



VOL. I., No. 9.

TORONTO, JANUARY, 1897.

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Monthly Topics for 1897.*

THE MISSIONARY CAMPAIGNER during 1897 will contain articles on the subjects as arranged in the programme given below, which is a synopsis of the "Cycle of Prayer" of our Church.

Each month the topic suggested by the "Cycle of Prayer" for the month will be given as the leading subject, and some of the daily subjects added, e.g., February number will contain articles on the following subjects: "The Indians of Our Dominion," "The Methodist Orphanage in Newfoundland," and the topics for the 4th and 5th days (see "Cycle of Prayer").

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The "Cycle of Prayer" may be had for 3c. per copy, 30c. per dozen, or \$2.00 per 100, from the Woman's Missionary Society or the CAMPAIGNER.

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The programme for missionary meetings each month will be arranged from the subjects for the month in the "Cycle of Prayer."

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JANUARY.—Spiritual Power for Members, Missionaries and teachers.

- The North American Indians.
- Mexico, Central America and the West Indies.
- Educational Work in Missionary Lands.

FEBRUARY.—The Indians of Our Dominion.
The Methodist Orphanage in Newfoundland.
Alaska, Greenland, The Arctic Regions.
Medical Missions.
Brazil.

MARCH.—Japan, Corea and the Isles of the Sea.
Colombia, Venezuela, Guiana, Ecuador, Peru, Bolivia.
Chili, Patagonia, Argentine, Uruguay, Paraguay.
Missions in Sunday Schools and Epworth Leagues.

APRIL.—French Canadian Missions.
Papal Countries.
British Africa.
French Africa, including Madagascar.
Young Men's and Young Women's Christian Associations in Heathen Lands.

MAY.—China and the Chinese.
German Africa.
Portuguese Africa.
Missionary Literature—Its Influence.
Congo Free State.

JUNE.—India.
Egypt and Remaining Portions of Africa.
Missionary Societies and Boards—How can the forces of the Church best meet the need of the world, under the Holy Spirit's guidance?
Japan and Corea.

Seven Coast Provinces of China.
Eleven Inland Provinces of China.
Bible Societies—Their Translation and Distribution of the Bible.

JULY.—The Liquor and Opium Traffics—Their Hindrance to Christianity—Their Suppression.

The Dependencies of China.
Annam, Siam (including Laos).
Bengal and Burmah.
The Prayer Life of Our Members—Our Responsibility to the Missionary Problem.
Southern India (including Ceylon).

AUGUST.—African and Jewish Missions.
Northern and North-Western India.
Missions Among Lepers.
Beloochistan, Afghanistan, Turkestan, Persia, Georgia.
The Holy Land—The Jews Throughout the World.
Proportionate and Systematic Giving.

SEPTEMBER.—Another Year for Jesus.
Retrospect and Prospect.
Arabia, Turkey in Asia.
Russia in Asia and Europe.
Missionary Training Institutions.
Turkey in Europe, Greece, Bulgaria, Roumania, Servia.

OCTOBER.—Our Boards of Management—Officers and Committees.
Roman Catholic Europe.
The Students' Volunteer Movement for Foreign Missions.
Malaysia, Australasia.
The Remaining Islands of the Pacific.
Domestic Missions.

NOVEMBER.—Thanks { Giving.
Living.
Offering.
Unoccupied Lands—Thibet, Afghanistan.
Turkestan, Annam.
Ecuador, Bolivia, Soudan.
Good Control of all Missionary Work.

DECEMBER.—Christmas number.
If you subscribe immediately for THE MISSIONARY CAMPAIGNER you will receive an article on each of the above subjects, also much more valuable information regarding the "Young People's Forward Movement for Missions," for 10 cents.

The *John Williams* is the name of a new steamer recently completed by the London Missionary Society. She has just sailed for the South Seas, and is to be used for carrying the Gospel to the various islands occupied by the L. M. S. in the South Pacific.

*Articles, intended for insertion in the number devoted to these topics, should be in our hands at least two months in advance.

Programme for January.

