workers. This plan helps the missionary also. The letters he receives cheer him.

IV. Our Campaigners by their work are broadened in sympathy and deepened in spiritual life, and a true Christ-like missionary spirit is developed. Their talents for speaking, organizing and personal work are improved, and their loyalty to all church interests increased.

V. The general effect upon the Leaguers is to systematize and deepen habits of prayer and improve the business method of the societies. The opportunity and disposition for personal work along the line of leading associate members to Christ is increased.

These short statements cover a great deal, but they do not cover all the work of the Students' Missionary Campaign; nor, indeed, is it possible to sum up the good generated by these earnest young workers.

PASTOR'S PAGE.

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

"Go out *quickly* into the streets and lanes of the city and bring in hither the poor, and the maimed, and the halt, and the blind." Luke iv. 21.

I. WE HAVE SO LONG DELAYED.

When the Bible was taken to the Fiji Islands they asked, "How long have you had this book? Why did you not bring it to us before?"

Miss Mary Whateley labored among the harems of Cairo, and talking of Christ's love, was one day addressed by an eagerly attentive woman: "Oh, why was I never told of this before?"—*Our Eastern Sisters*.

At Malatia, in Turkey, when Miss Maria West was talking about the way of salvation, and aged Armenian mother moaned out: "Oh, why didn't you come before? Why didn't you come before? It is too late for me to learn the way!"—*Romance of Missions*.

"I am the chief of a numerous people," said an aged warrior in the Manitoulin Islands, "and I wish to have them instructed. We have heard that our brothers who are near settlements have received the Great Word. We have heard that the Great Spirit has told the white man to send the Great Word to all his children; why does he not send it to us? I have been looking many moons down the river for the missionary's canoe but it has not come yet."

II. THE WORLD'S NEED CALLS FOR HASTE.

When Kapiolani, Queen of the Hawaiian Islands, was told by an old priest how a little boy had been offered in sacrifice, she hid her face with her hands, and weeping, said: "Oh, why did not the Christians come sooner and teach us better things?"—*Honolulu*.

When Miss West spoke to an Armenian converted woman at Harpoot about returning to America, "Oh, don't go; stay longer and teach us!" she exclaimed, and added, "Why didn't the missionaries come before? If they had only come when I was young, I too might have worked for Christ!"—*Romance of Missions*.

At a Sunday School celebration in Hilo, Sandwich Islands, when thousands of children were present in holiday dress, an aged woman was noticed moving about in great distress, beating her breast and wailing. A missionary asked the cause. The poor creature said: "Why didn't the missionaries come before? These hands are stained with the blood of twelve children and not one remains of my flesh to rejoice here to-day." She then cried out again, "Oh, why didn't the missionaries come before?"

III. THIS IS A CRITICAL TIME.

Col. G. A. Jacob, late of Bombay Staff Corps, says after thirty-five years' residence in India: "It is a critical time. The opportunities may soon pass. If the work is to be done at all, it must be done at once."

Bishop Thoburn, who has spent thirty-four years in India, writes: "The Christian missionaries of India have been brought face to face with a responsibility and an opportunity such as our fathers never knew. . . . If

any such opportunity has ever been presented to the Church of Jesus Christ since the day of Pentecost, I have strangely failed to hear it."

De Messmore writes as follows in the *Indian Witness* of May 5th, 1894: "India cannot wait, simply because in her case waiting means the adoption of European civilization without European Christianity, and the work of moral and spiritual regeneration will be inconceivably more difficult than it would be were the Gospel given to her during the days of her transition. . . . If the change is completed without the Bible, and the new civilization of India crystallizes into a godless irreligious life, it will be almost impossible to make any moral impression upon it by teaching Christian doctrine. It is 'now or never almost.'"

IV. WE HAVE ONLY THE OPPORTUNITY OF THIS LIFE.

"I have but one candle of life to burn, and it may soon flicker out, but I would rather burn it out where men die in darkness than burn it in a land flooded with light."—*A Missionary*.

