

G. Norman Oct 12/1

MISSIONARY CAMPAIGNER
 A CYCLE OF MISSIONARY INFORMATION

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 SEE CLUB RATES

Bradford District's Representative Sails for Japan.

REV. DANIEL NORMAN, B.A., is the next to go to the foreign field from the ranks of the Students' Missionary Campaign. The Leagues of the Bradford District have become responsible for his support, and under the direction of the General Board of Missions he sailed on the 13th of this month for Japan.

Mr. Norman is a Canadian of English descent. He was born and reared in a country home near Aurora, and he brings to his life-work that sturdy, common-sense and earnest manhood, which, in this country, has so often been characteristic of country youth. His earliest influences were those of a pious, godly home, and he was early impressed with the great question of duty to God and man. This seriousness often led him to retire to a secluded place for prayer, so that he was practically a Christian from very early childhood, but it was not until his sixteenth year that he made a public confession of Christ, and joined the Methodist Church at Temperanceville, under the joint pastorate of the Rev. D. S. Gee and Rev. Chas. Langford.

When Mr. Norman made this public avowal of Christ, his first great desire was to preach to those who had never heard the glorious evangel, but his enthusiasm soon settled down into an ordinary easy-going Christian life.

However, he had once heard God's voice, and he could never entirely shake it off. After a long, stubborn struggle, which was brought to a climax by the death of his brother, Rev. W. F. Norman, he yielded to the imperious call, and began to prepare himself for the ministry. After eighteen months he matriculated from Aurora High School, and

then attended Victoria College for a couple of years. The next two years were spent in the active work of the ministry as junior pastor, first of the Greenwood Circuit and afterwards of the Beeton and Tottenham Circuit. His work was successful, and on both of these charges his generous sympathies and genial Christian character won him many enduring friends.

In the autumn of 1894 he returned to college, and took his Bachelor's degree with the class of '96. The next year he returned to college to complete his Divinity studies, and at the Toronto Conference of June was ordained and received into full Connexion.

It is no flattery to say of Mr. Norman that no student has a warmer place in the hearts of his fellows than he. His kindly spirit, his Christian example, and his executive ability made him popular in all the college institutions; but his interests were not confined to these, for we find him preaching and addressing missionary gatherings whenever the opportunity was presented. He was ever of opinion that a minister of the Gospel should be willing to go anywhere and do all in his power for the extension of the Lord's kingdom. It was during the second period of his college life, however, that his interest in missions became greatly increased, owing to the general influences of Victoria.

He became very active in campaign work, and was always ready to render assistance in spreading the movement. His interests were many-sided. The labor problem and all questions of social reform hold his serious thought. During the Sunday street car agitation he was an indefatigable and tireless worker. We believe that he will be a faithful worker for Christ in far distant Japan, and we will pray for his safe keeping and prosperity.

W. G. WATSON, B.A.



REV. DANIEL NORMAN, B.A.

MISSIONARY TO JAPAN

Supported by and Representing the Young People of the Bradford District Epworth League.

Our Next Issue.

NOVEMBER issue of the CAMPAIGNER will give an article on the "Organization of the Bradford District for Missionary Work." It is of great interest to our young people, and it is right that they should know how to unite the Leagues in a District and secure a representative missionary.

Young People's Forward Movement for Missions.

[Part of a paper given by REV. D. NORMAN, B.A., at the International Epworth League Convention.]

DR. SUTHERLAND says, in his introduction to the book entitled "Pray, Study, Give": "The organization and methods of the S.M.C. shows how the enthusiasm of the S.V.M. can be utilized to the fullest extent in actual missionary work. Its aims are eminently practical. It seeks to combine the young life of the Church in prayer, study, and giving for missions, and so prevent this vast reservoir of spiritual energy from running to waste. This movement has in it unmeasured possibilities for good, and deserves the prayerful and sympathetic aid of all who pray 'Thy kingdom come.' It is individualistic, beginning with the intelligent individual consecration for service. It allows every possible scope for individual effort and achievements, and yet it is socialistic, for it permits of each, according to his ability, and they share and share alike in the reward, if equally faithful.

"Its motto is, 'Pray, Study, give.' It seeks to combine the young life of the Church in prayer, study, and giving; and the young life of the Church is ready for it, for Leaguers feel that—

"We must obey Christ's great command,
His Gospel send to every land."

