

Our purpose is to reach out as rapidly as possible to all these 130 cities and hundreds of large towns with small dispensaries as feeders to our central hospitals. The time will, no doubt, soon come when a hundred foreign doctors could be employed at good advantage in this province of Sz-Chuen.

The field whitens for the harvest, and waits for the harvesters.

Thirty Years in China.

I BECAME an earnest Christian at the age of fourteen. About the same time felt a call to the foreign work. Graduated at Evanston Theological Seminary in 1865. I spent some months the previous year in the South for the Christian commission. Was appointed by Bishop Baker to the Methodist Episcopal Mission at Foochow, China, in the spring of 1865, and sailed with my wife from New York, December 20th, same year. We were five months on the voyage, had cyclones, and a mutiny of the sailors, and all of the experiences incident to a long voyage around the Cape of Good Hope. Remained in Foochow a year and a half, when, by request of the mission I went to Central China and opened the mission at Kinkiang. Later on opened three other central stations at Chinkiang, Wirhu and Nanking. Was superintendent of the missions from 1869 to 1889, and during those years saw much of the medical work and its efficiency in pioneering in new places. I was fortunate in receiving a large donation in 1883 for a hospital to be built at Nanking. After two years of earnest work the Philander Smith Hospital was dedicated, and at once occupied by Dr. R. C. Beebe. In 1887, I was sent to West China to reorganize the Methodist mission, which was destroyed by a mob the previous year. I travelled through the Province of Sz-Chuen, and became greatly interested in that part of China. Came home in 1888 in very poor health, and in the following year resigned my position in the Central China Mission without any hope of a return to my old labors. My health had so recovered that in 1891, when it was thought wise by the Canadian Methodist Church to plant a mission in China, upon request I took charge and pioneered the work at Chen-tu. I have been separated many times from my family in order to carry forward the work of the Master. The toils, the trials, the successes, the defeats, the encouragements and the discouragements (the bright and the dark), are all known to my Master.

V. C. HART

Dr. Hart, who is superintendent of our Mission Work in China, has favored us with his photo and a short sketch of his life, which appears in this issue. He is now returning to China full of enthusiasm for the work there. For the past thirty years he has used evangelical, educational and medical means that he might win men for Christ, and is now taking back a printing press, hoping thereby to publish abroad "The glad tidings of great joy."

We hope each month to give the photo (with a sketch of his work) of one of our missionaries.

Dr. Hart's photo may be had from THE MISSIONARY CAMPAIGNER for 15 cents each.

OF the twelve thousand Canadian Indians on the Pacific Coast, eight thousand have been baptized or attend Christian worship. The gospels have been printed for them in four languages.

Suggested Programme on the Indians of our Dominion.

I. North American Indians.

1. The Aborigines.
2. Number and distribution of Indians in United States and Canada.

II. Need of Evangelization and our Relation to it.

1. Their superstition.
2. Woman's sad condition.
3. Desire for the Gospel.
4. Our great responsibility because of proximity.

III. Beginnings of Missionary Work.

1. Early missionaries; e.g., Brainerd, Eliot, Case.
2. James Evans and his Syllabic System.
3. Early native preachers; e.g., Jones, Sunuay.

IV. Methods of Missionary Work.

1. Preaching.
2. Work outside pulpit.
 - (a) Relation to social life; e.g., polygamy.
 - (b) Pastoral work.
 - (c) Touring.
3. Medical Mission work.
4. Industrial schools.

V. Results.

1. Social and industrial advancement.
2. Many Christian individuals and tribes.
3. Genuine character of Christians.
 - (a) True to convictions.
 - (b) Regard for Sabbath.
 - (c) Heroism.