It is suggested that the meeting for January be *in very truth* a *Missionary Prayer-meeting*. Ordinarily so much time is spent in the presentation of the programme that little time is left for prayer.

Open as usual with a hymn, prayer and Scripture lesson (Acts i. 8 ; ii. 1-4 ; iv. 31-33).

I. Introduction.—

1. It is fitting that the *initial meeting* of the year be marked by much definite prayer.
2. The subject for prayer for January is "that increased spiritual power may come upon" four different classes. *Spiritual power is only attainable through prayer.*

II. The Membership of the Home Church.—

1. The organized Church is Christ's *means of saving the world.*
2. *Deep spiritual life is necessary* for true missionary zeal.
3. The greatness of the work requires the *interest of all Christians.*
4. Only a missionary Church can *produce missionaries.*

III. The Missionaries.—

1. Need to realize *constant presence of God.*
2. Require *wisdom and tact* in their work.
3. *Spiritual power necessary to win souls.*
4. *Spiritual power necessary to mould the native Church and produce suitable native workers.*

IV. The Native Teachers, etc.

1. Need a *saving knowledge* of Jesus Christ.
2. Need a *clear understanding* of saving truth.
3. Need *spiritual power to influence* their heathen brethren.

V. The Native Christians.

1. Need to be *taught of the Spirit.*
2. Need *grace to stand* in day of trial.

Not more than seven minutes should be spent in the presentation of each of the four main divisions. This should be followed in each case by a few minutes' definite prayer.

The Missionary Committee should pray much while arranging for the meeting.

CHAS. W. SERVICE,

Trinity Medical College.

We would suggest that in those Leagues in which the Young People's Forward Movement for Missions has not been presented or adopted, the programme in the December number be chosen.

The Woman's Missionary Society.

"Take my life and let it be
Consecrated, Lord, to Thee."

MY sisters, if you are to do a special work for God, we must have special power from God for that work. And God is ready to give power to those who need and seek it.

Let us feel our absolute dependence upon Christ the Holy Spirit ; then will our numbers increase and the funds pour into our treasury, for God, even our own God, will move upon the hearts of the people in answer to our faith and prayers.

"Not by might, nor by power, but by the Spirit, saith the Lord."—Zech. iv. 6.

REBECCA WILLIAMS.

The Call to Christendom.

1. NINETEEN centuries have passed since Christ uttered the "Go ye" of the Great Commission, and it is still true that the majority of mankind are unsaved. Almost a thousand millions of our lost race perish in the life of each generation without the Gospel. Does not that commission throw the responsibility for all this upon the Church of Christ, and especially upon its leaders, the ministry ?

2. We have evidently reached a great crisis in the history of our race, when nothing but the universal spread and triumph of the Gospel can save the Church and the world from dire disaster. The Gospel has wrapped up in it the solution of all the industrial, financial, political, social and moral problems of the age with which the philosophers and statesmen and philanthropists are hopelessly struggling. Is not the call a clear one to those who have the Gospel, and understand its regenerating and transforming power, to apply it speedily in making over mankind and transforming human institutions by this divine agency ?

3. Christ requires that we should give the Gospel to the world immediately. His command is, "Go ye into all the world and preach the Gospel to every creature." That is the plainest of commands. It means *us personally*. It means now, for it is in the present tense, and God has now unquestionably, for the first time in the centuries, removed out of the way every obstacle to the immediate evangelization of the world, and given to the Church everything needed for the completion of the work of preaching the Gospel to the world. The whole world is open and accessible, physically, geographically, politically, to the Gospel messengers, and waiting for them.

The Church has the means, the messengers and the promise of the Spirit at her command, and seems dangerously near to suffering eclipse of faith and blight of life because of her failure to avail herself of them in fulfilling her great and pressing mission. Christ is waiting for her to move in obedience to His command. Who among her leaders will risk the responsibility of holding back or of hindering the onward movement He demands ?

4. The organizations and machinery necessary for the immediate and world-wide forward movement to victory and conquest for Christ are all ready and in working order, and need simply to be directed under the quickening breath of the Spirit of God.