"I trust that no Leaguer, or Endeavorer, is of those who say, 'Lord, Lord,' and obey not. When we pray 'Thy kingdom come,' the prayer is the longing cry of our very soul. Then our daily consecration, our plans, our manner of life, shall all evidence our earnest desire that God's will be done 'On earth as it is in Heaven.'

"The cry for the salvation of the world must come from the very deepest feeling of our daily lives, then God can, and will, answer, and that right early.

"But we want to pray, not simply with the heart, but with the understanding also. Hence the use of the 'Cycle of Prayer' is strongly recommended, indeed the first part of the plan means its use."

2ND—STUDY.

"We can neither pray intelligently, nor work efficiently, for that of which we know little or nothing. Missionary literature must be in demand by Christians who merit the Master's 'Well done.'

"He is a poor citizen who is not enough interested in the progress and growth of his country to keep track of the islands and territories acquired, nor knows anything of the foreign affairs which engage the ambassadors of his State. The true patriot is not simply to go at the call of his country, but has an intelligent anxiety re the movements of the army which he supports. So the loyal subjects of 'King Immanuel' want to know what is being done in the 'region beyond,' and what the prospects are.

"Hence the importance of the monthly missionary meeting, and the necessity of the lines of communication being kept open by some practical, wide-awake dispatches, such as are contained in the MISSIONARY CAMPAIGNER, the organ of the Young People's Forward Movement for Missions."

3RD—GIVE.

"What could be better than the 'Pauline' plan? 'Upon the first day of the week let every one of you lay by him in store as God hath prospered him.' As to the amount, I do not fear to leave that to the one who truly loves God. Such an one will not simply do something that he will not feel, give what he will never miss. No; he will make sacrifices real and actual. 'If a member neglects to pay, it may be taken as a sign that he forgets to pray.' Keep the whole society praying and each member giving, just as little as the Holy Spirit lets him. The important thing is:

"To give unto the King
Ourselves an offering,
His Son He gave.
'Look up' to God above,
'Lift up' thro' Jesus' love,
And to mankind we'll prove
Christ died to save,"

"Wonderful inventions have made possible a rapid and universal interchange of ideas. The world thrills with the consciousness of the same facts, of every event may it be said, 'This happeneth to all.' The Jerusalem of to-day touches every continent, the Pentecostal outpouring means universal blessing. The order is, 'Let the whole line advance; let us go up and possess the land, for we are well able.' Not to go forward is to go backward, to falter is to fail. We are a crisis in the history of the race; men wiser and holier than I say that this is one of the most important periods in the history of mankind. The character of the twentieth century politics, of social and individual life, is to be determined by the young people of Christendom. Will you follow where the spirit of the Omniscient leads? Will you let the power of the Omnipotent move through you? Then you shall be the children of God, and you shall one day stand before Him and hear Him say, 'Well done.'

"We are living, we are dwelling in a grand and awful time,
In an age on ages telling, to be living is sublime;
Oh, let all the soul within you for the truth's sake go abroad,
Strike, let every nerve and sinew tell on this age—tell for God."

Missionary Texts.

Lift up your eyes, and look on the fields; for they are white already to harvest.—*John iv., 35.*

The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.—*Matt. ix. 37-38.*

Bring forth therefore fruits worthy of repentance.—*Luke iii. 8.*

And hath committed unto us the word of reconciliation. Now, then, we are ambassadors.—*2nd. Cor. v., 19.20.*

But whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him.—*1st John iii., 17.*

The spirit of Missions is the spirit of your Master, the very genius of His religion.—*David Livingston.*

The Secret of Success in Our Work.

MISS HATTIE WOODSWORTH.

THE greatest need of our Epworth League to-day is not more organization, not more machinery; but more power, more spiritual dynamite. The enemy is upon us. His forces are strong and mighty; Onward his watchword; and if he is to be defeated the soldiers of Christ must be fully armed with the Christian armor. Mere organization will not suffice. Large numbers in themselves will profit nothing. The hearts of the soldiers must be on fire with loyalty to the Master, loyalty born of full consecration, and of the realization of what we owe to Him.

To make mankind better and nobler, to reflect the light of the Sun of Righteousness upon a world darkened by sin and suffering, to proclaim a Father's love to prodigal humanity, this is the true mission of our Epworth League, this the great purpose of her existence.

We have entered upon a great missionary campaign, we have begun to realize the meaning of Christ's command to preach the Gospel to every creature; but if this missionary movement is to be permanent it must not be buoyed up by mere enthusiasm, but based upon the sincere personal consecration to Christ of ourselves as Leaguers.