Dr. Grant said: "I cannot, I dare not go up to judgment till I have done the utmost God enables me to do to diffuse His glory through the world."

"I will go where you want me to go, Lord,
Over mountain or plain or sea;
I will say what you want me to say, Lord,
I will be what you want me to be."

Suggested Programme.

1. HYMN 233.
2. PRAYER.
3. THE DUTY OF TITHING.

Lev. xxvii. 30: "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's: it is holy unto the Lord."

Mal. iii. 8-12: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offering. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts."

4. A paper on Tithing, ten minutes, followed by five minute discussion.

5. HYMN 115.

6. Outline for suggested Bible reading:

Thanks— { Giving—Sacrifice of Praise. Heb. xiii. 15, 16.
Living—Living Sacrifice. Rom. xii. 1.
Offering—Our Aspect toward God. 1 Peter ii. 5.
Our Aspect toward Man. 1 Peter ii. 9.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house," etc.—Mal. iii. 10.
 "The tenth is the Lord's" "None shall appear before me empty."

Rev. R. W. Woodworth and Family

IN BLESSED COVENANT WITH

THE LORD OF HOSTS.

| Dr. | | TITHE ACCOUNT. | | Cr. | | | | | |
|---------|---|-----------------|----|------|---------|----|-------------------------------|---|----|
| 1896 | | \$ | c. | 1896 | | \$ | c. | | |
| January | 1 | On A c., Salary | 50 | 00 | January | 1 | Ten per cent. for God's cause | 5 | 00 |

The Spiritual Economy of Tithe-Giving.

GIVING, like prayer and study, has its specific laws; so that, as prayer and study are ineffective without the fulfilment of certain essential spiritual and mental conditions, giving is also insufficient, as an act of the spiritual life, unless it conform to a divine law. God will not abandon so noble an element of life as the giving out of money to mere human caprice; He will reveal a principle which, though apparently arbitrary is inherent and vital. It is not necessary to discuss now the tithe-law, it is only necessary in this brief paper to show, by a leaf out of a journal of life, that conscientious tithe-giving has an evident relation to welfare in all its aspects.

From my earliest boyhood I had been habituated to giving money for benevolent and religious purposes—first, as a Sunday-school pupil, then as an attendant on church services, and, later, as a member of the Church. I gave with fair degree of liberality, according to demands made upon me, but without system, and without sense of definite obligation. At last, the thought of tithe-giving became clearly defined in my mind, and with the classification of thought, a classification of the sense of obligation. I assumed a new attitude towards God. Indeed, God became, if I may so say, more intensely personal than ever before. The act of setting apart the tithe became more definitely an act of faith, and took its place side by side with the observance of the Lord's Day. Indeed, I learned that the seventh law and the tithe-law were cognate, and that the same authority which required the dedication of the seventh of time to religious purposes in special act, also required the dedication of the tithe of income. I read Henry Clay Trumbull's little monograph on the subject, and, being convinced in conscience, set apart the tenth of my actual income (My income being wholly a salary income, I had no expense of business management, and so made no deduction for conduct of a commercial establishment). Not only did my sense of the divine personality become more intense, and my faith in the divine providence more profound, but my sense of peace with God became more complete. I felt that I had done all that was required of me as a condition of true worship.

Then, my sources of income were multiplied. New employment was offered to me. As a result I was enabled to give more largely than ever before. I had sufficient to meet a wide variety of demands, and, because I had more to give, acquired a greater interest in the manifold benevolent enterprises of my church. As compared with the contributions of wealthy men of business my donations were not large, but they were commensurate with my ability, and constant.