The agencies are all organized for reaching every class and condition of mankind. There are our general societies—Bible, Tract, etc.—and our special societies in all denominations, for home evangelization. There are the numberless agencies for saving heathendom through the foreign mission work. There are the lay organizations that take in substantially the church membership of Christendom—the Young Men's Christian Association, the Young People's Societies for Christian effort, the Armies of the Cross, etc. already marshalled for the final conflict. Every agency needed to reach all the world is already in existence.

And all these organizations will inevitably deteriorate into mere machines and become hindrances rather than helps, curses rather than blessings, unless they speedily become Spirit-filled and consecrated to the accomplishment of their intended work.—*Homiletic Review.*

"To promote the missionary spirit ; to increase the givings of the Church ; to awaken greater interest, fellow-Epworthians, we shall have to get down on our knees, in our homes and in our Leagues, and pray."

How Shall we Get our Love to Christ Increased?

A VITAL inquiry this in connection with fresh interest and fresh effort in mission work.

The answer is near. Is it not by our seeking through earnest thought to know more fully Christ's love for us? There is no exhausting of this love, for it "passeth knowledge;" but there is a growingly fuller apprehension of it. And the contemplation of this love must not be a mere passing thing, it must arouse us to act in the line of it, it must awaken us to a living life.

Love is fed by looking; it is also fed by living. We stir up the fire and make it burn, and then the divine fuel glows more brightly. Personal godliness fans the flames of love to Christ, and personal effort to make known Christ's love to others fans it. We get by giving; we increase by scattering; the more we stir up the fire of our love, the richer the supply of the fuel to keep it burning.

But the effective agent is not ourselves, it is the Holy Spirit. He kindled in this cold, dead, sinful heart of ours the love of Christ. That it has continued to burn there, we owe to Him; and if it is ever to burn brighter there, it must be by His grace. And so prayer must precede and accompany and follow all our efforts. There must be this continuous supplication that we may lead holier lives, that we may realize more fully our responsibilities for the advancement of the gospel, that our Christian sympathies for those in spiritual darkness may be deepened, and that we may be stimulated to attempt greater things than we have ever done for Christ. It is in this intensifying of our love for Him that we are to look for an increase of missionary zeal. "If a man love me, he will keep my words." And the great word of the risen Christ is, "Go ye into all the world, and preach the gospel to every creature."

"In the story of primitive missions," says Dr. Pierson, "the whole stress is upon obedience, not consequences; not on succeeding, but on serving." And he adds, "It is one of the startling proofs of a rapid decline from a primitive piety that so few modern disciples feel the burden of personal responsibility for souls." But with increased love for Christ, this sense of personal responsibility will be quickened, and devotion to the service of the Lord promoted. When we grow in love we are certain to abound in love.

The deepening of the spiritual life of the Church developing love for Christ will, therefore, show itself in more vigorous, self-sacrificing, and sustaining effort for the conversion of the world.—*The Missionary Record.*

To the Epworth Leagues.

THE Woman's Missionary Society sends greeting:

We view with gratitude to God the growth and energy of the League organization, and rejoice in the prominence given to Missionary activities, and extend our most hearty sympathy with your every effort in this direction.

Our Woman's Missionary Society aims at the evangelization of heathen women and children, and feels the loss, in many places, of the contributions of Mission Circles and Bands which have developed into League organization and effort.

With the special object of our work in view, we earnestly desire the prayerful, practical co-operation of the young people of our Church through the district organization of our Leagues.

Our work commends itself to our young people, for the children of to-day will be the men and women of tomorrow, and the neglected, unhappy, spiritual condition of heathen women and children appeals strongly to every Epworth League member.

In Japan, *fifty dollars* a year will support a Bible-woman, whose work is house to house visitation, gathering the women together to hear the Gospel, also conducting evangelistic meetings. During the past year, through the agency of this department of our work, eight thousand visits were made and over five hundred persons heard the Gospel for the first time.

Fifty dollars per annum will support a girl in any of our three schools; who, after completing her course of study, gives two years to evangelistic work under the direction of our missionaries.

