

SUBJECT: Prayer for increased spiritual power to come upon the membership, upon all missionaries and teachers, that secret believers in the mission fields may be taught of the Spirit.



Vol. II., No 9.

TORONTO, JANUARY, 1898

PRICE } Clubs of Ten, 10c.
Per Year } Single, 25c.

How Are We Succeeding?

SEND us a New Year's post-card, answering one or more of the following questions (do not write the questions, simply give the number).

1. Do you read the MISSIONARY CAMPAIGNER!
2. Are you helped by reading it?
3. Do you use it in your League or W. M. S. meetings!
4. Do you use the suggested programme!
5. Have the photos of our missionaries, together with the sketches of their work, been helpful to you?
6. Have the articles on the work of our Church been read with interest!

We wish to thank the many friends who have sent us very kind and encouraging notes like the following:

"I have enjoyed reading the CAMPAIGNER, and the one copy (mine) has been of so much use in our W. M. S. meeting, that for 1898 there will be a club of ten or more subscribers."

Although the above is very encouraging as a general statement, it does not show us in what particular the CAMPAIGNER is especially helpful; it does, however, show us how the circulation has increased so rapidly.

We depend entirely upon our subscribers to increase the circulation. We do not wish to appeal to the selfish by offering premiums, but wish to make the paper of such value

In our next issue (February) we expect to publish an article by Dr. Sutherland, which will tell what our Church is trying to do for the red man.



The picture for February will be one of our Indian Institutes supported by our friends for the Christianizing and civilizing of the Indian.

HOW THE INDIAN LIVES.

Wet or dry, winter or summer, sick or well, the uncivilized Indian has no other place of refuge for himself, his wife and children.

7. Do you think it best to publish the letters from our missionaries?
8. Has the page supplied by our pastors been helpful?
9. Would you like a News Column telling what Leagues and Districts are doing?
10. Do you understand the plan of the Young People's Forward Movement for missions?
11. Would you use good suggestions for making missionary meetings interesting?
12. Would you like representative answers to the above questions published?

We will be glad to receive any suggestions which will make the MISSIONARY CAMPAIGNER the best missionary paper possible for 10c. a year.

to those interested in missions that they will give time and effort as a willing sacrifice to obtaining new subscribers for the MISSIONARY CAMPAIGNER because it aids in the extension of our Lord's kingdom.

The following extract from a post-card is an example of definite helpfulness derived from the MISSIONARY CAMPAIGNER: "I would like a copy of Dr. W. E. Smith's letter, as advertised on page 8 December CAMPAIGNER. I think the CAMPAIGNER is getting to be a grand paper. We used *The Missionary Programme*, given in the November number, at the Missionary Meeting of our League and made all the diagrams as suggested."

See advertisement on last page (8).

Suggested Programme for January.

SUBJECT

Prayer for increased spiritual power to come upon the membership, upon all missionaries and teachers, that secret believers in the mission fields may be taught of the Spirit.

The following programme is built upon the assumption that spiritual power may be obtained (1) by direct prayer to God; (2) by earnest study to understand the will of our Father concerning our relation to our needy brethren; (3) by using the power as God gives it to us.

Use Bible, Hymn-book and "Cycle of Prayer."

Hymn 391 Canadian Hymnal.

Prayer.

BIBLE READING

1. *Calls to Prayer*, Isa. 62: 6, 7; Luke 11: 2, 3. Matt. 9: 38; 1 Timothy 2: 1; John 16: 24.

2. *Conditions of Prevailing Prayer*, Pls. 66: 18; 1 John 3: 22; 1 John 5: 14; John 11: 13; John 15: 7; Luke 11: 8; Mark 11: 24.

3. *Assurances to the Prayerful*, Rom. 8: 32. Eph. 3: 20; Rom. 10: 12; Matt. 7: 8; Matt. 18: 19; Isa. 65: 24.

RELATION OF PRAYER TO MISSIONS.*

Hymn.

A KNOWLEDGE OF OUR OWN METHODIST MISSIONARY SOCIETY, how it is organized and managed. (See page 3 CAMPAIGNER.)

Hymn.

How the missionary department of an Epworth League may organize to help the missionary work of our Church. (See "Deadlock in Missions," page 4 CAMPAIGNER.)

Why Master World-Wide Missions?

Abridged from an article in "The Student Volunteer."

BY D. L. LEONARD, D.D.

WITHOUT the study of missions no one can become an all-around, well-equipped follower of Christ. The conviction is settled nowadays that salvation signifies vastly more than the mere saving of one's own soul, that it includes obedience, service, ministry, walking in all things in the footsteps of Him who came to rescue the lost, whose bidding it also was, Go ye into all the world, Disciple all nations, Preach the Gospel to every creature. His motives are to impel and His spirit is to be manifested. Every saint is to be a Good Samaritan. To God there are no foreign nations. Said Wesley, "The world is my parish;" and Zinzendorf, "That land which most needs me shall henceforth be my home." Carey sat every day with a map of the world before his eyes, with deepest solicitude meditated upon the woful condition of humankind, and planned a sublime, world-wide scheme for rescue. Without a consuming missionary zeal, how can one be worthy to bear the Christian name? And how is such divine fervor possible without investigation and ample acquaintance with the facts of the case? In its absence the use of the Lord's Prayer with its sublime petitions, "Thy kingdom come, Thy will be done on earth, as it is in heaven," must verge perilously close upon mockery.

