

"THIS IS THE VICTORY



EVEN OUR FAITH."

Monthly Letter.

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SUBJECT FOR PRAYER: China and the Chinese.

Japan.

*From MISS WIGLE, 5 ASAHI CHO, NAGANO,
February 20th, 1899.*

DURING the six weeks spent in my new field of labor the work, on the whole, has been very encouraging. Opportunities meet us on every hand, and we pray for guidance that we may use them aright.

Last Friday I started on my regular fortnightly trip to Komoro, two hours by train. The great snowstorm of the previous day had made the streets almost impassable. The snow that had been cleared away to make a track wide enough for jinrikishas, was piled four and five feet high on each side, and what remained in the track was melting fast. Even under such circumstances the two little men had no protection for their feet but the ordinary rope sandals.

After buying my ticket, which cost forty-two sen (twenty-one cents), and waiting half an hour for the belated train, I finally took my seat in a third-class car full of people, about thirty-five in all. I always sit next to a window if possible, and keep it open all the time so as to get a little

fresh air to dilute the clouds of smoke from pipes and cigarettes used so freely by both men and women—used, in fact, to an alarming extent.

The floor, as was generally the case, was very dirty, and quite wet with melted snow, and not favored with even the hot-water cans on which the passengers in the first and second-class cars are privileged to rest their feet. But with a wrap and travelling rug one manages to keep quite warm, especially on sunshiny days. Soon I was busy reading a tract, which, as I had intended, drew the attention of my fellow-passengers; so, of course, I shared my reading matter with them, and soon nearly every person in the car was reading a discourse on "Temperance" or "Tobacco," or "The New Birth," or something equally profitable. At every station some left the car and others entered, and were in turn supplied with literature. One old man asked me to explain a sentence he could not understand, about the Jewish sacrifices: why they were efficacious at one time, though now salvation can be obtained in no way but through belief in Christ. There was just time for a brief explanation before we reached Komoro, and so our conversation ended. The Father only knows how many of those fifty or more written messages will reach the hearts of those who received them.

Mr. Hashimoto, the pastor, met me at the station, and we went to visit a family where one of the daughters is a Christian. After a little general conversation I asked if I might give a short Bible talk, to which they readily agreed, and brought their mother and six guests from an adjoining room. We talked about "Light in Darkness." Five of the number were from a neighboring village, and knew nothing about Christianity. We had a very interesting time together, and gave them some printed explanations to supplement what had been said. I could not help thinking the Spirit had led us to that house, for we had not intended to go there at first.

As the hotel at which I had stayed on the two previous occasions had proven very unsatisfactory, it was necessary to find a new place. I had felt almost sure that I might stay at the home of one of our Christians, but they could

not accommodate me, which also I think was providential, as we shall see later. The hotel near the station had no room for me. At the next hotel they first said they had no room, then that a foreigner had never stayed there, and so they would not know how to wait on me, but finally showed me to a very comfortable room. Soon a "hibachi" was brought in, *i.e.*, a box partly filled with ashes and some live coals on top. On the ashes rested a little iron frame supporting a tiny kettle of water. Removing the kettle, I put my little saucepan in its place and proceeded to heat some of the beef-stew I had taken with me. I thoroughly enjoyed my supper, though the matted floor did duty both as table and chair, and my only dishes were the saucepan, a spoon and a small drinking cup.

The Komoro people are at their work in the daytime, so the meeting must be at night. At seven we began our children's meeting, with an attendance of nine. We are using the International Sunday School lessons in our Sunday School and children's meetings, and find the large leaf cluster pictures a great help. In fact I should use pictures in all my meetings if I knew where to get them. The children's lesson that evening was "Christ at Jacob's Well," and they all remained for the woman's meeting, to which sixteen came, three being new ones brought by the Christian woman spoken of above.

When I returned to the hotel at ten o'clock I was very tired, and intended to retire at once, but was not permitted to carry out my intention. With the exception of the kitchen the rooms of a Japanese house are very much alike. Any room may be used during the day as dining-room and sitting-room. When the occupant wishes to retire, "futons" (very thickly-wadded quilts) and a round hard pillow are brought in and arranged on the floor, and the place is thus transformed into a sleeping apartment, of which the walls on two, three or four sides consist of sliding paper doors, liable to be opened almost any moment.

On my return from the meeting, the landlord brought me a "hibachi" with fresh coals in it, and returned a minute later with hot water, cups, and two of the guests, who seated themselves and began conversation. One of the guests

remarked that they had been awaiting my return so as to learn something of my honorable country. His fluent speech and a suspicious redness around the eyes made me tremble; and for two or three minutes his words fell on unheeding ears, while I poured out my soul to Him who is a refuge in every time of need, knowing He would show me just what was best to do. My talkative visitor wished to know something of my religion, so I decided to do my best to explain it.