Much information may be had from "By Canoe and Dog Train," especially the Introduction, and chapters 1, 6, 10, 16, 17 and 19. This book should be in every Epworth League and Sabbath School library. Price \$1.00. Consult also the following: *Methodist Magazine*, February, 1895; *Missionary Review*, July, 1894; February, 1895; July, 1895; January, 1897; *Leaflets*, Nos. IV., V., VII. of Woman's Missionary Society, "Our Work" series; *Missionary Outlook*; the "Annual Reports of the General Society and of the Woman's Missionary Society."

Each one who takes a part in the programme should read, if possible, the entire book above mentioned. See Woman's Missionary Society *Monthly Letter* (e.g., January, 1897) for announcement of appropriate *Leaflets*, also of circulating library.

CHAS. W. SERVICE,

Trinity Medical College.

The Crosby Girls' Home, Port Simpson, B.C.

BY HENRIETTA L. MACCALLUM.

THE Crosby Girls' Home was named for its founder, the Rev. Thos. Crosby, who, for thirty-five years, has labored among the Indians of the Pacific Coast. In 1874, Mr. Crosby and his devoted wife were appointed permanently to Port Simpson. For several years Mrs. Crosby was the only white woman in the village, or, indeed, nearer than Victoria, six hundred miles distant; yet, during Mr. Crosby's absence on evangelistic tours along the coast or into the interior, this refined, educated, shrinking little woman stood to her husband's guns, all his arduous duties devolving upon her.

The ever-advancing pale-face, with his fire-water and its attendant vices, had rendered the condition of Indian women on the Coast one of extreme degradation. "Wild and woful" the Indian girls sought the protection of the missionary's wife, until the Mission House was filled to overflowing. Finding it absolutely necessary to gather these girls into a home, where they would be under Christian oversight, Mr. Crosby, at his own expense, enlarged the Mission House, that it might be suitable for that purpose. And there, the extension still unfinished and almost unfurnished, always having a household of at least twelve girls wholly dependent upon their benefactor's slender income, with much wisdom and patience Mr. and Mrs. Crosby toiled on until the year 1882, when an appropriation from the Woman's Missionary Society enabled them to engage a matron, and assured the support of eight girls.

A year or so after this reinforcement, in order to reach the many half-breed children who were quite without proper care, the home was given more the character of an orphanage, and soon, from all parts of the Coast, girls—none older than fourteen or fifteen years—and even infants were brought to its shelter. As the work progressed the accommodation was again taxed to its utmost. The removal of Mr. Crosby and his family to a new mission-house met this difficulty; but the inconveniences of the old building were so very trying and so retarded the training and education of the children, that the Board of Management decided to erect a new home.

At that time the Society was contributing the salaries of the matron and a teacher, as well as the support of sixteen girls; but on taking possession of the new building—which, owing to some uncertainty as to the most desirable location, was not completed until the spring of 1892—it became wholly responsible for the maintenance of the institution. This year was also marked by the first annual grant from the Government.

In 1893 there were forty-seven girls in residence, with a matron, a teacher, and an instructress in needle work. No changes other than the ebb and flow usual to any mission home, have since taken place. The past year has been most encouraging.

On a firm foundation of many trials and discouragements and difficulties, incidental only to the Christianizing of the Indians of the British Columbia Coast, a noble work has been done, and is still carried on at the Crosby Girls' Home.

In the midst of surroundings tending to dishearten rather than stimulate, it has striven for the salvation and uplifting of these neglected children of the forest, to make them capable Christian women, "fitted for such a life as they were likely to be called to in after years." Indian girls without homes, sometimes without names, girls who thought an angry God had made them, together with the daughters of Christian natives, have shared the tender care and teaching of its missionaries. In the class-room, in the midst of house-work, in games and pastimes, high over all has been held that "sweetest name." Some have taken it into eternity; others, alas! have rejected it; many live to testify that He reigns in their hearts. The influence of this Home, who can estimate?

In Alaska a boy, under conviction, woke and prayed at midnight. The next morning he told his teacher he was "the sinnerest boy in the school."