And then without a fair knowledge of the world-field how can one deem himself cultured, possessed of a liberal

education? No scholar would willingly be ignorant concerning the history of civilization, of

SCIENCE, INVENTION, LIBERTY,

democracy, the enfranchisement of women. And certainly no Christian student should consent to be uninformed as to the modern expansion of Christianity, the Gospel crusade of the nineteenth century, embracing every continent and island. How much vaster is this and more momentous than the campaigns of Alexander, or Napoleon, or Grant. The Son of God is the great Captain, and under him are marshalled more than 15,000 picked men and women from America and Europe, associated with at least 50,000 gathered and trained in pagan lands, to lead a host already numbering more than 1,000,000, whose ranks are recruited by at least 75,000 every year. These are scattered everywhere from the equator to the poles, speaking tongues by the hundred, and representing every grade of civilization and savagery. A missionary's task involves vastly more than "sitting in the shade of a tree and reading the story of the Cross to every passer by." He masters the language as well as the manners and customs and religious ideas of the people; he evangelizes night and day, but he also translates the Scriptures and creates a Christian literature; he establishes schools to diffuse intelligence and to train pastors and teachers;

HE OPENS HOSPITALS

and dispensaries for the relief of pain and the healing of the sick; he is a teacher of industry and mechanical skill; and, in short, devotes himself to whatever is essential to laying the foundations and building the superstructure of Christian society. Foreign missions include in their vast sweep at least three-fourths of the earth's surface and the well-being of more than three-fourths of the human race. "Be ye enlarged." It is well worth while to climb to this celestial altitude and take in a view of the kingdom of our Father—the blood-bought possession of His dear Son.

Besides, so much of transcendent interest is connected with the conquest of the world for Christ that one cannot afford to omit it from his educational programme. Here are discovery and exploration on a stupendous scale—in the Dark Continent for example, and the Islands of the Sea—as well as travel and adventure. Geography is included, for in thought we traverse every continent and ocean and become acquainted with every people; nor less biography of the most instructive and stimulating kind—the lives of hundreds of illustrious men and women filled with incidents most pathetic and tragic, whose achievements have told mightily for righteousness and the redemption of the race, a great company and worthy every one of a place with the immortals named in the eleventh of Hebrews. History, too, is unfolded before our gaze—the beginnings of commerce, colonization and conquest. Yes, and a key is supplied with which may be unlocked some historic problems. Thus we may learn the providential meaning of the phenomenal spread of Anglo-Saxon speech and domination.

Moreover, this is of a truth the "coming" theme. The trend of the age is overwhelmingly towards it, the tide of thought, conviction and desire set mightily that way. No movement of the century is more evident or more general than missions, the growth in giving the multiplication of instrumentalities, increase of the evangelizing force. A hundred years ago Christendom was contributing but a few paltry thousands a year, which have now grown to

* Send to Methodist Book Room for "Cycle of Prayer," Sec., and "Prayer and Missions," Robert E. Speer, Sc.

nearly a score of millions; only a handful of gospelers were in the foreign field, while the churches lay in the apathy of utter ignorance. And how changed the situation to-day. More progress has been made in a half-century than in the

MILLENNIUM

preceding, and more in the last decade than in the preceding hundred years. Every denomination of any note has its heralds of glad tidings abroad, and is judged by the relative size of its missionary receipts and the number of men and women sent out. The signs of the times plainly show that the day is at hand when the same searching test will be applied to the individual disciple. Only by being deeply interested in the world's evangelization, and by being intelligent as touching this transcendent theme, can one much longer continue "in good and regular standing" in the Kingdom. Only so can he be "up to date." If found otherwise he will be esteemed old-fashioned, behind the times, a "back number," a relic of a dreary period which has passed away.