The Acts of the Apostles contain a marvellous account of missionary enterprise. What was the secret of this wonderful success? The personal consecration of the workers, their willingness to obey God at any cost, the baptism of the Holy Spirit, by which they were endued with power from on high. We, too, must possess these qualifications if we would wage successful warfare against evil. Without them we shall be like unarmed, undisciplined soldiers going forth to battle against trained and mighty forces.

A careful study of the Book of Acts, noting the work of the Holy Spirit through His servants, will be of great practical benefit to us. And this same spirit who wrought so mightily through His servants in those early days of the Church, now seeks to use the youthful fire and energy of our League in driving back to hell the darkness and degradation of heathenism.

What honor, what great records await us if, as faithful servants in the strength of God Almighty, we press forward in this great missionary work which we have undertaken. Consecrated to the service of the Master and filled with the Holy Spirit, we shall be able to contend successfully against sin, and after the battle shall hear our Saviour say, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Forward Movement in Evangelistic Work and Bible Study.

NOTES.

How to commence the work by Conference, District and individual League: 1. Let the Conference Executive of the Epworth League meet and appoint a Forward Movement Committee, say of three. Duties of this committee will be to get Plans printed to the number of about one thousand for each district; also printed letters of suggestions to Pastors, District Presidents and Local League Presidents.

When the District Secretary receives the Plans for his district, let him at once notify the District President, who

will call the District Executive together, and a Forward Movement Committee for the District will be appointed. This committee will arrange the campaign for the district, and see that copies of The Plan are sent to each League.

When the President of each Local League receives The Plans for his League, let him proceed at once to bring the matter before the League and get all the committees of the League at work; also seek through the pastor to have the entire congregation read the Book of Acts with the members of the League.

The Hamilton Conference have this year issued 15,000 copies of The Plan. These have already been sent to the various District Secretaries throughout the Conference. Some of the District Executives have already met and appointed a committee to arrange the work on the district.

Inquiries are coming in from all the Conferences concerning the movement, and copies of The Plan are being asked for.

In Nova Scotia meetings have been held in Halifax and other places, and the movement is likely to be general throughout the province.

We clip the following from the *Wesleyan*, of Halifax: "The Forward Evangelistic Movement is a grand thing. It means culture and work-culture by systematic Bible study, and work in practical soul-saving effort, and that for every League and member who will go in for it.

This movement is just the thing for a city campaign. Can we not have it this autumn in all our cities? Let the Local Union in each city take hold of it.

Pastors will find the reading of the Book of Acts by their congregations a wonderful stimulus to spiritual life and revival work.

Start the movement as early in the autumn as possible. It will prepare the way for the fall and winter work.

In the Hamilton Conference the movement is inaugurated this year on Sunday, September 26, by the pastors preaching a sermon on the Holy Spirit as revealed in the Book of Acts.

What an inspiration and impetus would be given to the work of the Church if every pastor in Canadian Methodism should preach the sermon on Sunday, September 26, and every congregation follow by reading the Book of Acts in twenty-eight days.

Gleanings.

Shall we work as if we expected the completion of our task 2,000 years hence, or shall we plan for early, and decisive and complete victory.—*Bp. J. M. Thoburn.*

If you do not wish for the Kingdom of Christ, do not pray for it; but if you do you must do more than pray for it, you must work for it.—*John Ruskin.*

DR. MARSHMAN, the great Serampore missionary, said: "The great hindrance to the conversion of the nations is not in the hearts of the heathen, but in the heart of the Church."

THERE are people living in beautiful homes, with over \$500.00 worth of bric-a-brac in a single room, giving 25 cents a month to Christian missions, often less than is given by the serving girls who toil for their living. We have to thank God that such examples are few, and that we have noble examples of Christian generosity—people who do settle with their conscience at the family altar their duty to the great work the Saviour has left to occupy them until He comes.—*Dr. Dival.*

PASTOR'S PAGE.

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

Outline of Missionary Sermon.

THE FIRST MISSIONARY CHURCH.

Text—Acts xiii. 1-3

IN Antioch was planted the first Gentile Church, which a little later became the first missionary Church. The text furnishes a suggestive word picture of this Church. It was:

I. *A Church impressed with the individuality of Christ-like men.*

Christlike men—because the disciples of this Church were the first to be called Christians. Understand the ridicule of the Antiochians and the force of the nickname *Christian* hurled at these disciples, and destined to stick to them, for shame first, and then for glory forever.