As soon as I expressed my willingness to do so, other members of the household and a few guests were brought in, and for over an hour I addressed a most attentive audience of twelve people, including five women. After a few words of general explanation, I read and explained, as well as I could in a foreign tongue, parts of our Lord's discourse on the mount, and supplied them with literature to read at their leisure. After a little talk about Canadian customs—and I had shown them what kind of food we use—they thanked me heartily and bade me good-night, leaving me alone with Him whose message I had tried to proclaim. Soon a maid returned for a tract different from hers, and we had a short talk together. My heart was full of inexpressible joy and thankfulness, and while body and brain were so thoroughly tired out that for a long time sleep was impossible, I could hear some of the people in their room discussing what they had just heard.

Next morning I went to Tanaka where one of our helpers in Nagano met me. My weariness almost overcame me, and more than once I thought, "How *can* I conduct that woman's meeting this afternoon?" At one o'clock I decided to leave the children's meeting in the hands of my helper, and I went out to call the children, and my Father gave me complete rest for the next hour by directing my whole attention to the crowds of children that flocked into the preaching-place and filled it to overflowing, seventy-five in all, besides many who listened awhile at the door. At the previous meeting there were twenty, and before that only seven or eight.

At the woman's meeting which followed we had nineteen women and two men, three of the women being new

ones. Reaching the station about two minutes too late, we had to wait an hour. I soon decided it was useless to try to study, so held a very informal meeting with the crowds of children that soon collected, and three women who were waiting for the train. At 6.30 I reached here, quite prepared to appreciate Miss Hargrave's hearty welcome, the cosy fire and the other comforts of "home."

China.

From MISS BRACKBILL, HANKOW, February 13th, 1899.

YOUR letter giving information of the annual meeting was awaiting me on my arrival in Ichang last week. It had been a long time on the way. Until its arrival I was rather expecting to see Dr. Henry and, perhaps, one or two other ladies in Shanghai, however, in God's best time we know they will come, and nothing then can hinder. On my way down the river I was wondering how I could best arrange for them to go up, as the times are very troublous just at present and some are being delayed.

The French priest, who was so long in captivity near Chungking, was released while we were there. Yu-mant-ze, with his diminished number of followers, was surrounded in a temple, and there were hopes of his capture in the near future.

Another French priest near Ichang has been brutally murdered and his body horribly mutilated. It is hoped these troubles may soon come to an end; but there is not much prospect of a speedy settlement as long as the government remains as it is at Peking; the trouble is too wide-spread. However, amidst it all the work goes on much as usual though there cannot be great advancement along new lines.

The rebellious people certainly have distinguished between Protestants and Catholics, for although many native Catholic converts as well as these French priests have endured persecutions—some twenty or thirty having suffered death—strange to say, with the exception of Mr. Fleming who was murdered, the Protestants, native and foreign, have been left unmolested.

I stopped in Chungking for a few days to attend a conference of West China missionary workers. This was the postponed conference that had been arranged for Chentu the year of the riot. The attendance was not as large as it would have been had the country been quieter; nevertheless there were about eighty present. The discussion of many interesting questions in connection with the work could not fail to be a benefit to all. Mr. and Mrs. Hudson Taylor, of the China Inland Mission, attended; and they had hoped to visit Pao-ning, Chentu, Kia-ting, and other stations farther north but were dissuaded because of the difficulty of travelling through the disturbed region.

Rev. and Mrs. Inwood were there also. You probably remember him as the Irish Methodist Keswick brother who passed through Canada and the United States some time ago. He has very pleasant remembrances of Canada, having visited it again last year. His services on the Keswick plan were very, very helpful, and could not but strengthen the spiritual life of all who had the privilege of being present.

Indeed we have cause for thankfulness and praise that there has been such advance all along the line the past year, and at a time when many other societies are calling for retrenchment. Only another reason that we should be more faithful in the discharge of every duty.

We had a pleasant trip down the river, though the water being so low the journey took much longer, and some of the rapids were very bad, particularly the new one formed two or three years ago by a landslide. We all got off the house-boat here—there were five of us and two children—to walk up, and seeing a heavily-laden cargo boat come down we thought it would have been a pleasant experience to have remained on board; but when we saw how our little boat was tossed around like a cockle shell, glad enough we were to be safe on *terra firma*. She shipped several waves and the boatmen were drenched, but no serious damage was done.

Reaching Ichang we found a steamer had just left and had to wait nearly a week for another. Here, at Hankow, a similar experience, because of the Chinese New Year, delayed us again for five days.

Steamship *Doric*, near Honolulu, March 16th.

I left Shanghai, March 1st, and expect to reach Honolulu to-morrow morning.

The first day out on China Sea was somewhat rough, and I did not feel any too well, but through the Inland Sea it was very pleasant, and the days at Nagasaki and Kobe were a delightful break in the journey. We remained two days at Yokohama, and, of course, I went up to Tokyo and had a pleasant visit with the ladies there. On again sailing, it became very rough almost immediately, the steamer tossing and rolling, necessitating the racks on the table every meal until the day before yesterday. Being fortunate enough not to be sea-sick like the rest of the passengers, I have now the name of being a very good sailor.