Twenty-five dollars per annum will support a child in the Orphanage in Tokyo, where there are at present fourteen inmates, or in Kanazawa, where there are sixteen inmates.

In West China, *twenty-five dollars* per annum will support a pupil in the school.

Twenty-five dollars per annum will support a girl in the Indian Homes at Port Simpson or Chilliwack, B.C.

Fifty dollars will support a girl in the Chinese Rescue Home Victoria, B.C., or in the French Institute, Montreal.

Any further information regarding these special objects of support may be had by addressing the Home Secretary, Mrs. G. P. McKay, Alliston, Ont.

A change in our constitution provides that "Any Epworth League numbering forty or over and contributing twenty-five dollars to the W.M.S. is entitled to send one delegate to the Branch annual meeting."

(Signed) S. K. GOODERHAM, *President*,
S. D. MCKAY, *Home Cor. Sec.*

One, Won.

As our Epworth League is organized for "CHRIST AND THE CHURCH," our members should have broad ideas of the work of our Church, and our duty toward every branch or department should be justly considered.

"CHRIST IS THE HEAD OF THE CHURCH," therefore, the work which Christ began, in establishing His kingdom on earth, is the work of the Church to-day. The progress and needs of the Lord's kingdom demand oneness of purpose, united effort, the realization that we are all members one of another, and One is our master, even Christ; and that we are working that the kingdoms of this world may become the kingdoms of our Lord, and of His Christ.

THE EPWORTH LEAGUE IS THE YOUNGEST DEPARTMENT—so young that it is not yet fully acquainted with its relations. One fact should be fully understood by every member of the Epworth League, and that is, that the Epworth League is a connectional Society, it is not only closely connected with the whole work of the Methodist Church, but every local Epworth League is closely connected with every other Epworth League in the district of which it is a part.

Leaguers will please think about this—remember the fact that you have, or should have, an Annual District Epworth League Convention, at which the work for the past year is reviewed, and the best plans for carrying on old and arranging for new work in the coming year discussed and adopted. District officers to supervise each department are appointed. It is quite clear to all that great advantage will be gained in having the missionary work of a district, for the

coming year, planned at the Annual District Convention, and have every Epworth League in the district, both large and small, unite to accomplish the work undertaken, in which all will feel they have a part. The kingdoms of this world shall be *won* for our Master if we are *one*.

Prayer for the World.

WE read from the poets how that "the whole round world is bound by gold chains about the feet of God." The beautiful imagery of the picture charms us as we read the line. We feel somehow that we have a place within the compass of those golden chains. But do we ever think what these chains of gold are, or how they are formed? Human prayer is a mighty factor in the process of binding this world to the Eternal God; and "more things are wrought by human prayer than the world dreams of."

Here, then, is our privilege through the Gospel. Every day we may forge fresh links in the prayer-chain that binds humanity to the Eternal Throne.

But this is not a privilege merely. In the light of Divine truth it becomes a duty. We are taught by the Saviour to say when we pray, "Thy kingdom come," and accordingly we follow the injunction. But how glibly the words pass our lips! How we mumble them as part of the ritual in the morning prayer service! How we forget that the world's sinfulness, the Saviour's redemption and the Christian's duty are comprehended in that brief prayer!

Then, as the Christmas-tide brings cheer to us, let us pray for those of our fellow-men who have not yet participated in their share of the "glad tidings of great joy." Pray that the season may bring cheer to the lone toiler in a foreign land. Pray for Armenia's wrongs. Pray for Africa's ignorance. Pray for Asia's worse than paganism.

Why so much poverty in the prayers of modern Christianity? Because the prayers are so selfish. There is that which withholdeth more than is meet and it tendeth to poverty in the sphere of prayer. "Let thy great deeds be thy prayer to thy God."

ROBERT EMBERSON.

The Students' Volunteer Movement.

WHAT is it? Since the inauguration of the Students' Missionary Campaign, it and the Students' Volunteer Movement have been so often confused, one with the other, that perhaps the easiest way to describe the latter would be to make a short comparison between the two movements, both of which—each in its own sphere of action—are doing so much to promote the extension of our Lord's kingdom.