The Indians of our Dominion.*

IN order to thoroughly understand the kind of work needed among our Indians, and their social and religious condition, it is well to know something of their history, and especially the story of their relations with white men. Most of the Indians, who are still pagan, in Canada gained their first knowledge of Europeans from the agents of the great Hudson's Bay Company. This company was incorporated in 1670, and first established its trading-posts along the shores of Hudson's Bay. For at least eighty years very little advance was made into the interior. But during the latter half of the last century and the early years of our own a forward movement took place. While the intenser interest of the conquest of Canada by the British, the War of Independence, followed by the rise of the new Republic and the migration into Canada of the United Empire Loyalists, and finally the war of 1812, occupied the attention of England and America, the Company had extended its outposts over a large part of what is now the Dominion. Their relations with the Indians were generally peaceable. The profits from the sale of furs must have been large, and the arms, blankets and other articles which they gave in exchange for them must have materially lessened the hardship of savage life. The system was one of mutual advantage, but was unfortunately of short duration. "After the cession of Canada to Great Britain, in 1763, numbers of fur-traders spread over that country and into the north-western parts of the continent, and began even to encroach on the Hudson's Bay Company territories. These individual speculators finally combined into the North-West Fur Company of Montreal. The fierce competition which at once sprang up between the companies was marked by features which sufficiently demonstrate the advantages of a monopoly in commercial dealings with savages. The Indians were demoralized, both body and soul, by the abundance of ardent spirits with which the rival traders sought to attract them to themselves. The supply of furs threatened soon to be exhausted by the indiscriminate slaughter; the worst passions of both whites and Indians were inflamed to their fiercest, and costly destruction of human life and property was the result." In 1821, the companies, mutually exhausted, united and worked together for a period of seventeen years. Since that time the Hudson's Bay Company has had a virtual monopoly of the fur trade, being able by their wealth and widespread organization to keep down the competition of private traders. Missionary effort has been encouraged, liquor withheld from the Indians, the killing of fur-bearing animals regulated, and generally an attempt made to heal the effects of the previous disorder.

Had the country remained in the hands of the Company, the need for energetic work would not be as great as it unfortunately is. But since 1859 the country has been open to all, and especially since the Dominion Government acquired the country the march of settlement has begun, and affairs have in many respects gone back to the state in which they were during the rivalry of the great fur companies. The Indians have been induced to give up their lands, and as fast as settlement advances toward them they are gathered into Reserves, which are sufficient to support them by cultivation, but not by hunting. The result is at once to pauperize them, for the Indian makes a poor farmer and takes long to learn. The control of the Company over them comes to an end with the inrush of more

*See article January MISSIONARY CAMPAIGNER, "Work Among the Indians, Its Claims and Needs."

or less unscrupulous traders, and its business is altered to meet the demands of settlers.

The Indians, meanwhile, are crowded together on their Reserves, their occupation gone, and sometimes dependent on the Government grant of four or five dollars a year for subsistence. In this condition the evil effects of ignorance and superstition are much more powerfully felt than under the old order. Illicit liquor selling seems to flourish in many localities, gambling becomes a curse, and the old heathen customs, such as dances and pow-wows, have more than ever a demoralizing tendency. Disease is also frequently prevalent, and is very fatal, especially consumption.

Where the Indian has been subjected to Christian influence and training, and has made some advance in character before the country is finally overrun by a white population, he is of course much better fitted to take part in a civilization like ours, and to resist its temptations. He must at best begin at the very bottom, and the class with whom he comes in contact do not furnish him with a very lofty example. On the other hand, the tales told by many of our missionaries show that the standard of Christian manhood which the Indian can attain in a short time is a very lofty one, and in this lies our hope for him and for the future citizens of our common country, his descendants.

E. M. BURWASH.

A Saulteaux Chieftainess.

