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THIS IS THE VICTORY OF WHICH WE ARE SURE, EVEN OUR FAITH."

UNITED METHODIST CHURCH  
ARCHIVES

# Missionary Leaflet.

Woman's Missionary Society of the Methodist Church, Canada.

VOL. VIII. TORONTO, SEPTEMBER, 1892. No. 9.

## SUBJECTS FOR PRAYER.

### SEPTEMBER.

For annual meetings of Auxiliaries, Branches, and General Board; wise appropriation of funds and guidance in the choice of new fields of labor. James i. 5; Isaiah liv. 2.

SCRIPTURE READING.—*Joshua i. 1-9; Romans xii. 1-11.*

## INDIAN WORK.

From Miss Clarke.

CHILLIWACK, B.C., July 16th, 1892.

DEAR MRS. WILLMOTT,—In reviewing the events of the past three months, the camp-meeting stands out as having been the one to create the greatest stir in our own particular circle.

The camp ground is picturesquely situated on the bank of a small stream, which supplies the sojourners in the "tented grove" with an abundant supply of beautiful clear water. The trees, through openings in which may be caught glimpses of the snow-clad mountains beyond, are of the magnificent growth common to the forests of British Columbia. The majority of the "tents" are rough wooden structures, the only canvas ones being about half a dozen occupied by some of the Indians. This living in a wooden house with a good floor in it may not appear very romantic, still it is certainly very comfortable, especially during the wet weather, of which there is usually a good share at camp-meeting time.

The Indians and white people have their respective quarters, with a large prayer tent in connection with each.

The Indians in attendance would number in all about two hundred. Our services throughout were characterized by great spiritual power, and, as a consequence, much good has resulted to the people who gathered from different parts, some from Washington State across the line.

It is a glorious sight to see one after another bearing testimony to what the gospel has done for them, and at the same time to know that many are exemplifying the truths of Christianity by their consistent lives.

Four regular services are held each day, though during the intermissions the people hold prayer and song services among themselves, and frequently sing around their camp fires, far into the night, the hymns translated by Mr. Tate into the native language. Many of those people who are now so happily engaged in singing the "songs of Zion," are the very ones who but a comparatively few years ago often made night hideous with the discordant noises accompanying their heathen dances. Thank God for the evidences we have before us that Christian Missions are *not* a failure, and that there is a power in the name of Jesus to rescue even the most degraded from lives of superstition and sin.

During the spring and summer months the boys have been kept busily employed in the cultivation of the farm and garden. Of the twenty acres recently purchased, two acres are planted in potatoes and vegetables, and one acre in oats. The remainder is in hay and pasture. The Home and Mission House gardens cover nearly another acre, and there will probably be sufficient hay grown on the Women's Missionary Society property to feed the cow during the winter.

On Dominion Day we all went out in the afternoon to a Sabbath School picnic held on an adjoining farm. The children had a good time, and were particularly delighted with the band music.

A large packing-case, filled with blankets, sheets, pillows, pillow-slips, towels, pieces of goods, yarn, etc., arrived in June as a gift from the P. E. Island Auxiliaries and Mission Bands. The articles throughout were of best quality, and, it goes without saying, will prove very useful. The Auxiliaries and Mission Bands in different parts of the Dominion

are doing a splendid work in thus anticipating the needs of our new school. The articles of bedding, especially, will save the outlay of a large sum of money when the time for furnishing arrives. The service that is being rendered by the sewing circles and those who collect and give articles, is none the less actual missionary work than what is being done right here in the Home, for if those same articles were not made by them, it would fall to us to do so. Missionary work is not all made up of holding religious services, nor yet of teaching school or dispensing medicines. It means with us, in addition to the religious and school work, a round of commonplace household duties, such as any person in charge of a large and growing family might be called upon to perform. Still, as everyone finds blessing in attending to the duty that lies nearest, so we get reward and spiritual good in the performance of the "daily round, the trivial task," in His name.