The Students' Volunteer Movement commenced in July, 1886—ten years ago—at the World's Students' Summer Conference at Mr. Moody's home in Northfield, Mass. The Students' Missionary Campaign originated in the spring of 1895 among the Methodist students in the various Canadian colleges and universities.

The objects of the Volunteer Movement are, briefly: (1) To lead students to a thorough consideration of the claims of missions upon them as a life-work; (2) to guide and stimulate them while in preparation for the mission field, and (3) to unite all the volunteers in an organized and aggressive movement. Its field of work includes all the colleges and universities of Canada and the United States, hence it is entirely interdenominational.

The object of the Missionary Campaign is the promotion

of systematic prayer, study and work for missions among the church members and young people, especially the latter. Its field of work as yet is limited to the societies of the Methodist Church of Canada, so that it may be termed a purely denominational movement.

The work of the Volunteer Movement is carried on by means of travelling and corresponding secretaries and a little paper issued monthly during the college year. The travelling secretaries visit as many of the colleges as possible each year, assisting in the formation and strengthening of Bands and seeking to lead men to give the question of missions a full consideration. The Corresponding Secretary, Mr. H. B. Sharman, and his assistants, at 80 Institute Place, Chicago, comprise a central bureau from which, at any time, information can be obtained on any branch of the work.

The work and methods of the Missionary Campaign are so well known to our readers, since the whole of our last issue was devoted to it, that nothing further need be said in that respect.

It may thus be seen that the Missionary Campaign is but a natural and necessary outcome of the Volunteer Movement. As the young men and young women in the colleges learned of the needs of the world-field and gave their lives to its supply, it was natural that they should then look about for ways and means of reaching the field when their preparations should be completed.

The financial stringency of the Mission Boards, together with the vast latent energies in the Young People's societies, the possibilities of which we hardly yet dare estimate, gave the motive impulse to the Missionary Campaign. The active way in which the young people are taking up and pushing the Forward Movement for missions among themselves is a sufficient indication that they do not intend to allow their part in this wonderful movement to fall behind.

It would seem that this whole, broad work, which involves the harmonious working together of all these movements among the young people in colleges and church societies, had its origin in the mind of God, and that in doing what comes to us to help it on we are but stepping into the niche prepared for each by the Divine Architect in his plan for a world-wide proclamation of the Gospel at this time.

H. C. WRINCH.

Work Among the Indians.

ITS CLAIMS AND NEEDS.

THE mission work among our own Indians is one requiring as much devotion and consecration as any other, and its claims on Christian charity are perhaps more pressing than those of any other branch of mission work. In the first place, it is a work lying within our own country, and therefore likely to be left to our own Churches. It is natural that missionary workers in England and the United States should expect us to attend to the heathen of our own territories, and devote themselves to the larger fields beyond. The responsibility must, therefore, rest almost entirely upon Canadian Churches, and surely no patriotic Canadian would have it otherwise. Neither must we forget that much of the Indian's degeneracy arises out of his contact with people of our own race, and that he has not the knowledge and skill, nor the power to work, by which the Chinese or Hindu is enabled to hold his own against the white races.

The Dominion Government, in its action toward the Indians, has virtually acknowledged the national responsi-

bility for their welfare, and grants substantial financial aid to every organized effort for their improvement. They are willing to erect school buildings and defray half the teachers' salary, leaving one-half to be paid by the society which furnishes the missionary. The great obstacle to improvement is the wandering instinct that seems to be a part of the Indian nature. To overcome this thoroughly, and establish habits of orderly and settled industry, the children must be taken when young and trained in the habits and trades of civilized life, being, at the same time, kept separate from the old influences until they are old enough to look out for themselves. Even after reaching the age of manhood, many, so trained, seem to rapidly drift back into their old traditions and method of life. For this reason, some missionaries are now advocating the establishment of industrial colonies, where the pupils of the Indian industrial schools can be settled out of reach of temptation, a method similar to that used by the Salvation Army in reclaiming the inhabitants of city slums.

THE PRESENT WORK.