2 An Interview with Dr. Sutherland.

I am an Epworth Leaguer, and I called on Dr. Sutherland a few days ago. After waiting some time, which, by the way, I did not like to be as particular about as if I had been waiting to purchase a ticket at the railway station, I gave place to a Dr. Somebody who seemed very anxious to gain an audience immediately, but he was told that he would have to wait for, Dr. Sutherland was busy with a contractor who was making repairs on certain mission houses, and wished to catch a certain train. Soon the contractor hurried out and the doctor hurried in. I thought my turn would soon come, as the caller seemed to be in such a hurry; but he must have had a great deal of business to do, for I waited and waited, read the latest *Missionary Outlook*, just off the press, through, so I did not feel that my time was lost. While I was reading several people came in. Some asked if they could see Dr. Sutherland and when told that he was engaged went away. Some did not ask, but went direct to his door, looked in and then turned away. One man with some papers (he looked like a printer) went directly in, stayed a short time and came out. A man with an earnest, anxious look came in and said that he had an appointment with Dr. Sutherland, and that he must see him at exactly half-past four, as the Dr. wanted to see him about taking charge of one of the Institute farms in the North-West, and he had to leave on the five o'clock train; so of course he was announced. Dr. Somebody came out and the farmer went in, and I waited, but not very long. As I entered, Dr. Sutherland had just taken a large file of letters in one hand and was pressing an electric button with the other, in answer to which a stenographer came in with note-book and pencil. Dr. Sutherland looked at me with a kindly but perplexed countenance. I told him that I wanted some information regarding the Methodist Missionary Society, and that as I had waited some time I had jotted down the main questions which I wished to ask him. He said he was glad that I had done this, for he really could not spare another minute, because he had so many letters to get off before the mail closed, but that he would take my questions home, and after tea would either write out the answers or state where I could find them. I thanked him and left. Next day I received a kind note, and the following answers to my questions,

which I send to the MISSIONARY CAMPAIGNER for the benefit of other Leaguers

Q. Who are the members of the Methodist Missionary Society?

A. All persons paying annually five dollars or upward to the fund, and all persons collecting ten dollars or upward. All such are entitled to a copy of the Annual Report *free*.

Q. Who are the officers of the Society?

A. Rev. Dr. Carman is President *ex-officio*; Hon. J. C. Aikins, Treasurer; Rev. Dr. Sutherland, General Secretary and co-Treasurer; Rev. Dr. Henderson, Assistant.

Q. What officers are located at headquarters?

A. The General Secretary and Assistant, but both have to travel frequently and extensively, attending meetings and on the Society's business.

Q. Are there any other persons on the staff?

A. Yes, an accountant and a stenographer and typewriter. The latter has charge of the publication department of the *Outlook* and many other duties.

Q. What is the General Board of Missions, and how are the members appointed?

A. The Board is the governing body, and the members are appointed as follows: The General Superintendent and the officers of the Society are members *ex-officio*. At each General Conference twelve members (six ministers and six laymen) are elected to serve for four years, each Annual Conference elects two members (a minister and layman), except Newfoundland and British Columbia Conferences, who elect one member each.

Q. What regulates this Board?

A. The discipline of the Church and the Constitution of the Missionary Society.

Q. What does this Board do?

A. It meets annually early in October. It reviews the entire mission field of the Church, apportions the fund to the various departments of the work; authorizes the erection of mission houses, churches or buildings for educational purposes on other than Home missions, and provides for the cost if necessary; selects through its responsible officers missionaries for the Indian, Chinese or Foreign work, and fixes their salaries; grants furloughs to or recalls foreign missionaries when deemed expedient; decides when and where new missions may be opened in the Indian, French or Foreign fields; selects and appoints teachers for mission schools and fixes their salaries; selects and appoints principals for Indian or other institutes, and fixes their salaries. In short, it is the duty of the General Board to oversee and control the mission work of the Church, in so far as this is not provided for in the Constitution and powers of the Annual Conferences. The action of the Board on all matters within its jurisdiction is final.

Q. What is the Executive Committee, and how are its members elected?

A. The Executive is a committee of the General Board, and is appointed by it. It consists of the General Superintendent, the officers of the Missionary Society, and eighteen other members, nine ministers and nine laymen. A majority of these must be members of the General Board.

Q. Do all the members of the Methodist Church have a part in the Missionary Society?

A. All who contribute have.

Q. When did the Missionary Society originate?

A. It was organized in 1824.

Q. Has it grown much since then?

A. Yes; the first year there were only two or three missionaries to the Indians of Ontario; now there are 38 missionaries in all the departments, besides 35 teachers, interpreters and other agents. The first year the income was only about \$140; now it approaches closely to a quarter of a million.

Q. What departments of missionary work are carried on?

A. Home, French, Indian, Chinese and Japanese in British Columbia, and Foreign.

Q. What is meant by "Home" and what by "Foreign" fields?

A. By Home missions is meant missions among English-speaking people, chiefly in the newer settlements of the

older provinces of the Dominion, and in Newfoundland, Manitoba, the North West and British Columbia. By Foreign missions we usually mean the work in Japan and China. But the French missions in Quebec might be classed with the Home work, while the missions to the Indians, and the Japanese and Chinese in British Columbia might be classed with the Foreign in this sense that they are missions to non-Christian peoples, many of whom are not yet evangelized.

