

THIS IS THE VICTORY



EVEN OUR FAITH."

Monthly Letter.

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SUBJECTS FOR PRAYER.

Thanks-giving, Thanks-living, Thank-offerings.

CHINESE WORK.

From Miss Ford.

CHEN-TU, *July 14th, 1896.*

At this season when every body else is sending letters and reports to you, the mood comes over me to write, too; not that I have any work to report, for so far my work has been study when circumstances have permitted of study, and since coming here a little time has been spent with the children in the school room, teaching them to sing the hymns. This necessitates some previous study of words. Other hours have been filled with the work of mixing ointments,

preparing bandages and labels for bottles, making syrups, and other little things that can never be reported, and yet fill hours.

My Chinese name is sounded "Fu," and means, one who helps or assists, and to a nurse is most applicable, and I trust that as long as I live in China I may make my life true by His help to the name. Pray for us daily, we need it.

CHINESE GIRLS' HOME, VICTORIA, B.C.

From Miss Bowes.

On June 14th Mrs. Ward bade good-bye to the Home School, and on the 17th Miss Morgan arrived. On Sunday following I was suddenly taken with a severe form of la-grippe, which kept me in bed for one week, in consequence of which—Miss Morgan having to look after my duties—the school was not resumed until July. August has been given to vacation.

We all looked forward with much interest to a visit from Miss Cartmell. I took the girls to the outer wharf to meet the steamer. Miss Morgan and Miss Hart were wild with enthusiasm, in which I heartily joined. As the great *Empress* reached her moorings we recognized our welcome friends, and waved parasols and handkerchiefs, which salutations were as gladly returned. Miss Cartmell addressed our Friday meeting, which was largely attended. Miss Robertson and Miss Hargrave spent a few days in the Home. It was specially enjoyable to Miss Morgan to greet her fellow-workers and companions from the far off mission field.

The sewer connections are now complete. The workmen

were about the house, more or less, for three weeks. Our Home is now very comfortable.

The girls are improving every quarter in self-control, in manner and disposition, as well as in the doing of their housework.

The Friday meeting is regularly held in the Home. Adult attendance, from ten to eighteen. Sunday School is always conducted at 9.45, from which the girls proceed to Mission Church.

Sarah is doing well just now. She has a good situation in a nice family, and receives \$12.00 per month, having had her wages raised \$2.50 per month. She gives some spare time every week to teach four Chinese children to read about Jesus. She gives her money to me to keep for her. She is still looking forward to going to China, and is saving money towards her fare.

Accept our heartiest greetings and best wishes for the health and continued harmony and prosperity of the Board. Isaiah xxxii. 8, 20.

A RÉSUMÉ OF OUR WORK IN CHINA.

Not until the year 1893 did the Board of Management deem it advisable to extend the work into China.

Special interest and thanksgiving attended the departure of Miss Brackbill and Miss Gifford, M.D., a graduate of the Woman's Medical College, Toronto, to found this the pioneer medical mission of the Society; an interest which has never flagged, as evidenced by the annual thank-offering for medical and evangelistic work in China.

After seven months spent at Shanghai—"waiting for a suitable opportunity to proceed"—and the following five in

a "somewhat perilous journey of 1,800 miles up the Yangtse," these devoted women reached the scene of their future labors, the city of Chengtu, capital of the Province of Szechuen, West China. The insight gained into both the medical and school work of other denominations during the compulsory delay at Shanghai was of the greatest benefit, but there were still the difficulties of the language to be overcome, and, on the advice of experienced missionaries, its further study before taking up work was decided upon. In the meantime, however, every effort was made to become on friendly terms with the people about them, measures were taken for the purchase of property and the erection of buildings, and a third missionary, a trained nurse, was sent out from Canada.

All too slowly went the months, and these lengthened into another year before the impatient tongues were "loosened" to tell in this heathen city of "the Lamb that was slain."