There are already eighteen Indian industrial schools in the Dominion, and 277 Government day schools. The latter are, in many cases, doing fair work; but, not having the religious element, are entirely powerless among pagan communities, where there is no home discipline, and attendance cannot be enforced. The industrial schools are mainly confined to the North-West and British Columbia; the twelve thousand pagan Indians of northern Ontario are without any help of this kind. A great work has been and is being accomplished by the pioneers in the work, and those who have more recently gone to the field. The names of Young, McDougall, Crosby and others are pre-eminent among those who have accomplished great things in the face of great difficulties. Now that the difficulties are not so great, although the need is, if anything, in many parts more urgent, an effort should be put forth to extend and, in a measure, complete the work, and in the rapid opening up of our country in the near future to incorporate into our national life the noble traits of which the Indian is capable, rather than the many base ones to which he is also prone.

E. M. BURWASH.

Educational Work.

BY REV. M. TAKAJI.*

As both right and left wings are equally important to birds, so evangelical and educational works are both equally important in missionary lands. But it seems to me that real success of the former cannot be attained without the latter. The common education does not concern the direct preaching of Christianity; but the true education which is founded upon the sound principle of Christianity gives indirectly a strong influence upon the students and gradually wins them to Christ. It is something like the sun in *Æsop's* fable: "The stronger the wind blew, the more firmly the traveller wrapped himself up in his over-coat instead of taking it off; but when the sun began to shine upon him the traveller took off his overcoat." Education does not make a direct request to the heathen to remove their garments of heathenism. But when the light of true

education dawns upon their minds they find their old garments heavy and burdensome, and finally cast them off. The success of Japan missions is due greatly to education. The leaders who have the greatest influence over the people are those who have been educated in Christian schools, either at home or abroad. Not only pastors and ministers, but also Christian writers, Christian journalists and other Christians who occupy important positions, politically, commercially and socially, have some connection with Christian schools. Those young men and young women who studied in Christian schools are all in favor of Christianity, if not believers yet. Not only young men and women, but the parents who have sent their children to Christian schools, are all also in favor of Christianity, and do not hesitate to give all possible aid to the Christian evangelization. This is the case of Japan, but I believe this must be true in any other country. Pray, therefore, for the success of the educational work in mission lands as well as for the evangelistic.

Moreover, the educational work must be promoted in order that the evangelical work may live; that is to say that spirit-filled leaders may be furnished for the native churches. I do not underestimate the work of foreign missionaries in the evangelical field. But remember that their successful work cannot be done without help of the native leaders. "If the Christian Church is ever to recover its influence, its ministers must make themselves acquainted with the social questions of their time." A venerable historian said, "They must expel conventionalism and euphemism and vagueness from their sermons, and they must make their congregations familiar with the heroes of national history." How can foreigners be familiar with the native history and the every-day questions of their missionary land as the natives can? They may succeed in learning the native language perfectly, and be acquainted with some customs and manners which are visible to every eye, but can by no means enter into the heart of the people. The true confidence of the natives is always given to their own leaders. Therefore, to attain real success in the evangelical work, we must train the native leaders. Pray, therefore, for the education of the native leaders as well as missionaries.

The leaders must be men thoroughly educated, intellectually and spiritually. God does not need the ignorant to do His work. When China fought against Japan recently she was defeated in every battle. Why? Because she was not well equipped. Why cannot poor Spain overcome the rebels of Cuba and the Philippine Islands? Is it not because she is not well equipped? An unequipped army never can win a victory. So in the spiritual field. Both missionaries and natives must be equipped with spiritual armour before they go to the battlefield. As a nation furnishes training for its army, so Christians must furnish the good training for those who are going to the spiritual battlefield, so that they may be able to fight the good fight. Pray, therefore, that spiritual leaders may be trained for the great work of winning souls.

The human family living on earth to-day consist of about 1,450,000,000 persons in round numbers. Of these only about 500,000,000, or one-third, are even properly clothed; 250,000,000 habitually go naked; 700,000,000 have only the middle part of their bodies covered; only 500,000,000 live in houses, 700,000,000 in huts and caves, while the remaining 250,000,000 have no home or shelter whatever.

