

THIS IS THE VICTORY,



EVEN OUR FAITH."



A244

Missionary Leaflet.

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

VOL. VII.

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No. 11.

SUBJECTS FOR PRAYER.

NOVEMBER.

For the Chinese Empire, all the Chinese on this Christian continent, our work in British Columbia, and those to be sent by our Church to China as missionaries, that the prayer of the Shanghai Conference for 1,000 workers be answered.

SUGGESTED SCRIPTURE READING TO BE USED AT MONTHLY MEETINGS OF AUXILIARIES:

Psalm lxxii. 8-19; Matt. xxv. 34-46.

CHINESE WORK IN BRITISH COLUMBIA.

From Miss Cartmell.

One day, accompanied by Miss Leake and Sarah, I visited a store, where we saw two married women and their six children, each having one little girl, respectively seven and eight years old; these we have since visited often, very anxious to win the little girls. But in the spring the parents began to bind the feet of the seven-year-old child, and lately

the parents of the other precious one are treating her likewise. I suppose we should not speak of this as cruel, since it is the mark of strongest affection and highest ambition for the daughters. It is hoped in this way to make them ladies, and eventually the wives of rich men, and thus save them from hard work. As soon as this was begun I was an unwelcome visitor.

Of the twenty-four Chinese women whose names I succeeded in obtaining, I have seen eighteen this week. It may be interesting to accompany me in this round. It is always a pleasure to enter the homes of our Christian girls. I am trying to stimulate each to keep up her studies. Of these, Tsoi Lin, the second daughter of our noted family, is the most anxious to study; I believe the girl finds real pleasure in it, though receiving little help. Katie is more anxious to sing hymns; and having very little time for each, I yield to what they take to most kindly.

Ah So was most eager to learn to write her husband's name, as he wished it. I was glad to know he had made the request, as he is most tenacious of Chinese customs, and will not allow his wife too much from home. As it is Friday, and she cannot come to the prayer-meeting in the Home, I write on her slate, "Thou God seest me," have prayer, she herself taking part, and come away.

Annie is too busy sewing, helping her husband with orders for the store. I talk with her some time, and am glad to find that on Sunday she had been reading the "Peep of Day," and understood it pretty well.

I now cross the street into quite a different atmosphere. Ascending a long flight of stairs, I find the three women often visited before, but not seen for a long time. They are not as rude as on the last occasion. Their greatest eagerness is to learn something of Ah Moi and her baby in the Home.

Their limited English and my ignorance of Chinese leave us little to say.

Next door I find the husband at home and the door open. Two weeks ago I was received kindly but nervously; last week they would not open to me; this time I was upon them before they knew. I could see the dear little girl received no encouragement from the father as she glanced at him for approval to receive my teaching. This is to me the most interesting child I have met, and my heart is burdened because of the restraints and the bound feet. On the same floor I saw two more women, a slave girl, and a young boy of about ten years. The children were playing dominoes, with which their elders gamble so much.

I will take you to one more. This is to see a white girl who has hidden herself in Chinatown eleven months. Her babe is ten months old. The mother, of nineteen, thinks she can never be happy again, though her friends succeed in taking her to San Francisco. She looks very sad and solemn as I try to tell her of the Way of Life, her duty to be saved herself and then try to lead the Chinaman with whom she has been living to Christ, and afterwards try to save others exposed to the temptations that have ruined her life. It was cheering to have her look up kindly as I came away and say, "Please come again."

The court in which she lives is close beside the new Chinese church. In front and rear are fine new brick blocks; when these were built the old houses were moved back. Here the ruined lives of white and black, Chinese and Indian are gathered, bringing reproach upon us as a people. What can be done when the authorities will not help us? I am told that large fortunes are being amassed by both Chinese and English, that large quantities of opium are being smuggled into the country, taken along the C. P. R. and without diffi-

culty carried across "the lines" into the United States without detection. The Chinese can buy and sell in this city without the slightest limitation. The signs "Opium imported" are in plain English, large gilt letters. The faces indicating ruined constitutions from the use of it are to be seen everywhere.

As a Woman's Missionary Society, what can we do to arouse public opinion on this matter? If we are the "salt of the earth," let us see to it that our savor is not lost for want of thought and use.

How can we reach our legislators on the subject of binding the feet of Chinese girls in our country? It will need to be a "Domiuion Act" that will reach and restrict the practice. Present laws do not touch it, as I have learned from personal enquiry.

**What President Angell of the University of Michigan says
about Chinese Women.**

The condition of women there I could talk about till midnight—the most dreadful and sad thing in all China. If any man wants to compare any heathen religion with Christianity, even what is generally considered to be the purest and loftiest—the Confucian system of ethics—there are a dozen different tests; but I beg that the condition of woman where Christ has not come be noticed. There is nothing that makes a man's heart bleed so, in all Chinese life, as the condition of woman—ignorant, abject, slave and drudge as she is of man, from the day of her birth to the day of her death. But Christian women can get access to them; and that is why we need women missionaries and women physicians in China. The most expert physicians in the world would not be allowed to go and prescribe for a woman, for it is contrary to their ideas of propriety; and hence I rejoice that female physicians are going to India and China.