At last, on the first day of April, 1895, a day-school for girls was opened in temporary quarters, while shortly afterwards arrangements were completed for the beginning of medical work at an early date. Just when the outlook for the mission was most promising,—the attendance at the school was very satisfactory, the anxiously awaited nurse had arrived, and everything pointed to the longed-for opportunity of reaching the homes through the children being in the near future,—the now famous Chengtu riot, with all its terrors, was upon them. It is not profitable to dwell upon the terrible experiences of that day and night; happily, they all, with the members of the General Society's Mission, ultimately escaped to the Hwa-yang Hsien Yamen, and after ten days of the greatest suspense, under the protection (?) of a guard of native soldiers, were escorted outside the city to a quiet spot on the river bank, where boats, provided by the

magistrate, lay in waiting for them, and so were enabled to reach Shanghai in safety.

The riot was, indeed, much tribulation for this little band, yet through it all, even when the mob shouted, "Beat them! Beat them to death!" the prayer of the Master, "Forgive them, Father, for they know not what they do," was on their lips. There was but one determination: "We will return; no sacrifice is too great to make that these dear people may be won to Christ." And they did return, just as soon as it was thought advisable to do so. Attended by a detachment of Chinese soldiers which had been sent about forty li (thirteen miles) out from Chengtu to meet them, these brave men and women entered the gates and rode through the streets of the city, from which, eleven months before, they had been thrust out, at midnight, in a very destitute condition.

Great was their joy to find that though the riot had hindered the outward progress of Christianity, the gains to the cause were not far to seek. One missionary writes: "We found the people more respectful, more willing to trust us, more kindly and sympathetic than they ever were before. . . . We can now use the words 'buy' and 'sell' in our deeds of property purchased. A year ago this was strictly prohibited by proclamation. . . . The West China Mission is placed in a far purer and healthier condition than it could possibly have been without the riot." Another says, in a letter dated six weeks after the return to Chengtu: "Our services are well attended, and women and children crowd the space allotted to them. I believe more Christian work among the women is accomplished now than before the trouble of last year. . . . There is an increased earnestness in listening to the Word." Such results as these far outweighed the seeming hindrances.

At this date the mission at Chengtu reports, "a regular attendance at the day-school of twenty girls, some of whom, it is hoped, can ere long be secured for a boarding-school. . . . For lack of room, a regular dispensary has not yet been opened, but forty-five Chinese patients and eight foreigners have been treated, and eight Chinese patients visited in their own homes. . . . A most desirable property, particularly well situated for woman's work, has been purchased at a cost of \$2,260, and the staff strengthened by the addition of another missionary. There is urgent need for two more workers."

So encouraging a statement leads us to hope that this mission may yet be a powerful factor in the evangelization of West China.—*H. L. MacCallum.*

THE WATCH-TOWER—HOW CONDUCTED.

(To be read before every Auxiliary.)

"What dost thou, lone watcher on the tower?
Is the day breaking? Comes the wished for hour?
Tell us the signs, and stretch abroad thy hand,
If the bright morning dawns upon the land."

When first the Watch-Tower appeared on the suggested programme, an explanatory foot-note accompanied it; since then, however, many auxiliaries have been organized. For the benefit of the new membership, we again present "the method of conducting the Watch-Tower."

An auxiliary should select four of its brightest women to take charge of the Watch-Tower. (The number is limited to four, because, as yet, the Woman's Missionary Society sends the Gospel to but four "peoples.") These ladies are known as Watchmen or Heralds. Their term of office may be three, six or twelve months. They take service as follows:

No. 1 is detailed to "watch" the progress of the Society's

missionaries among the Chinese of both continents, and report same at each monthly meeting of the auxiliary.

Nos. 2, 3 and 4 sustain the same relation to our missionaries in Japar, those among the Indians, and the French-Canadians, respectively.

Having assumed this responsibility, each Watchman will do well to inform herself as to the number of stations under her care, their position geographically, who are her missionaries, Bible-women, how many schools, hospitals, etc.; being thoroughly conversant with all the details of the work, then (and not until then) is she prepared to "watch" intelligently.