REV. E. R. YOUNG

AFTER we had been in our new mission for some time and the work was going on blessedly, the tribes of Indians around heard about the white man and his wife who had come among the Saulteaux, and they came often to see us. One day there marched into our little home a great, big Indian woman, quite different in style from the ordinary Indian woman. These women are the most modest, timid and retiring people you ever saw. But here was one who came in with her head up, and looking at us as though she was sizing us up. Her actions were different from the other women. This, we learned after, was because of her position. She was a Chieftainess. Her father was a great chief, and her husband had been a great chief, and when he died she ruled her people. She was a clever woman. She lived far in the interior, and she had heard of the paleface and his wife, who, with their wonderful Book, had come to live down there among the Saulteaux. She did not believe what she heard, and had actually come many days' journey to find out whether what she had heard from the hunters about the Book and the Great Spirit was true. I found that of all the inquirers that I ever had, she was the most insatiable in her curiosity and in her desire to learn. She would talk morning, noon and night. Nor could we seem to satisfy her curiosity. She stayed with us about two weeks. Before she went away, I said to her, "Now you are going back home, and I want to say some things to you. Christians keep one day in seven, which is God's day. We do not attend to worldly matters on that day, but we worship God. I want you to be a Christian in everything, so you must keep this Sabbath day. I am going to give you this big sheet of paper to help you." I gave her a big sheet of foolscap and a long pencil, and said: "When you get home begin and make six small marks | | | | | |. Those are your days in which to hunt and fish. Attend to your matters with the tribe, your duties as chieftainess on

these six days; and then for the seventh day make a big mark —, and leave the gun and the rifle quiet in the wigwam. No hunting or fishing on that day. Work hard on Saturday to get enough food for the Sunday. On that day think about the Great Spirit, and pray to your loving Father who sees you wherever you are." When she pleaded with me to come and preach to her tribe, I said, "When the Eagle Moon is filling out, listen for the ringing of the missionary's sleigh bells; then I will go and see you."

My programme of work was so great that six months had passed away before I could visit her people. When the Eagle Moon came I harnessed my dogs and took my guide and dog-drivers, and away we went. It took us twelve or fourteen days to get there. We often had to travel altogether by night on account of the dazzling rays of the sun on the snow, which caused snow-blindness, a very painful disease. We journeyed on amid many dangers and adventures, but at last we reached our destination. The last six miles we had to cross a frozen lake. As we dashed out of the forest, there, on the other shore, was her village. Sharp eyes were on the look out for us. We were not more than half-way across before they detected our coming, and had dinner prepared when we arrived. You never saw a woman so happy as was the Chieftainess, she exclaimed, among many things, "Oh, to think the man with the Book has come to my people." "Oh, missionary I want you to see how I have tried to keep the record of the praying day." Out of the bosom of her dress she drew a greasy, dirty paper, which I hardly recognized as the clean one I had given her. With much interest I looked it over, and found that during all those six months she had kept the record faithfully. Here it was, the right day for all those six months. Of course I was very much delighted. She said some days a boy would come in and say, "There is a fine reindeer out in the valley, I am sure you can shoot it." But I said, "No, no, it is the praying day, and I cannot shoot on the praying day." But I think of the Great Spirit my Father, and try and pray and talk to Him and have Him talk to me. She was so happy as I said kind and encouraging words to her.

We had a service in the afternoon that lasted until supper-time, and another in the evening that lasted until midnight. God has now given us that people for Christ. Every one of them professes to love Him, and there is not a conjurer or a medicine man among them.—*Northfield Echoes.*

Pagan Indian Practices.

THE Government will be asked to interfere to prevent barbarous practices which still survive among the pagan Indians of the West. Mgr. Pascal, vicar apostolic of the Saskatchewan, who is here, proposes to make a formal presentation in the matter. He says that some of the tribes in his diocese are very ferocious and bloodthirsty. They engage in a war dance twice a year, during which time the performers are tortured most cruelly. Ropes are tied around the feet, and then the body fastened to branches of trees, the head almost touching the ground, while they are cut and beaten by their fellow-companions. This dance lasts six days, during which time the performers are given very little food. Several die from the effects of the terrible torture. In spite of this Mgr. Pascal declares that the addition of a few more missionaries would result in Christianity being quickly introduced to the fiercest tribes of the West.—*Mail and Empire, Dec. 10th, 1886.*

The Methodist Orphanage, St. John's, Newfoundland.