Accept our thanks for the prompt remittance of our quarterly allowance. I can hardly realize that we have entered upon the last quarter of the year. How quickly the year has gone, and how many changes, yet we trust that the Lord has been in it all.

Praying that the Father who governs all may manifest Himself to the workers in every department of glorious missionary enterprise.

Yours sincerely, L. CLARKE.

## JAPAN WORK.

From Mrs. Large.

DEAR FRIENDS,—You have read in some of my later letters about the "ragged school" started by our Circle of King's Daughters. A few weeks ago two of the Circle started out for an afternoon's work, and on their return Yoshida Yu san told the following. Miss Munro asked her to write it for us; she did so. Her English is far from perfect, but only the worst errors have been corrected. You will see what an earnest Christian girl here can do among those of her own land. Please do not criticise her mistakes, she has not yet graduated, and is far from being a quick scholar in the acquiring of English.

E. S. L.

"One day we talked about our poor school, which was

established by our King's Daughters' Society. We talked about visiting the poor people. If we visit the poor people and ask them to send their daughters to our poor school we will have more pupils. I told Miss Munro that I would like very much to visit the poor people. She said that she would ask Mrs. Large about it; afterwards she told me that it was all right. The Principal of the poor school is a Bible woman, whose name is Nagano san. She and I went to visit among the poor people. We went once before the Easter holidays. The first day we went to visit the homes of the pupils of our school who live near us. There were about thirty houses; we visited them one by one. We took tracts and left one in each house. At some houses the people received us kindly. Five houses were built in a row, and there were six rows. When we got there, many of our pupils came near us and told us where their homes were. At the first house the pupil's mother came out and welcomed us. The house has only one room, and it is used for both sitting and bedroom. We could not get in this house, so we stood in the yard and talked about God and tried to persuade the mother to come to our church on Sunday. She thanked us for teaching her daughter, and listened while Nagano san was telling her about the gospel. In the next house there was one woman who was sewing. When I asked her whether she had a child or not, she said she had one. I asked her to let this daughter come to our Sunday and poor school with her neighbor's daughter. She went on working and did not seem to want to hear about the good tidings. One house from which two sisters are coming to our poor school welcomed us very kindly. Before we reached that house the daughters of the house went home and told their mother that we were visiting from house to house. They and their mother prepared a seat for us and made a fire for us. The mother thanked us for her daughters. We asked her whether she was busy or not, because we wanted to tell the gospel. She said that it is all right for us to stay. We sat down and talked about the Bible. Nagano san told to her where Christ taught in the mountain (Matt. vi. 22-34). While she was talking to her, her husband returned from his work. When he got to the entrance of the house he wondered what was the matter with his

house, because so many little children were gathered around the door. He entered into the house and bowed to us. He thanked us for his daughters, too. We asked him whether he would let us talk to him or not. He said that he would hear, and he listened with his wife and children. We asked them to come to church on the following Sunday, in the morning or evening. While we were visiting the other houses one old woman came to us and asked about her granddaughter, so I told her that we would go to her home after we finished visiting this row. She left us and went home. When we went to her house she told us that she had had one daughter, who had married, but she and her husband had died two or three years ago. They left one daughter, who now is five years old. The grandmother is old, and does not know how to educate her grandchild. She wanted very much to send her to our poor school. She had sent her with the other children, but she is such a little girl that she could not run with them, and she returned home many times because she could not keep up with them. She told us that she likes very much to read and write. She is trying to write on the wall. The old woman showed us the wall where the marks of her writing were. She told us that the little girl often bowed down her head for a little while and talked. She could not understand what she was doing, so she asked her. The little girl said to her grandmother that her Sunday School teacher told her that we must ask our heavenly Father to help us to be good. The teacher said that we must pray in a quiet place when we pray; but we can pray any place when we want to ask Him. This little girl is one of my pupils in the Azabu Sunday School. Her grandmother brought her before us. Since then she has come to both of the schools. We had finished our visiting there and wanted to visit other houses, but it was half-past four, so we returned home. When we were coming home we passed one house at the door of which a woman was sitting talking to some little children who were gathered around. We entered the house and gave her a tract, and asked her how she would like to hear of Christianity. She told us that she had never heard of it. We told her that we had a school every Sunday afternoon, so to send her daughter there. She said she will take her daughter to Sunday