By "watch" we mean being ever on the alert for the latest intelligence from her mission field, as well as carefully reading each issue of our Church and Society papers, upon which she must largely depend for information. We emphasize "carefully reading," that, having the subject matter well in hand, Watchmen may be very brief in presenting their report to the society; three minutes only is the time allowed for this, that is twelve minutes in all to hear from the Watch-Tower.

On no account shall a Watchman read her report. If a group of friends should say, "Madame H., how are your children?" Madame would not read a written statement of their health, nor would she talk about all the children in the neighborhood before answering inquiries for her own. The auxiliary asks, "What word during the month from the missionaries of the Woman's Missionary Society?" not what is the General Secretary doing, nor yet sister societies. Watchmen should not exceed their office by introducing the work of other societies unless bearing directly upon that of their own.

This is the method of conducting the Watch-Tower proper, but it is most important that Watchmen be appointed over other parts of the great harvest-field, who will keep us in touch with the noble doings of the General Society and all sister societies.

These Watchmen should be governed by the above suggestions. Their items are given immediately after the Watch-Tower proper, the time-limit being one minute each,

Suggested Programme for December Meeting.

I. Opening exercises.

"The whole heathen world is sitting at the door of the Church, pleading for the Balm of Gilead to heal its wounds, or for the Bread of Life with which to satisfy the pangs of its spiritual hunger."
—Rev. Jas. Henderson, D. D.

II. Regular business.

III. Hymn.

IV. Subject for prayer : Medical Missions.

"And He sent them to preach the Kingdom of God and to heal the sick."—Luke ix. 2.

V. Sketch of medical work among the Indians of the Simpson District, B. C.*

VI. Prayer for the success of the Society's Medical Mission at Chen-tu.

VII. Question Drawer. †

VIII. Watch-Tower.

IX. Hymn.

X. Sentence prayers for Medical Missions. Benediction.

*For data, see No. IV., "Our Work" Series, at Room 20. Price 1 cent. This sketch should be given verbally; read No. IV., then tell in one's own language.

†Questions will be found on page 9, answers in *The Missionary Campaigner* for November. This number of *The Campaigner* will also be used for the November Auxiliary Meeting. Price 2 cents, at Room 20. Please enclose 2 cents additional for postage and wrapping.

QUESTION DRAWER.

1. What is meant by "a Medical Mission?"
 2. Give some results of Medical Missions.
 3. What led to the organization of "The National Association for supplying female medical aid to the women of India?"
 4. Describe treatment for the opium habit.
 5. Give incident of a medical missionary's care for lepers.
 6. Read prescriptions given by heathen physicians.
 7. Give incident of a witch doctor's practice among the Chilcat Indians of Alaska.
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NOTICES TO AUXILIARIES AND MISSION BANDS.

The Literature Committee is prepared to receive deposits of \$1.00 for the literature to be used in connection with the Suggested Programme, and will send the necessary literature whenever called for by the programme, as long as the money lasts. The usual charge of two cents, for wrapping and postage, will be deducted for each parcel.

Orders for *Palm Branch* should be sent to Miss S. E. Smith, 282 Princess Street, St. John, N.B. Single copies, 15 cents; 10 copies to one address, \$1.00.

Life-membership fees are to be sent with the quarterly returns to the Treasurer of the Branch in which the member lives.

Letters concerning the organization of Auxiliaries and Mission Bands should be addressed to the Corresponding Secretary of the Branch in which the work is situated. For Corresponding Secretaries' addresses see Annual Report.

The address of the General Treasurer, Mrs. Thompson, is now 68 Gloucester Street, Toronto, instead of Rosedale.

Manuscripts for loan can be procured from Room 20. Subjects: "Chinese Religious Faiths," by A. W. Briggs; "Systematic Giving," by A Systematic Giver. Postage and wrapping, 3 cents each. The manuscript to be carefully *enclosed* in paper, and returned the day after it is used.

Will friends who order literature from Room 20 kindly remember *not* to send three-cent stamps, if larger or smaller denominations can be procured? Remit by money order or bills when possible.

All communications regarding Supply Committee work should be addressed to Mrs. Wm. Briggs, 21 Grenville Street, Toronto, Ont.

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