In response to a request for information regarding the inception and management of the Methodist Orphanage, St. John's, Newfoundland, the Secretary writes :

"The need of an orphanage had often been spoken of, and in 1887 the idea took practical shape, largely through the exertions of the late Rev. George Boyd. A committee was formed, a small house hired, and a collection taken up here in this city for the purpose of defraying the initial expenses—furnishing, etc. The numbers rapidly grew, and the house was soon found to be too small for our requirements; the idea of building was entertained, but found to be impracticable owing to lack of funds for the purpose, the result being that a larger and more suitable house was hired and equipped, and this latter is at present in our tenancy.

"You will see by our reports that our charge, so far, consists entirely of girls, ranging in age from seven to sixteen years, and who number now twenty-three. Most of them come from our small fishing villages, where the people are, as a rule very poor, and from which we receive very little pecuniary assistance, nearly all the money being collected here in St. John's, the institution thus becoming an additional burden upon an already over-taxed community.

"Some years since an effort was made to secure a grant from the funds of the General Conference, but was unsuccessful, the refusal being based upon technical grounds. Here your Society stepped in; and, beginning with a grant of \$200, made an annual appropriation to our funds, increasing it from time to time—the sum thus appropriated for the current year being \$500, one-half of which has just been received, and which grant has, needless to say, been of very great assistance to us in our work.

"A few years ago, under the will of the late Hon. C. R. Ayre, who had always taken a great interest in the Orphanage, and to whose efforts the inception of the undertaking was largely due, we received a legacy of about \$12,000, which was to be devoted to the erection of an Orphanage building, and which was to be paid in instalments as the work progressed.

"Steps were at once taken to avail ourselves of this sum, and plans for a building were procured, and, with a view to the reception of boys as well as girls, a small tract of land was purchased about two miles from the city, where it was designed to give some training in farming, etc.

"Some opposition to this scheme developed, it being thought by many that such an institution would impose too great a burden upon the connexion for maintenance, and the result was that the larger idea was abandoned, and it was decided to erect the building upon a piece of ground situated within the town limits, and which had been donated for the purpose by our Government.

"Before finally placing the contract, however, and having in view the fact that Conference was then sitting, the committee brought the matter before that body for further consideration, considerable difference of opinion being still evident as to the desirability of erecting a building of even the comparatively small pretensions contemplated. The result was that the idea of a building was again deferred, and at the present time it is designed to erect a building to cost about \$8,000, the balance of the sum available being funded to meet probable future requirements.

"The children hitherto received have nearly all been of

tender age, and few have been sent out. Our aim is to find suitable homes for them, and with a complete, though plain outfit, they are given a fair start in life. In some cases, the results have not given unqualified satisfaction; in others, there is reason to feel that our work is well rewarded. In this particular I suppose we share the experience of similar institutions elsewhere.

"From the above, written hastily owing to a pressure of other work, you will gather that the institution is scarcely yet out of the experimental stage, and we shall not consider ourselves fairly started until we are in our new building. Our great care for the present is to take such action in this connection as shall prove in the future to have been well directed."