JAPAN.

From Miss Lund.

Tokyo, Sept. 8th.

You may wonder why I have not asked for a furlough this next year. The reasons are as follows:—I am in good health and do not need one; then I have been working and praying for a regular Bible school ever since I came to Japan. Now that it seemed likely to become an accomplished fact I felt I could not go home. It seemed like praying for a thing and then throwing it away as soon as I received it, and I could not be quiet till I told the Lord I would stay. I feel so sure the Lord is in it that were I to go home feeling so, I could not expect Him to bless me. I know that you will pray for me in this new work—not exactly new either. I feel like repeating the prayer of David and adding with him, “I love the Lord because He hath heard the voice of my supplication.”

My prayers will go up for you in the annual meeting, and I hope it will prove as pleasant and profitable as our annual meeting was; it was so marked by the presence of the Holy Spirit that all felt it clearly.

Now it seems almost like a dream that Mrs. Large has ever been away. She seems to fill the gap that her leaving opened, and makes us all feel that much stronger. The new ladies have fallen into our ranks and seem quite to belong to us.

PRAYER CARD LEAFLET.

SUBJECTS FOR PRAYER.

DECEMBER.

That a spirit of enquiry may be aroused in the Church as to the needs of the heathen world, and that Christian women may recognize their responsibility thereto. For the grace of liberality. For all converts under the care of the Woman's Missionary Society, that they may be trained for usefulness among their own people.

SCRIPTURE READINGS.—*Ex. xxxv. 4, 5; 20-26: 2 Cor. viii. 12: ix. 6-10.*

1. *That a spirit of enquiry may be aroused in the Church as to the needs of the heathen world, and that Christian women may recognize their responsibility thereto.*—Luke vi. 31.

Never, perhaps, in any age has the spirit of enquiry been so wide-spread as it is in our day. From the earliest dawning of intellect in the child as he questions as to the why and what of the difficulties which present themselves to his awakening mind—and happy are those babes to whom a mother, taught of God herself, ministers—to the men who, in the pursuit of knowledge, strive to pierce the mysteries of sky and earth and sea, men from whose lips and pens drop pearls of wisdom.

But transcending in importance all these come the questions of Life, of Death and of Eternity.

What am I? What my work?

Difficulties of a spiritual nature meet us and, led by the Spirit, we go to the source of all grace and wisdom and seek and find the answer of peace; but in this knowledge we too often rest, wrapping ourselves in the mantle of self-security, satisfied with the knowledge of personal salvation; we are too apt to forget that multitudes of our sex are still walking in the deep darkness, not knowing our God or the joy of His salvation, forgetting to ask the next important question, "Lord, what wouldst Thou have me to do?"

Surrounded by the cares and problems of daily life we overlook the passage, "These things ye ought to have done, and not to have left the others undone." And so we glide along, not knowing and not seeking to know, the condition of those women who to-day are stretching out their hands beseeching us, the highly favored women of the West to arise in our might and carry or send to them the blessed Gospel which has raised us not only to equality with husbands and brothers, but to a knowledge of and trust in Him who would that all men should come to Him and be saved.

In Christian lands we have the Bible and one minister to every 800 of the population. In heathen lands the proportion is one missionary to 700,000 of the population. In other words 700,000 heathen have one preacher or teacher, while 700,000 nominal Christians have 875.

2. *For the grace of liberality.*—Mal. iii. 8; 2 Cor. viii. 7.

Dear sisters, members of our churches, of our congregations, above all, of Christ's body, shall we not ere this year, 1891, closes, lay ourselves, our time, talents, money, influence—be they much or little, great or small—upon the altar of entire consecration, with a fresh spirit of liberality? "The liberal deviseth liberal things."—Isa. xxxii. 8. Example, Jas. i. 5, "God giveth liberally." Promise, Prov. xi. 25, "The liberal soul shall be made fat." And we have many among us who scatter, and yet increase in wealth.

But some of us say, "Our means are small, we cannot afford to be liberal; we would had we wealth."

Now, dear sisters, let us look carefully into this matter. If only those who out of their abundance give large sums are to be deemed liberal, then might we shrink back and hesitate to offer our mites, but "it is according to that a man hath," etc.—2 Cor. viii. 12. Given with a willing mind it becomes precious in His sight to whom alone we must render an account, and whose approval should be *er*'l we seek.

Suppose each member of the Woman's Missionary Society should put away one cent a day, we should have an income of nearly \$33,000, courting our membership at 8,983, as reported to the General Conference of 1890. This is exclusive of Mission Band work. Let this be in excess of all that the women who

have the means to do more liberal things give, and see how large an amount of money would be poured into the Lord's treasury—how many calls could be answered—how many who are waiting could be sent.