School some Sunday. When we were coming near the school I saw some of my pupils of the Sunday School. They had not come for a long time. I asked them where they lived. They said that it is not far from here. We went to their home. Their mother welcomed us and thanked us. I asked her to send her children to Sunday School regularly. After the Easter Holidays we went to visit a poor woman who comes every Sunday night to our church. Her home is a little distance from here. Her daughter comes to our poor school and the Azabu Sunday School. She welcomed us and we entered her house. Her sister was there. The sister is suffering with consumption for a long time. She was very glad to see us. We told her why we called. Her daughter was there. Her sick sister said to us that she could not walk, even in the house. She could sit up only a little while. She wanted very much to read the Bible, but she could not read. She wants to come to our church with her sister, but she cannot walk. Then we had a meeting. We sat down and sang a hymn which is a translation of the English hymn, 'Soldiers of the Cross Arise,' and had prayer. Nagano talked to her about the Bible (Luke viii. 4-56). After she had finished I talked to her about Luke xviii. 10-25. We had another hymn and prayer. Before we left her home the sick woman said to us that she wanted very much to receive baptism before she leaves this world. She asked us to pray for her and to visit her very often. YOSHIDA YU."

From Miss Preston.

KOFU.

DEAR MRS. STRACHAN,—You will remember me writing you about Mrs. F., whose husband when in the Sandwich Islands became a Christian, but who did not remain true to his God and his faith. I learned since the date of that letter that he had given her her choice between a divorce and becoming a Christian. Mrs. F. used sometimes to remonstrate with her husband on the profligate way in which he spent his money, and there used to be not unfrequently a tempest in the teapot of their domestic circle. If his wife should become a Christian, Mr. F. probably thought that her acquired meekness would enable him more easily to pursue his own selfish ways without let or hindrance. She

decided to see what Christianity was like, and finally became, I believe, sincere in purpose, finding the truths she learned really helpful to her in her home life. So last March she was baptized, and better still, her husband is now most regular in his attendance at church. Another one of our women was baptized at the same time, and still another, H. San, has been converted through our women's work, though not allowed by her friends to be baptized.

This girl came to Kofu from the country last fall to learn sewing, as many are in the habit of doing. She made her home in the house of a cousin who had been in Yokohama, and when there was considered a Christian, though he had not been baptized. Coming to Kofu he found his Christianity *inconvenient* and so threw it aside. We persuaded this cousin, however, to study its truths, and this she has faithfully done. When Sunday came she could not at first get courage to tell her sewing-teacher, who was very much opposed to Christianity, that she was going to church, and she even lied about it, but she was given strength to boldly confess the truth, and found that on doing so the bitter opposition she expected was not forthcoming. She gave her sewing-teacher to understand that if her Christianity was an annoyance she would go elsewhere to learn sewing, but of course her teacher was not willing for that. At last, H. San reached a point where she most earnestly desired to be baptized. But now the cousin who had at first urged her to study Christianity, would not give her permission, and so her mother and brother would not consent either. H. San's father is dead, and with this cousin seems to rest the responsibility of making a suitable marriage for her, and he was afraid that her baptism might prove an obstacle.

Our training class now numbers seven students, and we are expecting another who purposes becoming a Bible woman, but for three months while on trial she will simply attend classes in Bible study. She is married, but has returned to her brother's home with her two little children, having left her husband on account of his evil ways. The wealth and position of her brother will be of help to her in her work, and as she seems to share in the earnestness and push characteristic of the family, she promises well as a Bible woman. Her sister, who graduated this spring from our school, has

just been in to call. She intends fitting herself as a teacher, with the hope of coming back some day to work in this school. For a Japanese girl she is taking a very important step, really giving up the idea of getting married, at least, for the present, and so this decision to continue her education has been well weighed at home.