It may have been only a coincidence, and not a consequence, but my health, which had partially failed because of overwork and exposure to unfavorable conditions, became quite perfect. Beyond necessary household expenses my outlay was reduced to the minimum and I met with no losses. During "hard times" I retained my position, and when, pending certain readjustments, my income was reduced, I had more than enough to meet all my expenses. My tithe was regularly given, and, after a brief period of depressed receipts, my income was doubled. . . . I make no appeal to the selfish desire for personal welfare—solely to the sense of moral obligation. Yet I believe that tithe-giving is an element of the spiritual economy, and that the withholding of the tenth is wasteful, and inimical to spiritual welfare. I am convinced that if all Christians will conscientiously contribute the tithe, the church-life will be developed to its maximum, and Christian missions carried to that splendid victory which heralds the advent of the kingdom of Jesus Christ.

GEORGE M. HAMMELL,
 Literary Editor *Western Christian Advocate*.

Missionary Diagrams.

SUGGESTIONS for the following diagrams have been obtained from Pierson's Map and from the *Missionary Pastor*.

The following diagram is for the purpose of showing how the population of the world (about 1,600 millions) is divided among the various religions:

Draw on fine white cambric an acute angled triangle whose base is 3 feet and whose apex is 29 inches. It will

be better to draw the whole diagram in outline with a lead pencil first, and then it can be filled in with color to suit afterwards.

Draw lines across the triangle at the following distances apart: 1st line, 7 inches from the base; 2nd line, 3 $\frac{1}{2}$ inches; 3rd line, 5 inches; 4th line, 6 inches.

From the 3rd line from the base draw downwards in the centre of the triangle a square measuring 8 inches. Put in the centre of this square an outline cross.

Put a small yellow cross in the centre of the lowest space of the triangle, which will show the contrast between the native Christians and the heathen and pagan population.

The whole diagram can be colored with oil crayons as follows: The first division, light brown, labelled with black crayon, "Heathen, 700,000,000"; the space between the hollow square and the first line, drab or dark yellow, and labelled "Jews"; the second division, dark brown, and labelled "Pagan, 250,000,000"; the hollow square, light yellow to represent the sunlight of Christianity, and labelled "Protestants, 150,000,000"; the cross in the centre of the square labelled "Church members, 40,000,000"; the third division of the triangle red, to represent the bloody persecutions instigated by this religion, and labelled "Mohammedan, 200,000,000"; the fourth division green, and labelled "Roman Catholic, 210,000,000"; the fifth division pink, and labelled "Greek and Oriental, 99,000,000."

The following diagram may be made to show the comparative need of the home and foreign fields:

Draw a circle whose diameter is 13 inches. Leave a white spot in the centre and fill in the rest with black oil crayon. Draw beside this one a small circle whose diameter is $\frac{3}{4}$ of an inch.

The large circle represents the average charge of each missionary, or 1 man to 200,000, and the bright spot in the centre represents the number converted in the foreign field, which is 1-1500th part. The small circle represents the average charge of each home minister, or 1 to 740 and 1-5 of the people are converted.

The most intensely missionary Church is the Moravian Church. A comparison with it ought to stimulate us to greater missionary zeal.

Draw a parallelogram 16 by 12 inches. Divide it into squares of 2 inches, and put two more of these squares on the top left hand corner. Put a black spot in the centre of each square and a larger spot in the centre of the whole diagram at the intersection of the middle lines. The spots in the small squares represent the proportion of Moravians who go as missionaries, which is 1 in 60. This is 50 times more than the great Protestant Churches send out. Their proportion is only 1 in 3,000, which is represented by the large dot as related to the whole diagram.

To show the contrast between the money spent by the home church on itself and on foreign missions, the following diagrams can be drawn: No. 1, 15 by 11 inches. Write in this, "For Home Work Annually, \$100,000,000." No. 2, 3 by 2 inches. Write beside this, "Foreign Missions, \$5,000,000." (These and the following figures apply to the United States.)

To contrast the money expended on missions and on sinful and needless extravagance, draw the following diagrams:

No. 1, 13 by 13 inches, labelled "Liquor and Tobacco, \$2,000,000,000."