The Lord help us to see our duty, to appreciate our high privilege, that we may be more in earnest, seeing that "the coming of our Lord draweth nigh."

The most liberal givers to the missionary fund are those who have lately emerged from heathen darkness and superstition. Their contributions average two dollars each, while the contributions in Christian lands average less than fifty cents per member.

The *Missionary Herald* tells of a Scotch woman whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. She thought to herself, "I have long done very well on my porridge, so I will give the sixpence also to God." This fact came to the knowledge of a Missionary Secretary, who narrated it at a missionary breakfast. The host and his guests were profoundly impressed by it, the host himself saying that he had never denied himself a chop for the cause of God. He therefore instantly subscribed \$2,500 additional, and others of the party followed his example, till the sum of \$11,000 was raised before they separated. It is probable that this good woman's sixpence was larger in the sight of God than the thousands contributed by these rich people, for she gave of her poverty and they out of their abundance. This is a good illustration of the power of example. There is nothing so fruitful as self-sacrifice.

3. *For all converts under the care of the Woman's Missionary Society, that they be trained for usefulness among their own people.*—Mark v. 19.

A writer in the *Missionary Review* says that out of three million converts in all the foreign mission fields, thirty thousand have gone out as workers in the field, or one out of every hundred, while Protestant Christendom has sent forth but one out of every five thousand.

From Supply Committee.

Extracts from Letters Received.

The missionary at PARRY ISLAND writes.—“I have just returned from my last trip to the North Shore visiting the Indians. I saw some aged men and women who were in much want of clothing. If you have any second-hand clothing on hand I could send to the destitute and orphans before navigation closes.

From CAPE CROKER.—“We will receive very, very thankfully any supply you may see fit to send us. My daughter has a “Dorcas Society” amongst the Indian women; it is a little feeble sometimes for lack of material. Say to your Society to send strong, substantial and useful articles or fabrics.”

From the missionary at ST. CLAIR.—“We have about seven old women, very needy. Anything to keep them warm. Under-clothing, dresses, stockings or shoes would be acceptable. Also anything for ten little children. We do not wish to give to those capable of getting a living.”

SAUGEEN.—Typhoid fever has again broken out amongst the Indians on the Saugeen Reserve. The missionary writes that he would be very thankful for three or four cases of clothing.

From WINNIPEG.—The Chairman of Winnipeg District writes.—“I am very much pleased to learn that the ladies of your Society are desirous of helping to clothe the destitute of the North-West. During my long journey this summer I saw much destitution, especially among the infirm and orphans. Bales and cases can be forwarded in mid-winter by dog-train or in June by first steamer.”

Rev. S. Huntington also writes that he would be very pleased to receive garments for ten families of Indians and two families of whites, about thirty in all. Among these are three old women 80 years of age and three young orphan children.

Auxiliaries or Mission Bands willing to supply any of the needs mentioned, please correspond with Secretary of Supply Committee, Mrs. Wm. Briggs, 21 Grenville Street, Toronto, Telephone No. 3187.

Notices.

The attention of Auxiliaries is called to the "Scattered Associate Helpers" leaflet and membership card, a plan adapted from the Woman's Foreign Missionary Society of the Presbyterian Church in Canada, by which we hope to gain the interest of those who cannot attend our meetings, either because of distance, ill-health, or from other causes. There is one condition necessary to joining this band of "Scattered Helpers," and three rules in connection with it. The *condition* is that the person shall be unable to attend an Auxiliary, either because of distance, ill-health or business engagements. The *rules* are: 1st. *Prayer*, with special reference to subjects prescribed on prayer card. 2nd. *Contributing* a certain sum (which may be according to circumstances). 3rd. *Subscribing* to the Society's "Letter Leaflet." Each "Scattered Helper" should be furnished with a card of membership, containing her name and the rules, a "prayer card," and a mite-box, if desired. One person in each Auxiliary should be appointed to take charge of the "Scattered Helpers." In places where there is no Auxiliary, the district organizer should be responsible for the working of the scheme.

Leaflets and cards free on application.

Attention is also called to the new *free* leaflet, recently published by order of General Board, "What Thomas Henry and I Learned at the Board Meeting."

For Mission Bands—"Hints and Helps for Mission Bands"—*free*.

The *Gospel in all Lands* (Methodist Episcopal), and *The Missionary Review of the World* (undenominational) will be furnished to the members of the W. M. S. at *specialty reduced* prices. The *Gospel in all Lands* at \$1.05 per year, *Missionary Review of the World*, \$1.50 per year.

The Heathen Woman's Friend (W. M. S., Methodist Episcopal Church), can also be supplied. Price, 50 cents per year. All subscriptions strictly in advance. Send orders and remittances to Miss Ogden, 18 Carlton Street, Toronto.

Subscriptions to *Gospel in all Lands* must expire with the December number.

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