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Missionary Leaflet.

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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 li. 2.

OCTOBER.

SUGGESTED RESPONSIVE SCRIPTURE READING. JOHN XV.

CHINA WORK.

SHANGHAI, *May 17th, 1893.*

DEAR FRIENDS,—I wish I could present before you China as it is lying in her then darkness and degradation. I know, could you but realize the great need there is here, and the great responsibility that is resting upon you as Christians, in regard to this and other lands, you would at once rise up and obey that last command of our Saviour, "Go preach the Gospel to every creature."

It was observed at one of the Moody meetings at Northfield that "the Lord Himself cannot switch a motionless engine." Stationary objects cannot be guided. To go right,

we must move. God said to Moses, "Speak unto the children of Israel that they go forward."

In the year 1890 there were 1,296 missionaries in China. Since that time the number has been somewhat enlarged. In 1889 the number of communicants were 37,287, out of a population of about 350,000,000. Now, compare these figures, and while you are making the comparison add to the numbers Tibet without one Christian missionary. The work, however, is steadily going forward, but in many stations is hampered by lack of funds or an insufficient number of workers.

The darkest cloud of heathenism rests upon the minds and hearts of the women of China, and it is of the first importance that they be instructed and enlightened. There is an immense field and great need for women physicians, a need as great or greater than that of India. Dr. Macleish, of Amoy, states that "the conditions of Chinese social life are such as to render it necessary that a separate institution should be provided for women, where they may receive advice and treatment from an educated physician of their own sex." Dr. J. G. Kerr, in one of his hospital reports, tells us that "the Chinese women of the better class endure a vast amount of suffering rather than submit to what modern medical science requires for the diagnosis of disease and its treatment. The profound ignorance of the native faculty, and the seclusion and modesty of the female members of most families, open an unlimited field in China for the lady physicians."

Let us note a few points in which the evil of existing betrothal and marriage customs is apparent. The marriages are arranged by the parents or relations of the young people, and no opportunity is afforded for mutual acquaintance between those who are to become partners for life. Fortune tellers are employed, who decide whether the parties are appropriate, not from personal knowledge, but by comparing the records of each and ascertaining the relative position on the horoscope of the animals supposed to control the years in which each was born. It is also customary to pay large sums of betrothal money, often far exceeding the circumstances of the husband's family, and perhaps leaving them in debt for years. Again, the betrothal is often arranged in

childhood, and so far as the girl is concerned there is no way of breaking the engagement. She belongs to her future husband's family, and is expected to have no will of her own in the matter. The man may, for what he considers a sufficient reason, refuse to marry the girl; but she, no matter what sorrow and abuse it may involve, has to endure to the end. If a man wishes, he may divorce or sell his wife, but she never her husband. The husband may have as many wives as his purse will allow. A widow is looked upon as wanting respect for her first husband if she marries again. Even if a betrothed man dies before marriage, the woman is expected to live unmarried until her death.

One great source of suffering to the women of China is the binding of their feet. It is an injury to them, not only physically, but morally. The feet are bound in childhood, but the bandages have to be worn throughout life. If only physical suffering and inconvenience were involved, the consequences would not be so serious. But, alas! the bandages coil themselves about the very soul, they stamp cruelty upon the heart of the entire family, and they inculcate immorality in its most insinuating forms. My sisters, if we would loosen the bonds from those poor feet, we must do so by example as well as precept. You may smile at this, but it is true. Very often when the foreign teacher attempts to point out the sinfulness of the practice, she is met with the reply "foreign woman bind her waist." They do not understand the difference between a neat, close fitting dress and a tight one, as they wear all their garments so very loose. If we would exert the influence we wish over these women, we must discard corsets and everything approaching them.

Dear sisters, let us be laborers together in the work of uplifting our sisters in this Eastern land, both by our prayers and in such ways as may be possible to each.

Yours, in His name, RETTA GIFFORD, M.D.

JAPAN WORK.