Q. What proportion of the money is spent on the Home and what on the Foreign field?

A. The following table will show how every dollar of the income of 1896-7 was distributed

	Cents	Mills.
Domestic Missions	34	8
Indian Missions	30	2
French Missions	3	0
Chinese Missions, British Columbia	1	6
Japanese Missions	0	2
Japan Mission	10	5
West China Mission	2	9
Mission Property	4	3
Affliction and Supply	0	4
Superannuated Missionaries	1	4
Circuit Expenses	1	2
District Chairmen's Expenses	0	4
Annuities in consideration of Donations	0	6
Interest, Discounts, etc	1	5
Publishing Charges	2	0
Travelling Expenses	0	7
Conference Committees' and Treasurers' Expenses	0	4
Superintendent of Missions, Manitoba and N.W.T.	0	6
Salaries	2	1
Rents, Postage, Telegrams, Stationery, etc	1	2
	100	0

NOTE. For the purpose of greater distinctness the expenditure is here given in detail. The amount given for Domestic Missions would be about 40 per cent. of the whole expenditure, instead of 34.8, if each department of mission work bore its share of circuit and chairmen's expenses, interest, publishing charges, travelling expenses, salaries and office expenses.

Q. How is the money raised?

A. (1) By subscriptions and collections in all our congregations; (2) by juvenile offerings (*i.e.*, givings in Sunday Schools and collections by scholars); (3) by Epworth Leagues; (4) by grants from the Indian Department at Ottawa toward Indian schools; (5) by legacies; (6) by special donations.

Q. How many cents are required to raise each dollar of the Society's income?

A. One cent and two mills.

Q. What proportion of each dollar raised goes directly to the missions, and what is done with the balance?

A. A little over ninety cents of every dollar goes directly to the missions. The balance is expended in cost of management, publication charges, interest and discounts, etc., etc.

Q. How many missionaries are being supported, in whole or in part, by Epworth Leagues?

A. About twelve at the present time, but many other districts are organizing, and the number of missionaries thus supported will soon be largely increased. The following is a list of those already assigned:

NAME OF MISSIONARY	WHERE STATIONED	BY WHAT DISTRICT LEAGUE SUPPORTED.
Rev. O. S. Kilborn, M.D.	West China	Toronto East.
" J. A. Jackson, M.D.	Bella Bella, B.C.	" Centre
Tong Chiu Thom	Chinese, N. Westminster, B.C.	" West
Rev. W. F. Smith, M.D.	West China	Oshoury.
" D. Norman, B.A.	Japan	Bradford.
" R. B. Ewan, M.D.	West China	Montreal and Wesleyan College Society
" Takagi	Japan	Barrie.
Goro Kaboragi	Japanese of B.C.	Chatham.
" J. Endicott, B.A.	West China	Wesley Col., Winnipeg.
" G. E. Hartwell, B.D.	West China	London (probably).
" T. Ota	Fujiya, Japan	Palmerston
" H. Tsuchiya	Chuen, Japan.	

Besides those above mentioned three native Japanese missionaries and two evangelists, namely, E. Yamanaka, Y. Hirawa, K. Yamaga, A. Kato and Mr. Izumi, are being supported by Alex. Fraser, Esq., of Ottawa, at an annual cost of \$800.

Q. How many more missionaries are available for support by Leagues?

A. In the Foreign and Indian work there are probably forty or fifty more.

The Key to the Dead-Lock in Missions.

THE STUDENTS' MISSIONARY CAMPAIGN FOR A YOUNG PEOPLE'S FORWARD MOVEMENT FOR MISSIONS, UNDER THE DIRECTION OF THE CHURCH.

It is a well-known fact that, although the Church members are in possession of an abundance of means, the Missionary Societies are at a dead-lock, being unable, financially, to send out but a small percentage of the educated men and women who have volunteered for missionary work.

To meet the need of the Church in this crisis of her history, and supply her with the key to open the way out of the crowded market-place where many stand idle—because no man hath hired them, into the open fields of the Lord, which are "white unto the harvest," the Students' Missionary Campaign for a Young People's Forward Movement for Missions has been instituted. This movement is just what the name implies; it is not an organization, in that it has no President, Treasurer or Executive Committee; it is regulated and controlled by the General Board of Missions.

The members of the Campaign are students who volunteer to work for missions during the holidays. While in college they organize classes to pray for, and study missions, also for the study and discussion of methods of work. Every college enlists its own campaigners, whose names are forwarded to the corresponding member for approval by the General Board.

The greater number of the campaigners work in their home districts or neighborhoods, holding missionary meetings wherever possible—especially in the Epworth Leagues. The District Epworth League officers and the pastors plan or assist in planning a tour throughout the district, appointing dates of meetings, and arranging with each League for the hiring of the campaigner for the day, and conveying him to the next appointment, thus reducing the expenses to a minimum. Some of the campaigners hold themselves ready to go to distant districts wherever invitations may be secured for them by the corresponding member. Many others who cannot plan for regular tours do what they can wherever they can.

THE STUDENTS' MISSIONARY CAMPAIGN acts simply as an auxiliary force aiding the pastors and Epworth League officers in calling out people to "daily prayer for" "careful study of" and "systematic giving" to the missionary work of our Church. This is accomplished principally through the Missionary Department of the League.