Five of the prophets and teachers of this Church are singled out and illustrate the fact stated.

Barnabas.—A good man and full of the Holy Ghost. An ex-landlord of Cyprus, who sold all he had and laid the price of his bit of land at the apostles' feet for the Gospel's sake.

Simeon.—A colored man, thought by many to be Simon the Cyrenian, who was compelled to carry the cross for Jesus on the way to Calvary. This much we do know, that he was saved at the Cross to become a leader in the Antiochian Church.

Lucius of Cyrene.—The third of the group. By some supposed to be the Evangelist Luke.

Manaen.—A converted courier brought up with Herod Antipas, a foster-brother of the Tetrarch Herod. However, Manaen was unlike this last Herod in character and destiny. Herod was guilty of the blood of Christ, Manaen was a minister of Christ.

Saul.—Saul of Tarsus, afterwards Paul, the great apostle. A young ex-Pharisee and clever lawyer, destined to become the apostolic statesman of Christianity.

The Church still needs such men of marked individuality to bear the burden of her consecrated enterprise.

Men like Simeon, saved at the cross; like Barnabas, so completely consecrated, that neither self nor property is too dearly loved to be withheld from Christ and the perishing souls of men; like Manaen, ministers of the grace they have received; like Lucius, evangelists; like Paul, serving Christ and the Church with real apostolic statesmanship.

How grand to have a Church famous for the good men in it. Men of individuality, broad views, wide sympathies and true missionary spirit.

II. *A Church influenced by the living personality of the Holy Ghost.*

The Church must have men, but it must have more than men. It must have men in whom lives the Holy Ghost.

A Church thus controlled, will hold in proper relations the vital problems of prestige, finance, prayer and ministering.

1. The Antiochian Church was without prestige and wide influence. Its membership was not large. They

owned no magnificent church building. They were a Gentile Church, and were forced to overcome the bitter Jewish prejudice of that day.

2. The membership of the Church was not well-to-do. We venture to say that the whole Church at Antioch was not worth \$100.00, and yet out of this "deep poverty" the Church of Christ has been enriched and the world blessed for over eighteen hundred years. A great missionary writer has said: "The Church has never received her best support from men of colossal fortunes, but has depended upon the masses, including the poor and persons of very moderate means."

3. They were a praying Church. They fasted and prayed. The text emphasizes the one and implies the other. The Church of to-day needs more of the spirit of earnest supplication. Consider also the way to pray. Our prayers should be intercessory first, and personal last.

4. They were a ministering Church. Prayer and ministry go hand in hand and are inseparable. We are glad for the record of ministry, and glad also for the record that every man ministered according to his ability, and as God prospered him.

III. *A Church moved to active missionary service for the perishing non-Christian peoples of the earth.*

(1) A Church having in it men of individuality and Christlikeness, who are moved by the living personal influence of the Holy Ghost, will be and must be a missionary Church.

(2) A Church filled with the spirit of missions will be found to have in it men noted for their individuality, as also for their spirituality.

(3) We are driven to a third conclusion. A Church having in it men who are ever criticising and finding fault with the purpose and hope of missionary effort, the management and expenditure of missionary funds, and are against missionary enterprise, and ever seeking and framing excuses so as not to give into the funds of world-wide evangelization, is a Church in which the Holy Ghost has neither place nor influence, and where the Spirit's voice is never heard saying, "Separate me Barnabas and Saul for the work whereunto I have called them." From such a Church none are sent forth blessed to bless.

1. Consider the need of the perishing non-Christian peoples of the earth. They are "without Christ," as Bishop Thoburn puts it in his "Christless Nations." It is estimated that there are ten hundred millions of human beings in the world who have never heard of a personal Saviour.

Consider the unutterable need of China, India, Africa, etc.
2. How is this need to be satisfied? Love is the answer. The world must be loved back to God. Love is everything in missions. Love gives. It is the property of love to give all it has. (1) Money; (2) prayer; (3) self. Love gives self, and self is best. God wants ourselves in answer to love.

3. The Antioch Church sent two of its own members. So ought our Christian Churches to do.

Suggested Programme.

SUBJECT: OUR BOARD OF MANAGEMENT, OFFICERS
AND COMMITTEES.

HYMN.

PRAYER.

READING OF SCRIPTURES—Rom. vii. and xiii., 1-8.