[Instead of a letter from one of the missionaries in Japan this month, we think our members will be gratified with the following from Yoshida O Yu San, one of the graduates

of our Tokyo school, who is proving the thoroughness of her Christian character by her daily spirit and her diligence in good works. This practical training of native helpers, under the loving supervision of our missionaries, is most important and full of good results.]

TOYO EIWA JO GAKKO,

AZABU, TOKYO, JAPAN, April 28, 1893.

Dear Mrs. Strachan,—On the 15th of April I went to see a woman who wanted to hear about Christianity. Mrs. Sabashi, the Bible woman, told me about this woman, and that she had invited her to come to my meeting on Sunday night. I wanted to see her before she came to the meeting. This woman's name is Nakamura O Fude San. She is living with her husband in a small house. When I got to the entrance of the house, she came out and opened the door. I told her why I came to see her. She led me into her house. After I went in I told her my name. Then she asked me to talk about the Gospel. I said that I would be glad to tell her about it. She told me her mother lived in the next house, that she did not want to hear all alone, so she asked me whether I could go into the next house or not, because her mother could not walk. I said I would go there. Then she took me into the next house where I saw her mother and a young lady. The old woman was praying to the gods when I entered. She was in bed. Idols were in the corner where she could see them from her bed. There were lights burning before them. As the old woman continued praying I hesitated to begin to talk, but the woman who took me there asked me to begin, so I did. First I told them that we, Christians, believe in Christ as our Saviour. Then I told them the reason of the creation, and on to the ascension of Christ. They listened very earnestly. After I finished my talk I told them about my experiences since I became a follower of Christ. The old woman, who was in bed, listened very nicely. She repeated "Christ," "Christ." When I spoke of leaving, at first she would not let me go. Then I told them about Christ again. I told them that the Spirit of Christ was in the room, so we can ask Him for what we want at any time.

On Monday afternoon, 17th of April, I went to see the mother of one of the pupils of our K. D.'s poor school. She comes to my meeting on Sunday nights very regularly. She did not come on the 10th day of this month, so I wanted to see her. When I got to the entrance she came out and welcomed me. She led me into her house. It was a rainy day, so her daughter who comes to the school was at home. She has seven children, five were at home. Two of the children were not living at home. After I told her why I wanted to see her that day, she asked me about the meaning of "John the Baptist." She said that her husband told her to ask me about it when she went to the meeting on Sunday night. But she could not ask me before others, so she gladly asked me about it. Her husband was resting after dinner and was at home, so he came out to see me and asked me some questions.

Miss Munroe bought some New Testaments at Yokohama when she went there. She told me to let the men, women or children buy them. Of course they could not pay the whole price, so I asked them to bring as much money as they could. Most of them brought one cent. Twelve Bibles were sold to them. This woman's daughter bought one from me. Since she took the Bible to her home, the father read the Bible. He was reading John 16th chapter when I went there. I asked him whether he began at the beginning of the Bible or not. He said that he began at the beginning. I asked him whether he understood it or not. He said that the Bible was written in a very easy way, that everybody can read, but some parts are very hard to understand. I told him that no man alive can understand the whole Scriptures. He asked me many questions, so I explained to him as much as I could. He did not stop looking in the Bible as he asked me questions. At last I begged to leave, and told him to ask questions the next time I came. While I was there I asked him to come to our church; but he said he did not think that anyone could go to the church. I told him that the door of the church is open freely to everyone. He said that he would come to church from now. His wife said that when he read the Bible he told his wife and children what he read. When his wife returned home from the meeting, she told what she had heard there.