In holding a meeting the campaigner speaks earnestly of the importance of prayer, study and sacrifice, showing clearly that it is the duty as well as the privilege of every Christian to pray "Thy Kingdom come" and intelligently seek "the evangelization of the world in this generation." In order that this may be done he advocates a Young People's Forward Movement for Missions by the forming of a band who pray daily for, study carefully about and lay aside weekly for missions, the development and extension of which band shall be the work of the Missionary Department of the Epworth League. As helps to this band he suggests the following pledge, a copy of which is provided for each member:

SPECIMEN OF PLEDGE.

900.

For Jesus' sake and for the sake of suffering man

Name _____

I. **I Promise** to pray at least once a day that Christians everywhere, especially the members of the _____ may study the needs of the heathen, looking earnestly to God for guidance and power to obey the Saviour's last command.

"Preach the Gospel to every creature" MARK XII 15

Promise:

- I. TO PRAY DAILY.
II. TO GIVE WEEKLY.

II. **I further Promise** _____ cents or upward each week, on which I will ask God's blessing, toward the cost of _____ under the direction of the Methodist Church, to represent the members of the _____ who cannot go to the foreign fields themselves.

Cents _____

(It is earnestly recommended, First, that each subscriber use the CYCLE OF PRAYER daily, and read all the Missionary literature he can, Second, that the money subscribed be paid into the League each month, and that the League forward every three months the total amount received to the District Treasurer, or to your pastor where the District League is not organized.)

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." MATT XXI 40

Date _____

Name _____

He also recommends the "Cycle of Prayer" (prepared by our Church, copied largely from that used by the Students' Volunteer Movement) and introduces good missionary literature. For keeping correct records and facilitating the collection of the money, collection books and envelopes are recommended.

The campaigner advocates organizing and working the EPWORTH LEAGUE MISSIONARY DEPARTMENT on the following plan as far as practicable: That under the Missionary Vice-President of the League a Missionary Committee be formed consisting of a Convener, a Secretary-Treasurer, one additional member for every ten members in the League to act as canvassers and a Missionary Literature member. That the convener of the Missionary Committee should call the committee together at least once a month to plan for a regular missionary meeting (monthly if possible) and receive reports of work from every member of the committee.

That the Secretary-Treasurer of the Missionary Department should make and keep a copy of the roll of membership of the League and keep carefully written minutes of Committee and regular Missionary meetings.

He should also receive and keep account of all the money paid into the Missionary Department of the League, which should be paid over monthly to the Treasurer of the League, and should also prepare a written report of the work of the Missionary Department for the business meeting of the League.

That the whole membership of the Society should be divided among the members of the Missionary Committee who act as canvassers. This is best done after prayer, asking God's help that the names may be wisely assigned. It has been found best to call the roll and allow the Committee Members to volunteer to take names to canvass as the Secretary reads them.

That each Canvassing Committee member should make a carefully written list of the names he has chosen, memorize them, and pray for them daily, and should personally present to each the pledge form explaining kindly and prayerfully the "Pray, Study, Give" plan for a Young People's Forward Movement for Missions, realizing that it is being done for the Master who said, "Go ye," and for our Christless brethren who cry, "Come over and help us."

That the Missionary Literature member should solicit subscriptions for missionary and connexional periodicals, and in every way possible supply the League with missionary information and literature.

HOW A DISTRICT SUPPORTS A MISSIONARY.

THE CAMPAIGNER further suggests that all the Missionary Departments of the Leagues of a District unite as the Missionary Department of a District Epworth League under the Missionary Vice-President of a District League for the support of a missionary recommended by the General Board with whose work they are to become familiar.

That the Treasurer of each League sends every three months the amount contributed by the League to the Treasurer of the District Epworth League—who, in turn, sends every three months the monies received from all the Leagues on the District to Dr. Sutherland, the General Secretary of Missions, who applies it to the support of the missionary or object supported by the District. In the Conference and Missionary reports each League, Circuit and District is credited with the amount it contributes.

Does it Pay to Educate the Indian?

BY DR. HENDERSON.

A communication received the other day contained the following request: "In the next issue of *Outlook* please show wherein it pays for Government and Church to educate the Indians." Our reply is, it pays to educate the Indian for the following reasons:

It is a benefit to the Indian himself.

It is surely the duty of the Church to seek the emancipation of the Indian mind from the slavery of ignorance. Of what use is the uneducated Indian to himself? He is like the mountain eagle tethered in his wigwam, or like the canoe which he seeks to propel with a broken paddle. He is a spirit self-hampered and suppressed. He has powers he cannot use and soul apartments he cannot occupy. Nature is to him an indecipherable scroll, a closed volume, a meaningless conundrum. To him the stars above are but dots of light and the flowers beneath have for him no message and no meaning. How ignorance isolates the soul and shuts it up as in a dungeon house. Let our querist imagine himself in the position of the untutored barbarian. Let him in thought, if he can divest himself of civilization, empty the mind of all the fancies that charm and the comforts that soothe and the thoughts that stir and the poetry that inspires and the music that enthralls and the hallowed associations that endear and elevate, and when he has in thought emptied himself of all these he will see in the empty void that

remains an answer to the question, "Does it pay to educate an Indian?"