* Rev. M. Takaji is a native minister of the Japanese Conference, who for educational advantages, has left his wife and children in Japan and is taking a course of study in Victoria University, where his expenses are being borne by the students of "Victoria." Mr. Takaji writes from the standpoint of an educated Christian Japanese, whose highest aim is the uplifting of his countrymen.

Educational Missions.

MR. JOHN R. MOTT, who is making a tour around the world in the interests of the Students' Volunteer Movement, writes in the *Missionary Review* regarding educational work as follows:

"We confess that we started on this tour somewhat disposed to look upon educational mission work as less important than directly evangelistic work. A careful study of the question in four or five mission countries has led us to attach the greatest possible importance to educational missions. No country has done more to deepen this conviction than India. Without doubt, educational missions have opened a larger number of doors for the preaching of the Gospel than any other agency. They have furnished the most distinguished and influential converts. They have done more than all else combined to undermine heathen superstitions and false systems of belief. They are to-day the chief, if not the only, force to counteract the influence of the secular character and tendency of the government institutions of learning. In the interest of the ultimate success of the missionary enterprise, we believe that educational missions would be abundantly justified, if they were doing nothing but teaching science, history, philosophy, ethics and political economy in their right relation to Christ."

District Epworth Leagues Organized for Representation in the Foreign Field.

TWELVE Districts are now organized for the mission work of our Church, and under the plan of "systematic giving and daily prayer" are each working toward representation in the foreign field under the direction of our Church.

"Be not weary in well-doing, for in due time we shall reap if we faint not," are the words of cheer and encouragement of the first great Missionary to the Gentiles. God demands that our consecration to His work be complete to bring the best results in the reaping time, and to avoid weariness in our labors we must have the best obtainable plans systematically worked. The words of encouragement which come from the following districts should strengthen those who are trying to organize and cheer those who are ready for going forward in this great movement for missions:

TORONTO EAST DISTRICT.

A meeting of representatives from the different Leagues in the Toronto East District was held in the Sherbourne Street Methodist Church, to discuss what the district could do for the mission work of our Church. The meeting was enthusiastic, spiritual and calculative. Everyone was surprised at the results which were already apparent from the working of the "Daily Prayer" and "Weekly Giving" plan.

It was unanimously voted that the Toronto East District undertake to support Dr. and Mrs. Kibborn in China under the General Board of our Church. This satisfied all but the Parliament Street Epworth League, the representatives of which thought the district could do more than this. The Parliament Street Epworth League has been working faithfully along the "Daily Prayer" and "Weekly Giving" plan for about one year. Their sacrifice and prayers have enabled them to raise \$130, nearly three times the amount they raised last year.

WEST TORONTO DISTRICT.

Early in November the West Toronto District Epworth League organization met in convention. One of the Campaigners addressed the convention on the work of worldwide evangelization. A resolution urging the District officers to give special attention to the Missionary Department of League Work, and recommending all the societies to adopt the plan of daily prayer and weekly giving, with a view to supporting a representative in the mission field under the control of the General Board of Missions, was enthusiastically passed.

TORONTO CENTRAL DISTRICT.

The Executive of the District called a meeting in Broadway Tabernacle of the Missionary Vice-Presidents of the District to consider the advisability of working for the missionary cause of our Church as a District. It was recommended that all the Leagues of the District unite in adopting "The daily prayer and weekly giving plan," with a view to support a missionary under the direction of our Church in the field. The District Second Vice-President and the Second Vice-Presidents of each League of the District were appointed by unanimous vote to confer with the General Board of Missions and the Woman's Missionary Society regarding what work would be advisable for the District to undertake. This committee will then present the recommendations of these societies to their various Leagues, which will be asked to consider their proposals, and to elect representatives to represent them at a District Convention, which will be called to decide upon the work which the District will take up.

COBOURG DISTRICT.

Cobourg District Epworth League, after nine months trial of the "Daily Prayer" and "Weekly Giving" for missions determined to work loyally for the support of Dr. W. E. Smith, who started for China under appointment of the General Board of Methodist Missions on October 1st 1896.