HYMN.

- I. Address by the pastor or someone competent (a) Explaining how the members of the General Board of Missions are elected; (b) How the Board is governed; (c) Also how the Executive Committee is appointed; (d) Mentioning the different officers and their duties.
- II. Explain the relation of the W. M. S. to the General Missionary Society.
- III. Show that the General Board of Missions rejoices in the missionary work of our Leagues, and is anxious that a united effort be made to strengthen and extend the missionary work of the Church. See *Christian Guardian*, Oct. 7, 1896, or "Pray, Study, Give," page 40.
- IV. Explain the duties of (a) the Conference Missionary Vice-Pres. of the E. L.; (b) District Missionary Vice-Pres. of the E. L.; (c) the Local Missionary Vice-Pres. of the E. L., and the Missionary Committee of the E. L. See "Pray, Study, Give," page 17, for plan of work.

Missionary Achievements of the Victorian Era.

Alexandrina Victoria came into the succession to the throne in 1837, and was crowned June 28th, 1838. During these sixty years greater changes have taken place than in all the previous centuries of written history; and particularly on the Mission field of the world the change has been more than an evolution—a revolution. No brief treatment of such a stupendous theme can do it justice. Volumes have been written, and will yet be, on the subject. All we can do is to indicate a few of the directions in which this amazing development has taken place, constituting the Miracle of the Ages.

It is scarcely too much to say that nearly all the *great openings of the world field* have been providentially made within this period. More than this, and most amazing of all, within the short period of two years (1856-1858) most of these wide doors were thrown open.

INDIA.—The Gibraltar of heathenism—had been nominally unlocked to missionary labor for many years when Queen Victoria took her sceptre, but the British East India Company was by no means friendly to missions; and not until 1858, when its powers and possessions passed over to the English Crown, did the real epoch of Indian missions begin. But what a marvel of Providence, that the foremost Protestant power of all Europe, the Christian Empire of the world, should have become the King's forerunner, to prepare His way in that Hindu peninsula which is a world in itself! Think of Britain, strangely introduced there to literally build roads, set up courts of justice, erect Christian colleges, plant printing presses, and arrange and adjust all the complicated machinery of preparation for India's evangelization!

The era of *woman's emancipation* in the East Indies appropriately synchronizes with the Victorian Era. It was

in the Coronation year, 1838, that Dr. David Abceel returned to Canton, after his noble appeal to the Christian women of Britain in behalf of their Oriental sisters who were shut up in zenanas, harems and seraglios, and unreachable by existing missionary methods.

BURMAH's first convert was gathered ten years before Victoria's reign began; but it was when she had been on the throne for just forty years that the Jubilee gathering of 1878 consecrated the Kho-That-Byu Memorial Hall, which represented forty thousand Karen disciples, half of whom were still living. And, now, at the close of these sixty years, the transformation of these Karen villages is one of the miracles of missions, reproducing the wonders of apostolic times.

SIAM has had Protestant missions since the same year as Kho-That-Byu's conversion; but, again, we must look further on for any real rooting of missions there. It was when Victoria began her reign that the *first Church of Chinese disciples in all Asia* had been formed under Dr. Dean among the resident Chinese in Bangkok; and it was in 1851 that the death of the then reigning king, who bitterly opposed missions, and the succession of Maha-Mong-Kut, their friend and patron, the most progressive and liberal sovereign in all Asia, turned the scale.

Turning to the "Walled Kingdom," we must fix 1842 and 1858 as the conspicuous years of breaches in China's wall of exclusion. In the former year five treaty ports were opened to foreigners, and the island of Hong Kong was ceded to the British; but sixteen years later four more ports were opened to foreign ships, foreign travel was permitted, and Christianity was tolerated by imperial decree. All these developments, of course, belong to the Victorian era.

JAPAN's long closed sea-gates were unbarred in 1853-4 to America, and soon after to Britain, Russia, and Holland. The rapidity of the revolutions in the Sunrise Kingdom distance anything else in the past ages, or even in our own epoch of marvels. A people, before almost unknown, has sprung at a leap into a formidable military and naval power, and taken rank amongst the most progressive nations of the world; and in all these changes Christianity has been the dominant factor, and all are triumphs of the Victorian era.