A Benefit to Society.

Surely our queries does not insinuate that it would be more profitable to perpetuate the Indian as a savage than put forth efforts to civilize him. As such, he would be a constant menace to contiguous civilization, and would be sure to cost the State more money for arms and ammunition to restrain him than it now does for schools to educate him. But apart from this view of the case, it is upon economical grounds a benefit to society to educate the Indian. Both Church and Government are concerned in this aspect of the question. The encroachments of civilization upon the former haunts and hunting-grounds of the Indian renders it necessary for him to renounce his nomadic life and adapt himself to the new conditions. He must now extort from the reluctant bosom of mother Earth the living he once obtained in the chase. But this rude child of nature needs help to adjust himself to this new mode of living. We must educate him up to the level of the farmer, and that is a long way, if he has to live by farming. We must educate him up to the level of the shoemaker if he has to live by cobbling. We must educate him up to the level of the stonemason if he has to live by mallet and chisel. And that is what we are trying to do in our Industrial Institutes. Certainly it pays the Government to do this. It pays any Government to raise to a higher level of intelligence any portion of the community, for in so doing it adds to the wealth of the nation.

Suppose a Government had forty millions of surplus money which it loans to a foreign power for which it will get 4 per cent. per annum, that would be considered a good investment. But if that nation had among its people thousands uneducated and untrained in the arts of industry a better investment would be to put those surplus millions into the brains of its uneducated communities, and the final results might be not 4 per cent., but 40 per cent., for it is a law of political economy that in proportion as you increase the intelligence of the producers of a country you thereby increase the value of that country's products. Take an illustration: Here is a rough block of marble, half buried in a heap of rubbish in an obscure street in Florence. A carter comes along and sees in it only a step for his cottage door. A mason looks at it and says, "I can do something with it better than that. I can work it into the wall of a palace or a cathedral." A lapidary passing by says, "I can give that stone still greater value. I can make out of it a monument for a fallen hero, a cenotaph for a king, or I can make it grace the grave of some martyred saint." At last a great artist comes that way and what to others was at best a flagstone or a tomb-stone is to him the stony sepulchre of a buried glory from which he hastens to set the imprisoned angel free. Thus it is that any kind of human labor is valuable in proportion as it is also the product of mind, and bears upon itself the impress of intelligence. Educate the Indian and you give him a commercial value he never had before.

The Religious Side.

There is also a religious side to this question. Surely it is a wise policy of the Church which thus takes the most effective method of Christianizing the heathen. Ignorance retards, knowledge accelerates that process by which the savage is translated into the Christian. Unless the Church enables a man to live, true to his two-fold nature, for two worlds—for the "life that now is as well as for that

which is to come"—it has only done half its duty. We remember well the first time we fired off a gun. It was a great, big old-fashioned blunderbuss of a thing. We took aim at a bird and fired, but the bird was safe. In fact, the gun kicked so badly we concluded it had gone off at the wrong end. The first thing we knew, after pulling the trigger, was that we were lying flat upon the ground. We found out also that we had shot too low. Instead of aiming so as to cover the object with the two sights—this at the breech and that at the muzzle—we took aim just from the high one, and of course we did not shoot straight. And so life to the poor Indian as well as each of us is like a gun. It has two sights. And unless we teach him how to use both in aiming at the target of human duty and destiny he cannot aim straight. Teach a man to live only for the other world and you make him at best an unpractical mystic. Teach him only to live for the present and you make him a practical materialist. For that reason our Church in its treatment of the Indian blends the two elements—the evangelistic and the educational—and thus seeks to fit him for the Here as well as for the Hereafter. *The Missionary Outlook.*

A Missionary District.

The Brockville District is in a unique sense a Missionary District, in that it has supplied for the foreign field at least seven missionaries. Of these, three—Miss Howard, M.D., Rev. Omar Kilborn, B.A., M.D., and Rev. G. E. Hartwell, B.A., B.D.—are laboring in China, the latter two under our own Board. Two, Rev. Eber Crummy, B.A., and Rev. H. H. Coates, B.A., were sent to Japan. Dr. Bolton, who is laboring among the Indians of British Columbia, practised his profession for a time in Portland, Leeds Co., while Mrs. Bolton's home was in Athens, also on this district. We must not forget to mention among these the late lamented Dr. Jas. Hall, who died in Corea as a result of disease contracted because of his devoted attention to the wounded soldiers during the late war.

The Leagues of this district have been visited during the past two summers by Mr. Chas. W. Service, B.A., and Mr. T. H. Crawford, in the interest of the Young People's Forward Movement for Missions. The result is a greatly awakened interest among the young people evinced by the fact that at the recent Convention they unanimously expressed the desire to undertake the support of Mr. Service in the field, if our Board sees fit to accept him, when he finishes his medical course in 1899.