Sunday night before last they held a prayer-meeting with Scripture reading. Then those who had a voice in the decision wrote down what they thought, and all agreeing, they decided it was God's will she should go to school. The same evening they decided her sister should become a Bible woman. Is there not here a lesson in seeking God's help and finding out His will that many of us might learn?

Another student of our training class is a teacher in the normal school. In the midst of very strong opposition she has faithfully held the fort for her Master. She was advised to believe secretly, but she made known the truth that to be a Christian was to show it. Two Christian girls entered the normal school this spring. The teachers did not want to let them in, but as the law makes religions free, they could not refuse them entrance on account of their religion. They were admitted on trial, with the intention of sending them away if their influence proved hurtful to other pupils. Now I hear it is the intention to make these girls feel that they are incompetent, and find excuse in their lack of ability to send them away. A few days ago a new principal arrived. As the school follows largely in the wake of the principal, if he be favorably inclined to Christianity things may mend.

The other day we went out to a point near the school to see the procession of the god Sengen, as it passed from its temple to a part of the country in the vicinity of a large river, liable to great floods. An advance guard of gaily dressed men on gaily caparisoned horses passed first. Then presently men bearing flags, priests in their ecclesiastical robes on horses or riding in carriages, several carriages full of people; the great treasure-box, into which many out of the great crowds lining the street threw their offerings, and borne on the shoulders of several men, the gorgeous car occupied by the god. Arrived at their destination, prayer was offered to the god to keep away the flood, and then the purpose of their procession was fulfilled. This takes place every spring.



## PRAYER CARD STUDY

SUBJECTS FOR PRAYER.

OCTOBER.

For those accepted as missionaries, all others offering themselves and our agents employed in the field. Isa. vi. 8; Ps. lxxviii. 11, Rev. Ver.

*For those accepted as missionaries.*

"Rest in the Lord and wait patiently for Him," is a command at which one often staggers, and the members of the W. M. S. may be called to feel the force of it regarding some of our "accepted missionaries." They have "heard the voice of the Lord" saying, "Whom shall I send, and who will go for us?" and, "amid strong cries and tears," have been enabled to lay on the altar earthly ambition, home, loved ones, *self*, and, almost exhausted with the fierceness of the battle, have, in the solemn hush of glad victory, answered, "Here am I; send me," "Not my will, but thine." And now they are awaiting the time of departure to their designated fields of labor. The doors which were expected to open without delay do not swing back on their hinges, and the seemingly ready ones are left standing without, almost bewildered by this strange providence, and the Society no less puzzled.

Had a Missionary Board been sending Moses to rescue the children of Israel, how surprised it would have been if informed by God that the accepted leader required yet forty years of preparation. What! Moses with his education, his social advantages, his zeal for his brethren, waste forty years and God's chosen people suffer that much longer! How mysterious!

When the message came to the Saviour, "Behold, he whom thou lovest is sick," His strange delay in going perplexed the disciples and distressed the sisters. But what followed?

The disciples lost nothing by tarrying in Jerusalem. "He that believeth shall not make haste."

How long it takes us to learn that "God's ways are not as our ways!" May not the delay be occasioned by the apathy of those who "stay by the stuff?" Is there ever that sympathy with the outgoing missionary that should characterize members of one body? Have they not the same kind of heartaches, trials and perplexities that we would be subject to under the same circumstances? Can the parents give these daughters up more easily than we could give ours? Dear sisters, let us "bear one another's burdens," then we shall not lose the blessing of entering into the "fellowship of His sufferings."

"Before our Father's throne  
We pour united prayers;  
Our joys, our hopes, our aims are one,  
Our comforts and our cares."

Another question: *Is there not danger of sending our representatives to the forefront of the battle without a sufficient re-education on the part of the home guard that it is "not by might nor*

*by power, but by my Spirit" that the battle is to be won? And hence they rest satisfied if a good student, or one who is a "born organizer" has been secured, and depending on such qualification, do not follow the example of Nehemiah, who, while working with all the ability and strength of which he was capable, continually prayed to the God of heaven. Thus saith the Lord God, "I will yet for this be enquired of by the house of Israel to do it for them."*

Therefore all may *serve*, though some must "stand and wait,"  
Be ours the wrestling prayer that will not tire.