KOREA remained the hermit nation until, in 1882, God used medical missions as the key to unlock its doors to the Gospel. Dr. Allen, by a strange accident—to human eyes, a strange Providence, as disciples see it—became installed as court physician, and the king built a "house of civilized virtue"—a government hospital under the care of this Presbyterian missionary. And now Korea's valleys are being penetrated by Gospel messengers.

THE OTTOMAN EMPIRE issued the famous *Hatt-i-sheris*, or edict of toleration, in 1856. In 1878 Asiatic Turkey came under a British protectorate, and a "defensive alliance" was formed between the two nations. Turkey is treacherous and tricky, and Christian missions have had no real encouragement or even recognition. Even the edict of toleration has been a dead letter. But missions have gone on notwithstanding, conquering and to conquer.

AS TO THE DARK CONTINENT, it has been *unveiled* within the limits of the Victorian era. To that period belongs the career of that missionary general and explorer, David Livingstone, who went to Africa in 1841, and died in 1873. To this period belongs the thousand days of Stanley's trans-continental march, from Zanzibar to the mouth of the Kongo; and the whole establishment of the major part

of missions in that continent. To this period belongs the Kongo Free State, organized in 1884, and, in fact, every one of the great developments of African occupation, civilization, evangelization.

These are a few only of the doors, wide and effectual, opened before the messenger of the Cross during the sixty years of this memorable reign. But who shall tell how obstacles have subsided, as though the continents had suddenly sunk below the sea-level, and so let in the Gospel flood? Read Dr. Wilson's "Memoir," and learn how, under British rule in India, the monstrous suttee, child murder, and three score more of cruelties and outrages have been abolished or essentially controlled! "Oahu's idols are no more." Fiji's cannibals have been transformed into Christian disciples. Western Polynesia is evangelized, and is now evangelizing unenlightened territory.

STATISTICS.—But it is impossible to form any real conception of the advance of Christian missions without a resort to numbers. The latest authoritative statistics give us the following approximate estimates:

The total expenditure for foreign missions during 1896 was, from reported gifts, about £3,000,000 sterling. The whole number of ordained missionaries is about 4,300; of layman, 2,500; married women, 4,200; and unmarried, 3,300; this gives a total missionary force, from Christian lands, of 14,300. Mission churches have themselves given to the work 3,350 ordained natives, and over 51,700 native helpers, making a grand summary of nearly 70,000 actually engaged in the world's evangelization, in some 21,000 mission stations, and sustained by a body of 1,115,000 native communicants, that stand for five times as many adherents; 62,000 communicants were added in 1896, and there are 18,000 schools, with a total of about 700,000 pupils. Now, if we remember that nearly all this aggregate represents a creation out of nothing, during these sixty years, we can get some idea of the missionary advance of the Victorian era.

Much that pertains to this era defies alike description and detection. There are changes, quite as stupendous as any we have chronicled, which have no history and cannot have. The restraints of persecution or social ostracism hinder many from confessing Christ, who really believe in Him. The undermining is going on, and the very ground is being honeycombed, where no surface indications exist. But we feel persuaded that God's time may be much nearer than we think, when, as with a sudden explosion or upheaval, the kingdom of darkness shall give way, and He whose right it is first to overrule and then to rule, shall take the sceptre into His own hands. Would that His Church could see her glorious opportunity and prove herself in gifts of men and money, in service and sacrifice, equal to her responsibility!

Among the many matters which ought to be treated in such a record as this, is the marvellous change which has taken place in the Church itself during this era. Indifference and ignorance as to missions largely prevailed in 1837; now, behold the Church as a body, aroused, largely familiar with the story of missions and systematically organized for the promotion of this divine enterprise. Again, consider that the *Literature of Missions* is almost exclusively the creation of the Victorian era. There are, it is safe to say, a thousand times as many books on missions in 1897 as in 1837. In fact, more are now produced in ten years than were in existence sixty years ago.—*Missionary Review of the World*.

One Year's Triumphant March.

At our request Mr James Simpson, Secretary of the Toronto Methodist Y. P. U., Literary Vice-President of Toronto East District, and an active worker in the Missionary Department of the Parliament Street Epworth League, has written the following:

It is only within recent years that the Church of Christ has felt interested enough in foreign missions to aid in this great work with an earnestness that should have characterized it all through the nineteenth century. The work along this line in this, the last, decade has been remarkable, and owing to the many agencies at work is assuming proportions that are certainly tending to make the movement more effective. While we are inclined to look upon the missionary movement in its broader sense, as affecting the heathen world, it is encouraging to notice the rapid progress around our own districts in the means of clearing the way for more workers to be sent forth. What has been accomplished by some of our Young People's societies during the past year is a strong indication of a growing interest, and yet the fact cannot be overlooked that our societies assume a state of lethargy towards the movement which tends to deaden their influence and paralyse their Christian growth.