Since that one or two days have been warm and pleasant, and to-day, though very windy, it has become so warm one requires summer clothing. We have a variety of nationalities on board, such as Russians, Belgians, Germans, Spanish, French, Jews, Chinese, Japanese, etc.; a number of soldiers returning from Manila, residents of India and Japan taking a trip, and missionaries from Burmah, Corea, Japan, North, South, and West China.

I am looking forward with pleasure to our stay in Honolulu, as I have heard so much about the beauties of the place.

I shall try to stop at Milwaukee, if only for a short time, to see Miss Ford's parents.

Notices to Auxiliaries.

"OUTLOOK" SUBSCRIPTIONS.

WILL subscribers kindly remember that *Outlook* subscriptions are not to be sent to Room 20. Address REV. A. SUTHERLAND, Methodist Mission Rooms, Wesley Buildings, Toronto.

THE following leaflets have been dropped from the Catalogue: Experiences of Some Mite-Boxes, Have You a Mite-Box? The Voices of the Women, The Grace of Liberality, Inasmuch, Metlakahtla, and A Basket Secretary.

Suggested Programme—June.

Subjects for Prayer and Study for the Month:

“Missionaries and Missionary Ships.”

- I. Opening Exercises. $\left\{ \begin{array}{l} 1. \text{ Doxology.} \\ 2. \text{ Read subjects for prayer and study for} \\ \quad \text{the month.} \\ 3. \text{ Scripture Lesson.} \\ 4. \text{ Hymn.} \\ 5. \text{ Prayer.} \end{array} \right.$

II. Regular Business (as indicated on page 165, Annual Report, No. 3 to No. 9, inclusive).

III. Hymn.

IV. The Watch Tower.

V. Question Drawer.*

“Besides acquiring a special knowledge of our mission fields, it is our duty also to have a special knowledge of our missionaries. It should be the aim of every member of our Society to be able to name every missionary who is doing service for us, and also to state where they are and what kind of work they are engaged in. There is no excuse for ignorance in this matter.”

VI. Reading—“A Missionary Ship.” †

VII. Prayer Service.

“To labor well and long for others, we must keep near the Cross ourselves. By prayer, by the study of God’s Word, by meditation upon the promises, by trying—however vain the effort—to look upon perishing souls as Christ looked upon them, by reflecting much on what it cost the Redeemer to provide a ransom for lost sinners, by these and other means, we must keep our hearts aglow with love to Him, ‘Whose we are, and whom we serve.’”

* See Questions on following page. Answers will be found in Annual Report, 1897-98. Cannot be supplied from Room 20.

† See Leaflet at Room 20 and the Depots (for addresses see foot of last page). Price 2 cents. Please enclose 2 cents additional for postage and wrapping.

Question Drawer.*

(Answers will be found in Annual Report, 1897-98.)

1. How many missionaries have been sent from Canada, or engaged on the mission field by the Woman's Missionary Society since its organization, November 8th, 1881?
2. How many of the number have married and withdrawn from the work?
3. How many have retired?
4. Who have died?
5. Name those who were former residents of Ontario.
6. Name those who were former residents of Quebec.
7. Who were former residents of Nova Scotia?
8. Who were former residents of New Brunswick?
9. Who went to the field from Cape Breton, Prince Edward Island, British Columbia?
10. Give names of missionaries stationed at Tokio, Shidzuoka, Kofu, Kanazawa and Nagano, Japan.
11. Who are in charge of the work at Chentu, China?
12. Who are stationed at The Crosby Girls' Home, Dr. Bolton's Hospital, Port Simpson, B.C.; Chilliwack, B.C.; Victoria, B.C.
13. Name our missionaries at Montreal.

* Where a blackboard is available, we suggest that, as the answers to questions Nos. 5, 6, 7, 8 and 9 are given, the Secretary write them upon it.

THE ANNUAL REPORT.—Please do not send any more orders for the Annual Report, as the entire edition is sold.

WOMAN'S MISSIONARY SOCIETY writing paper, letter size, 100 sheets in a pad, 45 cents; note size, 30 cents; post cards, per dozen, 15 cts.

THE Literature Committee has added to the catalogue a new pamphlet by "Layman" on "Giving," entitled "What We Owe and Why We Owe It." It will be found useful by Superintendents of Systematic and Proportionate Giving. Price, 12 cents per dozen; 90 cents per hundred.

TREASURERS' QUARTERLY REPORT BOOKS.—The Treasurers' Books for Quarterly Reports from Auxiliaries and Bands are now ready. They may be ordered from Room 20 or either of the Branch depots. (For addresses see foot of last page.) Please enclose 2 cents for postage and wrapping.

LEAFLETS AND OTHER PUBLICATIONS FOR SALE.

Please Send Remittance With Order.

Those Leaflets marked thus * have just been added to the list.

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Also, MRS. C. STEWART, care of Rev. Dr. Stewart, Sackville, N.B.

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✉ Please note that no Monthly Letters or Reports are to be ordered from the Branch Depots. Write to Room 20, Wesley Buildings, Toronto, for them.