Alaska.*

THE following extracts, from a letter written by a missionary at Point Hope, Alaska, will give some idea of the difficulties attending evangelistic and educational work within the Arctic circle :

"It should be remembered when the work among these Esquimaux is considered, that unless the Government plan of introducing reindeer among them is carried out, they can never be taught else but hunters. Unlike the Indians of our western lands, they can never become farmers, for what can be grown where the average annual temperature is far below the freezing point, and the land not free from snow, or the rivers and ponds from ice, more than sixty out of the 365 days of the year? Again, there is no raw material here to be converted into manufactured goods for sale abroad. Each family builds its own house and kills its own meat, the skins of the animals being made by mothers and daughters into the clothing of the household, constructs its own boats, and, in short, if not indolent or intemperate, is sufficient unto itself. They do not require the clothing of white men, nor could they survive the rigors of the climate if they adopted it. The white man who would live here must adopt their kind of clothing. There are not thirty days in any year when the clothing of civilization can be worn with safety north of the Arctic Circle. These natives do not need our cottons, calicoes, muslins, linen, buttons, thread, shoes, stockings, or sewing machines, or many other things of which those mentioned are typical. They do need fire-arms and ammunition, soap and towels, perhaps flour and sugar and some hardware, such as axes, knives and pots, and but little else used in civilization.

"If, by the blessing of God, we can bring them to a knowledge of His love, and induce them to abandon their filthy and immoral habits, we shall have done for them all that, in the nature of things, can be done. I know these views will not accord with those of many who study this problem from a distance, but I also know they are true.

THE SUNDAY SERVICES.

"The services begun last year were resumed the past season as soon as the natives returned from their summer hunting, and continued without intermission until the whaling season this year, the congregations numbering from fifteen to fifty, according to the weather. Shortly after we began the services last year, a large number of the natives expressed a desire to learn to pray and to observe the Lord's day; but it very soon became evident that they only desired to pray for greater success in hunting. As to observing the Lord's day, that portion of the Divine pre-

* See MISSIONARY CAMPAIGNER, August, 1896.

cept which forbade labor met with their hearty approval ; but not so that part respecting the holy character of the rest enjoined. When we tried to teach them God's will respecting personal purity of morals, many simply rejected our teachings. From earliest times they have been taught that woman is only a beast of burden, and for the gratification of their lower passions. It is a very common thing for them to exchange wives for a few days or weeks. Yet there are signs that our words have not fallen to the ground fruitless."

Brazil.

BRAZIL is the largest among the divisions of the Western world, being exceeded in area only by the United States and the Dominion of Canada. Its climate is varied, its products multifarious, and its resources marvellous. Among its many rivers is the Amazon, the widest on the continent, which, with its tributaries, gives free navigation to 30,000 miles of territory. Every kind of mineral, valuable and useful, is found beneath the surface, from the common coal to the priceless diamond. On its surface grows every species of precious and ornamental wood, while the possible agricultural products are without limit in variety and quantity.

Having a territory of 2,600 miles in length, and more than 2,000 miles in breadth, with a coast-range of 4,000 miles, this vast country, with capacity for the support of 200,000,000 people, has a population of about 15,000,000. These people are generous, hospitable, charitable and susceptible to foreign influence and impression to a far greater degree than the stolid and almost stupid nations of the Orient. They have had little else in the way of religious light than that which is offered by that form of Romanism which has so long been the established faith of that country. Here, amid this people, we have one of the most inviting and promising fields for our Protestant Gospel of light and life.

RIO DE JANEIRO.

Rio de Janeiro, with its 600,000 people, is the capital and maritime gateway to the Republic of Brazil. It is to Brazil as Rome to Italy, or Athens to Greece. Commercially and politically, it has ever been the metropolis of Brazil. The home of the emperors in the days of its monarchy. Politics centered in the emperor and his court. Men whose strength bore upon the public interest gathered about the royal headquarters. When a man rose to eminence anywhere in the dominion, he was soon brought to Rio. Hence Rio has ever been the controlling centre of this great country.

The city is built on the bay, and between the mountains, whose feet dip into the sea. The older and business part has much of the Portuguese style. Low buildings with tile roofs, and fronts ornamented with a peculiar light checked tiling, once very common among the Portuguese. The business streets are very narrow. We measured the Rua Ouvidor (the fashionable shopping street), and found its width just eleven feet between the sidewalks. Vehicles are not allowed on this street after a certain hour in the morning, and the entire street becomes a sidewalk for the multitudes.