What can be accomplished in one year by one society is shown in the yearly report of the Missionary Committee of the Parliament Street Methodist Church, and which is more striking owing to the fact that this society has for its membership a class of young people, who have to practice self-denial in order to contribute as they are doing at the present time. At the close of the year commencing May 1st, 1895, until the same date the following year, this society had only contributed \$25 to the General Mission Fund of the Church. At the commencement of the following year the members began to take a deeper interest in this important branch of their work, and pledged themselves to contribute \$80 to the general fund—an increase of \$55 over the previous year. This pledge looked encouraging, but it was thought by some to be beyond the giving capacity of the membership, and doubted its realization. Two weeks after this pledge, it was arranged with two of the students from Victoria College to address the society on the Young People's Forward Movement for Missions. After Mr. Barrie had explained the object of the movement, and appealed to the young people to assist them in their great enterprise, a meeting of the Missionary Committee was called, and it was decided to adopt the principle of systematic giving as proposed by Brother Barrie, and the members were asked to contribute, over and above what they had already pledged, to the general fund. So encouraging was the result that \$50 was guaranteed to help on the work in this connection.

Through the year enthusiastic missionary meetings were held every month, and the young people became deeply interested in missions. The only drawback at this time was the scarcity of missionary literature, which is essential to sustain interest which will prove lasting and effective. The Missionary Committee then met, and decided to ask for contributions to purchase books for a missionary library, and through this agency, assisted by a collection at a subsequent social gathering, \$25 more was raised for this purpose. At the end of the year, when the annual report was made, it was found that instead of \$80 to the General Fund \$90 had been collected, and that instead of \$50 to the Students' Forward Movement \$58 had been

deposited with the treasurer, making a total for missions, including library, of \$173.49.

Notwithstanding this large contribution for missions other departments were by no means neglected, the following amounts being raised for other purposes: \$30.26 for League purposes, \$36.50 for Mercy and Help Work, and \$59.75 for Sabbath School renovation; making a total for all purposes of \$300.

This brief account of the work of the Parliament Young People's Society is given with the hope that it will inspire those societies who are not yet thoroughly aroused to greater effort, and that the same faith that characterized the few energetic members of that Missionary Committee may be exercised by others in the Master's service. The membership of this society is 140, and owing to the activity of the young men it has been made an exception to the majority of societies, fully half of the members being young men earnest in work.

* * *

To our knowledge the members of the Parliament Street Epworth League have done a great deal of work for missions which is not hinted at in the above. They have talked missions to their friends, they have addressed meetings when away from home, and have come in bands, night after night, to the home of the CAMPAIGNER, to paste, fold and address our paper. In fact, it is impossible to tell all they have done.

Parliament Street is not the only League which is working as above mentioned. There are many societies so active and enthusiastic that only those intimately associated with them in their work can know of their widespread and strong influence.

Giving—Receiving.

ONCE there was a large pond of clear water. Beside it ran a happy little streamlet. The pond said to its neighbour: "Why do you run so rapidly away? After a while the summer's heat will come and you will need the water you now are wasting. Take example by me. I am saving all my forces, and when summer comes I will have plenty." The streamlet did not reply, but continued on its way sparkling and bright, rippling over white pebbles, and its waters dancing in the sunlight. By and by the summer came with all its heat. The pond had carefully saved all its strength, not allowing a drop of water to escape. The rivulet had never changed its way, but had continued, making happy all that it had met, on its winding course. The trees locked their green boughs overhead and did not allow a sun ray to fall upon it. Birds built their nests and sang in these boughs and bathed themselves in the pure water. Cattle drank of the living stream and delighted to stand upon the cool banks. But how was it with the pond? It was heated by the fierce rays of the sun. Its waters bred miasma and malaria. Even the frogs spurned it, and it became bereft of every sign of life. The cattle deserted it and refused to drink of its waters. The little stream continued its journey, carrying its waters to the larger stream, to the rivers, and at last to the ocean, where God took it up in incense and kissed it and formed it into clouds. He harnessed the winds and hitched them to the clouds, and they journeyed inland until they came to this happy little streamlet, and then the cup was tipped, and as the streamlet got back its own again, a still, small voice might have been heard saying, "It is better to give than to receive."