These facts certainly speak volumes for the missionary spirit of this district and should be an incentive to the young people to labor even more earnestly and self-sacrificingly for the extension of our Lord's Kingdom.

We greatly rejoice in the fact that Rev. S. T. Bartlett, author of that best of books for the Junior Epworth League, the "Junior League Hand-Book," has promised to help the readers of the MISSIONARY CAMPAIGNER by furnishing articles for a Junior's page, which we will begin next month.

We have come to the days when "Out of the mouth of babes and sucklings hast thou ordained strength." Psl. 8:2.

For the 8,000,000 people of Kiang-si there are only seven Missionaries.

PASTOR'S PAGE.

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

The Power of Christ.

I KNEW a man in China who was about fifty years old when he first heard the name of Christ in a little chapel in Foochow. He sat about half way out toward the door, when Brother Binkley, who came to us from Indiana, was preaching and he heard him say this: "Jesus can save you from all your sins."

When the service was over he waited and said, "Did I hear you aright? Did you say that Jesus, whom I never heard of before, can save me from all my sins?"

"Yes, that is what I said."

"Well," he said, looking sad, "you don't know me, or you never would have said that. I have been a gambler, a sorcerer, a very unclean man in my life. I have been an opium smoker for twenty years, and no one who smokes that long can ever be saved from the habit—everyone knows that. If you had known this you would not have said what you did."

"Yes," said Brother Binkley, "I would, and I tell you that Jesus can save you from every one of your sins."

The poor man could not believe it that day, but he went home to think about it. And it was such a wondrous new thought to come into that heathen life, of some one who could possibly save him from all his sins, that he came next day to talk to Brother Binkley about it. And he came again for several weeks, and he talked about the Christian religion, and told about the troubles he had in accepting. But underneath I could see a sincere spirit and desire to find the truth and follow it when he found it. One day he came, threw open the door and rushed in, and finding Brother Binkley there he said, "I know it, I know that Jesus can save me, for He has done it."

Brother Binkley said, "How about that opium pipe?"

"Oh, I don't want it any more; I will never smoke opium again. I will never do any of the bad things I have been doing. But I want to go down to Honan to tell the people that Jesus can save them from their sins."

When his friends heard that they were very much alarmed, because Honan was in a state of anarchy, and they said, "If you go down there preaching this foreign doctrine they will take your head off."

"Oh, no," he said; "they need this gospel, and they are my people, and I must go and tell them about Jesus."

He went. Once they stoned him, and left him lying insensible on the street. But when he came to his senses, he stood right there saying, "Jesus can save you from all your sins, because He has saved me from mine."

Dear brethren, that is the preaching that is going to take the world for Christ, the preaching which says, "Jesus is going to save you from all your sins," and backs it with the personal testimony, "I know it, because He has saved me from mine." That old Honan district was not different from the rest of the world in that respect. Hundreds were brought to Christ by his labor. But one day his enemies caught him, and they had their false charges prepared; they had a magistrate who was ready to impose a severe sentence. They sentenced him to two thousand stripes, and the sentence was executed. I re-

member the sad day when he was brought to our compound, and Dr. Stewart said, as he shook his head sadly, "I don't think we can save him. I never saw such a terrible case of injury from beating in my life; but we will do all we can for him." I remember I thought, how shall I comfort him? And I remember, too, how, as my eyes met the glance of his from his couch I saw he did not need any comfort from me, for there was a smile on his face that told not simply of resignation, but of triumph. And he said to me before I framed any words to speak to him, "Teacher, this poor body is in great pain now, but this inside heart has perfect peace, Jesus is with me, He is taking care of me, and I think, perhaps, He will take me to heaven now, and I will be glad to go." Then I could see that another train of thought was in his mind, as he raised himself up with some effort and said, "But if I could get up, you will let me go back to Honan, won't you?" And before we thought he was hardly able to stand, he went, without waiting for our permission: he was off again preaching to the same men with such power that some of them were converted. And so he went on through his glorious career, winning souls for God, until a fatal illness seized him, and on Saturday night he said to his brethren around him, "Sing the Saturday night hymn." He tried to sing, but his voice failed, and he said, "To-morrow morning you will be singing in the chapel, but I will be singing with the angels in heaven." And in a short time his triumphant spirit took its flight. But there were at least six hundred souls won for God by this man's labors, and twenty preachers, among them two of his own sons. —*Rev. S. L. Baldwin, D.D., at Detroit S. F. Convention, 1694.*

Thirty Members, Twenty-Six Dollars for Missions.

The Sharon Epworth League is in a flourishing condition. The newly elected officers are as follows: Pres., R. L. Irwin; 1st Vice-Pres., J. H. Turner; 2nd Vice-Pres., Miss M. Barker; 3rd Vice-Pres., Miss M. Haines; 4th Vice Pres., Charlie Watson; Secretary, Miss Lena Kavanagh; Cor. Secy, J. H. Turner; Treasurer, Miss Lena Kavanagh. The membership is thirty at present. Every branch of the work is being well conducted, especially the Missionary Department, to which the members are contributing \$26 a year towards the support of Rev. D. Norman, B. A., in Japan.