In company with Rev. H. C. Tucker, a resident of Rio and the General Agent of the American Bible Society in Brazil, we strolled on Sunday evening through the city to visit the Protestant churches and observe the people. It was the hour for evening service, but we found the pleasure gardens

and billiard resorts thronged. In one place was a large hall, in which more than half a hundred of young men were being instructed in the art of dancing. The streets were thronged with thousands moving to and fro, and seemingly aimless. So great are these Sunday sauntering crowds that the entire streets become sidewalks, and you elbow your way through the middle of the street.

If some philanthropist of means would provide a large hall in this part of the city, many among this aimless and restless throng might be brought under Gospel influence. The people are there and unsaved. The need is a preaching place and a preacher. Will not the Lord incline some one to this enterprise in the interest of Rio's unsaved thousands?

We visited three of the Protestant churches during the hour of service, and found about 600 worshippers in the three. That was about *one* person to every *thousand* in the city. We stood in the middle of that moving mass on that Sabbath evening and thought: "Surely there can be no better field for missionary effort." Not a host of heathen in lowest degradation and bestiality, but a multitude of enlightened but religiously deceived and disgusted people. A people who have been under the dominion of a false Christianity, having endured until "forbearance was no longer a virtue," and now having given up their old faith they are in the fogs of agnosticism, "without God and without hope in the world;" "vainly striving with earthly toys to fill their empty minds."

A strong Gospel centre here is not only a necessity for the multitude of Rio, but the ends of the earth touch here as they go and come; and thus the truth would find a radiating centre, reaching the transient hearers and through them touch others elsewhere and everywhere.—*Rev. C. H. Morrison, D.D.*

The General Board and the Students' Missionary Campaign.

DR. HENDERSON, of the Mission Rooms, gives the following summary of the action of the General Board in the matter of the Student's Missionary Campaign:

"An interesting event in the proceedings was the waiting on the Board of a number of young people representing the Students' Missionary Campaign and the young people's Forward Movement for Missions. Mr. F. C. Stephenson, a medical student of Trinity College, read a report setting forth the genesis, growth and nature of this new movement. He put emphasis upon the statement that the object of this Forward Movement was to act as an auxiliary to the Missionary Society; to be under the guidance and government of the Church, and to move along strictly connexional and constitutional lines. The question was referred to a special committee, whose report, as finally amended, is as follows:

"Your committee, having conferred with the deputation representing the Students' Forward Movement in the cause of Christian missions, begs leave to report as follows:

We recommend:

"1. That the Board expresses its cordial sympathy with the students in their work, its gratification with their desire to place the work under the direct control of the Church through the Board, and its belief that the movement, wisely guided, will result in stimulating and developing widespread interest in missionary work among our young people and in securing substantial additions to the income of the Board.

"2. That as those who have begun this movement have already achieved results in securing pledges of support sufficient to provide for the maintenance of at least one additional missionary in the foreign field, and have demonstrated that very much greater results must follow a continuance and enlargement of their work, and at the same time have done this by making greater sacrifices of time and money than can be continually afforded by young men who depend upon their own exertions for their living and their education, the Board should accept the trust thus evidently imposed upon it by Divine Providence and make suitable provision for the guidance and maintenance of the movement.

"3. That a man, to be known as corresponding member of the Students' Missionary Campaign, be appointed by the Board or its Executive to take charge of the work under the Executive Committee, remuneration not to exceed \$1 per day for the time of service.

"4. That Mr. F. C. Stevenson be the corresponding member for the year now commencing, and that hereafter the said corresponding member be appointed annually from names suggested in the reports of those engaged in the campaign work during the previous year.

"5. That the postage, stationery, etc., necessary for the work of said corresponding member be furnished by the General Secretary and paid for out of the funds of the Society.