No. 2, 7 by 7 inches, labelled "Amusements, \$400,000,000."

No. 3, 5 by 5 inches, labelled "Dogs, \$250,000,000."

No. 4, 5 by 2 inches, labelled "Feathers, Gloves, etc., \$25,000,000."

No. 5, 1 $\frac{1}{2}$ by 1 inch, labelled "Missions, \$5,000,000."

A still more startling contrast can be shown by drawing three figures, each measuring 15 by 9 inches. Label No. 1, Liquor Bill for 27 days, \$83,319,448; label the second, Tobacco Bill for 54 days, \$83,319,448; label the third, Foreign Missions for 80 years, \$83,319,448.

Districts Organized.

It would be an easy thing to fill a paper twice the size of this with an account of the conventions, and then only mention the leading features, leaving out of account the splendid papers and addresses given.

In the December number we will furnish our readers with a short account of each District which is organized.

We mention the following for our friends who desire to know how the work stands up to date:

Districts organized for the support of a missionary:

Cobourg District—Rev. W. E. Smith, M.D., C.M., and wife, Chentu, China.

Toronto East District—Dr. O. L. Kilborn and wife, Chentu, China.

Toronto Central District—Rev. J. A. Jackson, M.D., C.M., S.T.L., and wife, Bella Bella, B.C.

Toronto West District—Tong Chue Tom and wife, Chinese Mission, Victoria, B.C.

Bradford District—Rev. Daniel Norman, B.A., Japan.

Districts organized for "Praying, studying, and giving." Many of them have committees conferring with the General Board asking for a representative missionary: Woodstock, Sarnia, Milton, Chatham, Barrie, Brantford, Bowmanville, Guelph, Galt, Wingham, Palmerston, Matilda, Brockville, Whitby, Belleville and Montreal. Many other Districts have been canvassed with the result that the Leagues have expressed a desire to join the "Young People's Forward Movement," but as their District Conventions have not been held, as a district no united action has been taken.



The organ of the Young People's Forward Movement for Missions.

PUBLISHED MONTHLY.

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

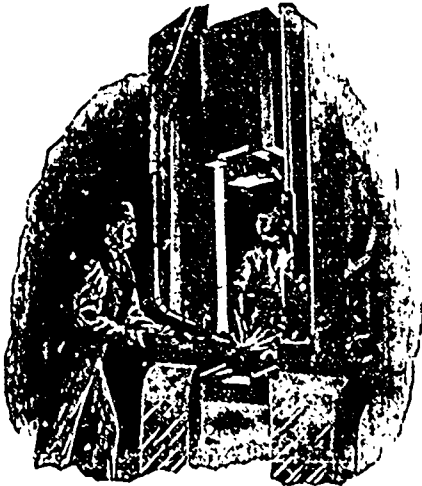
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2. The Epworth Leagues of Toronto fold and address it free of charge.
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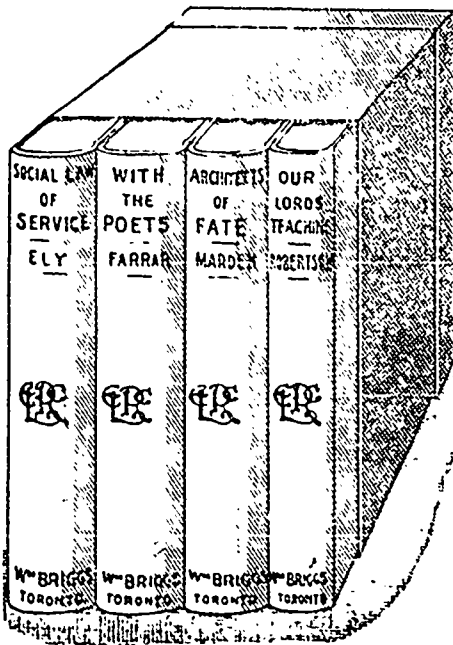
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