On December 12th, the League held their second anniversary services, which were conducted by the Rev. W. K. Hagar, B. A., of Mount Albert.

Yours very sincerely,

J. H. TURNER, Cor., Secy.

If the rest of the Leagues on the Bradford District do as well as Sharon, the District Executive will be asking for another missionary to support. Will Mr. J. H. Turner please tell us how their League manage to reach this average of \$6½ cents per member. We feel sure the many of our Leagues want to know how it is done so that they can go and do likewise.

We would like to hear from other Leagues as to their success.

MASSEY-HARRIS BICYCLES

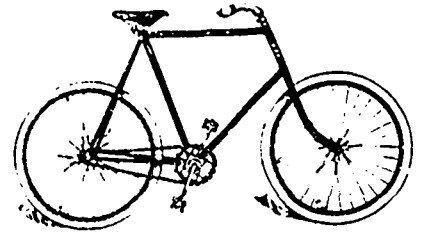


HEAD AND TRIPLE CROWN

Have already established a reputation for themselves.
 Their popularity is due to their excellent wearing qualities.

THE '98 MODELS

of these splendid wheels are already on the market
 and are perfect specimens of high-class
 workmanship.



Massey-Harris Bicycles

ARE MADE IN THE COMPANY'S OWN BICYCLE FACTORY IN
TORONTO.

Toronto Salesrooms. Cor. Yonge and Adelaide Sts

MASSEY-HARRIS CO.,
 Limited
TORONTO



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

PUBLISHED MONTHLY.

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

10 SUBSCRIPTION PRICE: **10**
 CENTS Per Year in Clubs of MEMBERS

FRANK C. STEPHENSON,
 588 Parliament St., Toronto

An explanation of the cheapness of this paper is necessary

1. The publisher makes no money out of it.
2. The Epworth Leagues of Toronto fold and address it free of charge
3. All information is furnished free of charge by Student Missionary Campaigners and those interested in the extension of our Lord's Kingdom



The . . .
Gerhard Heintzman
 Pianos
 Grand and Upright

Factory and Warerooms .
 69 to 75 Sherbourne St.
 City Warerooms
 188 Yonge St.

TORONTO

The Wall Paper King of Canada

Sample books of Choice Wall Paper for Residences, Churches, Offices, Lodge Rooms, Public Halls, Hotels, Stores and our booklet, "How to Paper," sent free to any address. Write a postal to

O. B. SCANTLEBURY

P. O. Box 810 Belleville, Ont.

Mention what prices you expect to pay, the rooms you wish to paper and where you saw this advertisement.

⚡ We pay express charges. ⚡

Rev. Dr. Miller's Works

SILENT TIMES.

A book to help in reading the Bible into life 16mo . . . **1.00**
 Cloth. White back, gilt top

MAKING THE MOST OF LIFE.

A book to stimulate the reader to earnest and worthy living. 16mo. Cloth. White back, gilt top . . . **1.00**

THE EVERY DAY OF LIFE.

Dedicated to those who want to grow better 16mo. Cloth. White back, gilt top . . . **1.00**

GLIMPSE THROUGH LIFE'S WINDOWS.

Selections from Dr. Miller's writings, arranged by Evalena Fryer 18mo. Ornamental binding, with portraits . . . **.75**

THE BUILDING OF CHARACTER

16mo. Cloth. White back, gilt top . . . **1.00**

DR MILLER'S YEAR BOOK.

16mo. Ornamental binding, gilt top . . . **1.25**

THE HIDDEN LIFE.

16mo. Unique binding, gilt top . . . **.75**

THINGS TO LIVE FOR

16mo. White back, gilt top . . . **1.00**

THE STORY OF A BUSY LIFE.

16mo. White back, gilt top . . . **1.00**

BOOKLETS.

Girls: Faults and Ideals.
 Young Men: Faults and Ideals.
 Ornamental, white binding, per vol . . . **.35**

.. JUST PUBLISHED ..

Brief Outlines of Christian Doctrine

Designed for Senior Epworth Leagues and all Bible Students

By **REV. E. H. DEWART, D.D.**

Price, in Paper Covers, 20 cents; in Cloth, 30 cents.

In this pamphlet of sixty-seven pages there is a brief exposition and defence of the central doctrines of religion. The style is plain and popular. The definitions of the doctrines, and the proofs of their truth, are well adapted to the requirements of the present time. The sections on the Importance of Right Beliefs, the Atonement, and the Inspiration and Credentials of the Scriptures, will be read with special interest. Though intended for Senior Epworth Leagues and Bible-classes, this little manual will be very helpful to young ministers, local preachers and all Bible students, whether in the school or in the home.

WILLIAM BRIGGS, WESLEY BUILDINGS, 29-33 RICHMOND ST. WEST, TORONTO.

MISSIONARY CAMPAIGNER from now to January, 1899, for 35 cents.