Which would you rather be, a Christian and give liberally to missions, and be in a position where you can give and give, or a professed Christian, and ever withholding and treasuring for yourself the money you might give toward the salvation of the nations that are without Christ, or to be a poor heathen Chinese, who is in the position only to receive and receives? Look at the living stream bearing its cupful of water generously on to the river, giving life as it passes, and receiving back the water from the sea through the kindly agency of the clouds, as contrasted with the pond which, seeking to hold all it had, spread pestilence among the people until the sun dried it up. *Selected.*

Pray, Study, Give.

INTRODUCTORY NOTE.

ONE of the most remarkable results of the modern missionary revival is the "Students' Volunteer Movement for Foreign Missions." It has accomplished much, and will yet accomplish more. But time, which tests all things, has revealed a weak point, perhaps a missing link. An agency was wanted whereby the grand enthusiasm evoked by the Volunteer Movement could be focussed, and made to supply motive power for denominational work, especially among the Young People's Societies.

This agency we have in the "Students' Missionary Campaign." Its organization and methods show how the enthusiasm of the larger movement can be utilized to the fullest extent in actual missionary work. Its aims are eminently practical. It seeks to combine the young life of the Church in prayer, study and giving for missions, and so prevent this vast reservoir of spiritual energy and financial strength from running to waste. In the following pages will be found a full account of the Plan of Campaign, with ample suggestions how to proceed in the matter of organization. This movement has in it unmeasured possibilities of good, and deserves the prayerful and sympathetic aid of all who pray for the coming of the kingdom. Get this little book and read it carefully; then go to work on the lines which it recommends.

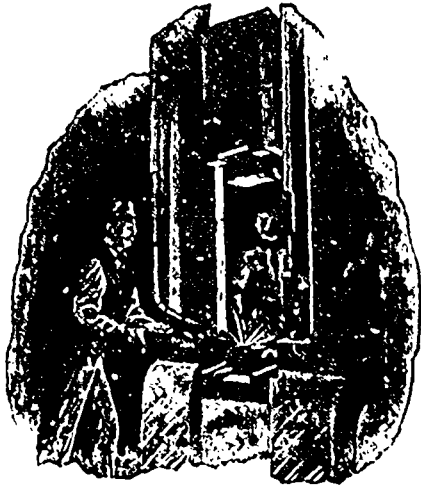
A. SUTHERLAND.

TORONTO, July 10th, 1897.

When word of Henry Lyman's cruel murder, by the cannibals in Sumatra, reached his mother, she, with an unselfish Christian heart, exclaimed, "O what can these poor people do without the Gospel of Jesus Christ. . . I bless God who gave me such a son to go to the heathen, and I never felt so strongly, as I do this moment, the desire that some other of my children may become missionaries and go to teach those savage men who have slain Henry."—*Student Volunteer.*

"I AM growing old," said the father of a scholar of the French Protestant Mission on the Congo, "and before I die I want to have my boy back for a time, that I may tell him all about our quarrels, so that he may know who they are *who owe us corpses.*" This cutting is from *Regions Beyond*, and we add a rider from the same magazine:—"Every few weeks these people go out hunting for human meat. They travel one day, reach Bosingatote, a very fierce tribe, a fight takes place, the victors return with the slain, and these are eaten. I was told that they would never think of going to hunt for animals while meat was so plentiful; by meat they mean men."

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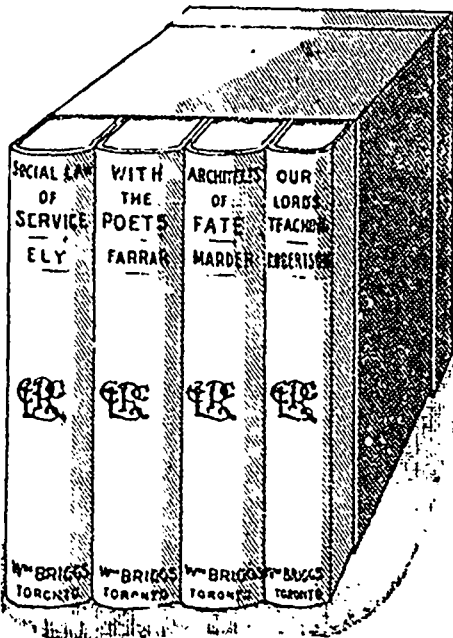
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