It requires great faithfulness on the part of the members and officers in order to organize and perpetuate this simple plan of praying daily and giving systematically. But it is God's way; it is "little by little" that God accomplishes the greatest work in nature or history. The *Christian Guardian* of September 23rd says: "Last year the Leagues on the Cobourg District raised \$60 for missions. This year the amount will be \$400." Now, when it is noticed that the faithful, prayerful, systematic plan has only been operating nine months in any of the societies, and many have just started it, we feel sure that the thirteen hundred Epworth Leagues of the Cobourg District will raise at least \$800 for Dr. Smith next year.

MATILDA DISTRICT.

At the Matilda District convention, held at Winchester Springs, in August, much time was given to the discussion of the missionary work of the League. The following resolution was passed: "Resolved, that this District convention endorse the plan of the Young People's Forward Movement for Missions. Be it further resolved that the Second Vice-President, or his representative, visit all the local Leagues to present the said movement, and we, the delegates here assembled, hereby pledge ourselves to give him our hearty support to obtain its adoption in our Leagues." Very encouraging reports have been received from a number of the Societies in this District.

BROCKVILLE DISTRICT.

The Brockville District Epworth Leagues met in convention at Lyn, on September 15th. The following resolution was passed: "Resolved, that as a District, in all our Epworth Leagues, we adopt the systematic form of giving and prepare the way as speedily as possible for supporting a missionary of our own in the foreign field." Recent reports from several of the local Leagues show that they are pushing the missionary interests.

WINGHAM DISTRICT.

The annual meeting of the Wingham District Epworth Leagues was held in Wingham, on October 22nd. Mr. John A. Wellwood spoke on "What the young people of our Church could do in behalf of foreign missions." After discussion a resolution was passed that we, as a District, adopt the systematic form of prayer and giving, and that we do all in our power to open up the way for supporting a foreign missionary. Already a number of the Leagues are at work, and the prospects for a bright harvest in the near future are good.

CHATHAM DISTRICT.

The recent convention held at Wallaceburg on October 22, 23, was one of the most successful ever held in the district.

The afternoon of the second day was devoted entirely to missions, and the Student's Forward Movement was thoroughly discussed, resulting in a general vote of the convention expressing its sympathy and hearty co-operation with the movement as outlined by Mr. Rush.

The following resolution was submitted and carried unanimously: That we as a district endeavor as far as possible to raise sufficient for the support of a missionary in the Chinese work, and in the event of one being appointed we heartily recommend Mr. W. T. Rush to the General Board as our chosen representative.

BRANTFORD.

We have just received the report of the Brantford Epworth League District convention. The President informs us that great enthusiasm was manifested. Want of space forbids us giving a full report, but that which most engages our attention in connection with the convention is the missionary part of the programme.

Rev. Mr. Treleaven gave a stirring missionary address, at the close of which a resolution was brought forward recommending that the Epworth Leagues of the Brantford District endeavor to raise enough money to support a missionary, under the direction of the General Board. The motion passed unanimously, and the President expects within a year to see the necessary funds in sight to support a missionary.

Shall not such earnest endeavors be an incentive for us to do likewise?


PALMERSTON DISTRICT.

Palmerston District Epworth League is one of the best in the Canadian Epworth League. The district officers work together for the advancement of the work. Last summer Mr. W. E. Gilroy, of Victoria University, under the management of the District Executive, visited a large number of the local Leagues on behalf of the Young People's Forward Movement For Missions.

In the report of the Palmerston District Epworth League Convention, given in the *Guardian*, December 23rd, we

find "one practical outcome of the convention was a motion to the effect that the executive be empowered to take steps toward securing co-operation among the Leagues of the District, with a view to supporting a missionary in some mission field. This motion was enthusiastically received and carried."

Judging from Mr. Gilroy's account of the District and its officers, we feel quite sure that this means that another missionary of the Cross will be sent out by the Methodist Church.

Number		Month	
Name	_____		
Amount	_____		
Collector	_____		

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