*For those offering themselves.*

"The Lord giveth the Word. The women that publish the tidings are a great host." Psalms lxxviii. 11 (Rev. Ver.).

Not many years ago we were praying for open doors that the Gospel might enter in. These prayers were abundantly answered. Next we asked that many might be moved by the Holy Spirit to consecrate themselves to the service of the Master and their heathen sisters. That this also has been largely realized is evidenced by the fact that we have applications for positions in the field from some for whom the way has not fully opened. Let us now pray that there may be given patience while waiting providential openings and direction. That in their hearts missionary fire may burn brightly, and though not permitted at present to engage personally in this glorious work, yet in other though humbler spheres of usefulness may the Master graciously accept of their loving service, and make them His honored agents in the salvation of many souls. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

*Our workers in the field.* Exodus xvii. 8-12.

While we rejoice that the Lord of the harvest has so manifestly answered the prayer of the Church to send more laborers into the vineyard, we do not forget those who are already in the field. They have gone out to win souls? Are we praying that they may be wise to do so? They marvel at the unbelief of the people? Are we praying that the Word taught may be mixed with faith in those who hear it? In their loneliness, amid discouragements and many privations, are we praying that God may be to them a satisfactory portion, more than home or friends, or home privileges and comforts? Are we not in danger of forgetting that something more is needed in our work than money or even workers? These are necessary, but with them must go the outpouring of the Holy Spirit, that those to whom they are sent may be brought to a knowledge of the truth as it is in Christ Jesus. And this we may have in answer to believing, earnest, importunate prayer. Only some may go; most can give; all can pray. Paul, the great missionary of apostolic times, felt the need and asked for the prayers of the Church, "that the Word of God may have free course and be glorified," 2 Thess. iii. 1. 2 Cor. i. 11, "Ye also helping together with prayer. Eph. vi. 18, 19, "Praying always with all prayer and supplication in the Spirit . . . and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel;" also, Col. iv. 3.

### Report of Supply Committee.

Rev. J. Semmens writes that clothing is much needed this year at Norway House and Berens River, and he is willing to forward any cases that may be sent to his address.

Miss Hart writes that the boxes from Maple and Nova Scotia arrived by the last boat. They were valuable boxes, containing good serviceable clothing, besides bedding and many other things.

We are pleased to have received letters from various Auxiliaries offering help to Missions and stating that they are preparing bedding and clothing to be sent to the most needy places.

St. Catharines and Thornbury prepared boxes to be sent out to the North-West; Baltimore and Petrolia for Chilliwhack; Clinton to Christian Island. The Auxiliaries at Exeter, Kirkton, Iroquois, Greenwood and Newmarket are also preparing or have sent cases to Missions.

For further information apply to MRS. W. BRIGGS,  
21 Grenville Street, Toronto. *Secretary.*

### REVIEWS OF USEFUL LEAFLETS.

**Am I Needed.** A helpful little leaflet under the following heads: "Our own Auxiliary Needs Us," "The Missions Need Us," and the "Lord Jesus Christ Needs Us."

**Every One Wanted.** An excellent leaflet for distribution, as it presents the duty of church members in a clear light, giving first the "Divine Call," then the "Source of the Call," "Qualifications," "Difficulties Removed," and ends by giving reasons for our being church members, making the statement that if we consider our membership a passport to heaven as we do our railroad ticket a passport to our journey's end, a bitter disappointment awaits us. *Should be read by all.*

**Whose Sheaves?** Very encouraging to the home workers, showing as it does how dependent our missionaries are on those who stay "by the stuff" and how we may strengthen their hands.

The above are suitable for reading in connection with the subject of prayer for October. Price 1c. each.

In ordering leaflets please send postage, 1c. for four ounces.

# Missionary Society of the Methodist Church.

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