"6. That the Board advise the gathering of voluntary contributions to provide for the remuneration at a rate not to exceed \$1 per day of service, of those students who spend more than four weeks in one season in the work of visiting Epworth Leagues and organizing bands therein of members pledged to pray daily and pay weekly for missions.

"7. That the moneys already expended in carrying on the movement, of which detailed accounts have been exhibited to the committee, be recouped out of the funds of the Society in part to the amount of \$71.72 (spent in postage and stationery).

"8. The following conditions are to prevail in the movement:

"(a) It is to be distinctly understood that when it is proposed to visit the Leagues or Young People's Societies on our circuits, the Campaigners shall first put themselves in communication with the pastors, and secure their approval before any steps are taken to hold meetings.

"(b) It is also to be distinctly understood that while the Board will be glad to receive suggestions from those engaged in campaign work, and from contributing Leagues as to the sending out of agents for mission work in the foreign field, yet the selection and appointment of missionaries to the foreign field rests entirely with the General Board of Missions, in regard to the persons, the fields to which they may be sent, and the remuneration which they shall receive.

"(c) It is also to be distinctly understood that, while Epworth Leagues and groups of Leagues may be encouraged by the Students' Missionary Campaign workers to raise money for particular missions or missionaries, yet the funds raised are to be paid into the treasury through the regular channels and be at its disposal, and it shall be wholly in the discretion of the Board and its Executive whether a new mission or an additional missionary suggested by the Leagues or Campaign workers shall be established or sent out by the Board or its Executive at any time, or whether any mission or missionary supported in whole or in part by this movement shall be continued, removed or withdrawn."—*Christian Guardian*, October 7th, 1896. ✓

In addition to their support as a body, the members of the General Board of Missions have promised the Forward Movement for Missions their hearty support, individually, as is evidenced by the following:

"Whereas, we, the undersigned members of the General Board of Methodist Missions, assembled, have expressed our hearty sympathy and co-operation with the Young Peoples' Forward Movement for Missions, as inaugurated by the Students' Missionary Campaign; and

"Whereas, we, have recommended that voluntary subscriptions be solicited to form a fund to assist those students who have worked as regulated by our Board of Missions for more than one month during the season, and who need aid for college expenses, we, as individuals, hereby promise financial assistance, which we will pay to the Treasurer of the Mission Board within one week after the report of the Summer's Campaign of 1897 has been presented to the Board at its fall session. The amount of our subscriptions to be regulated by our several ability and judgment, regarding the needs of the students and merits of the cause.

(Signed) "A. CARMAN, Toronto.
A. SUTHERLAND, Toronto.
J. C. AIKINS, Toronto.
JAMES MILLS, Agricultural College Guelph.
W. F. HALL, Napanee, Ont.
GEORGE JACKSON, London, Ont.
✓ I. TOVELL, Hamilton, Ont.
S. F. HUESTIS, Halifax, N.S.
WILLIAM JOHNSTON, Trenton, Ont.
W. H. HEARTZ, Springhill, N.S.
JOHN J. MACLAREN, Toronto, Ont.
T. G. WILLIAMS, Sherbrooke, Que.
W. H. LAMBLY, Inverness, Ont.
E. B. RYCKMAN, Kingston, Ont.
✓ GEO. W. DEAN, Portage la Prairie, Man.
THOMAS NIXON, Winnipeg, Man.
H. P. COWPERTHWAITHE, Newfoundland.
JAMES WOODSWORTH, Brandon, Man.
✓ THOMAS N. SCRIPTURE, Toronto, Ont.
? R. W. CLARKE, Mill Brook, Ont.
WILLIAM BRIGGS, Methodist Book Room.
? J. VANWYCK, Hamilton, Ont.
JAMES HENDERSON, Toronto, Ont.
E. EVANS, Hampton, N.B.
? ROBERT MAITLAND, Vancouver, B.C.
S. A. CHESLEY, Lunenburg, N.S.
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