Monday afternoon, 24th of April, I went to see another woman who comes to the meeting on Sunday night. She has a mother-in-law in her house. She has an adopted daughter. Her mother-in-law was at home and they welcomed me when I got to the entrance. I went into the house and sat down on the mats. Her mother-in-law is a shampooer. Almost every day she goes out to her work. She told me all about her adopted daughter, O Yoshi San. She is one of the pupils of our K. D.'s school. She shewed me a picture of O Yoshi San's family. O Yoshi San had nine brothers and sisters, but only two of her brothers are living now. This woman was servant in O Yoshi San's house. She told me many, many interesting things—that she wishes very much to educate O Yoshi San as much as she can, and she does not want her to become like her neighbors. She was told that Christians take care of little children until they are thirteen, but after that age they will take them away from this country. Therefore she is very much troubled about it, and is wishing to hear if this is true. So I told her that no girl beyond the age of thirteen can enter into our poor school. But we do not send girls to the foreign land. Then I told them all about how we work, and the object of our poor school. I showed them my sign of K. D. and told about it. They took it in their hands and bowed their heads as they do before the gods. I told them about K. D. S. and our work in the school. The old woman said she was wishing to hear about Christianity, but she was too busy with her work and could not come to the meeting with her daughter-in-law. I told her about the creation and the reason Christ came into this world, and how He suffered for us. Her eyes were filled with tears, and she said to me that "Christianity is a good religion. When my daughter-in-law comes back from the meeting she tells me about what you have said in the meeting." But she did not hear the first part of Christ's life. She said to me, "I am very glad you came to talk to me to-day." Her daughter-in-law said to me that she understood all that she wanted to hear about the school. She knew a lady who is one of the Japanese teachers in our school. She is a Christian. Her husband died about five years ago. She is now a widow. That a woman had asked her about the

marriage of Christians. She asked if Christians could marry twice. When the first husband or first wife died, the husband could not get a second wife or the wife could not get a second husband. I told her that I did not think this is so. She said she was a servant in the home of a believer of the Greek Church, and her master told her he could not marry again when his first wife died. A lady whom she knew has not married again, so she understood that our religion does not allow us to marry again. If the daughter becomes a Christian, she cannot marry. Then she said to me, "You are not married, so it may be so." If O Yoshi San, her adopted daughter, became a Christian and could not marry, then she would be greatly troubled. I told her if we do not marry then we are not obeying what God commanded to us. There is no such law in the Christians. She said that she understood about it, and she will not trouble about it any more. I then left and came back home.

On the 25th afternoon I went to see the mother of another of the pupils of our poor school. When the teachers of the poor school went to see her, she told them that she would come to the meeting on Sunday night. I was waiting for her to come during two or three Sundays, but she did not come, so I went to see her. When I got to the entrance of the house, her husband came out from his room and welcomed me. I asked him about his wife. He told me that she had gone to see the neighbors. I entered into the house. The husband sent a boy to call his wife. In a while she came back home, and she also welcomed me. The husband asked me about the differences between the Roman Catholic and our religion. He told me that he was working in a Roman Catholic Church. He is a carpenter. The Roman Catholic Church was at beyond "Asakusa." He went there every Sunday morning for the service two or three years ago. But the rules of the Church were so hard for him to keep, because he was told that he must rest on Sunday, and he must attend church very regularly. Sometimes he must work on Sunday because all offices rested on Sunday, so it was better to work on Sunday. If he refused that work he could not live, himself and his family. I told him about the differences between the Roman Catholic and our Church as well as I could, and I told him what we believe. I told him about

the creation. I said that God Himself rested on the seventh day from His work, so we also rest on Sunday. I told him how to keep Sunday. He asked me what church we belong to, so I told him. He asked me about our poor school, so I explained about K. P. S., and how we work for the Society. His wife said that she was wishing to hear about Christianity, so she came to the gate of Azabu Church once. But she could not enter in because she thought that everybody can not go in. I told her about it. The husband said after, now we can go in much easier than before, because they know me, who am one of the members of the Church. I told him that our church is opened for them to come to hear every Sunday morning and evening. The husband said, "after now I will work hard on week days and will rest on Sunday." He told me that almost all workmen are not doing right, so someone said to him that all workmen must be taught Christianity or some other religion. I said to him, if everybody knew that God sees everything we do, or hears what we say—more than that, He knows what we think in our minds, everybody will work faithfully fearing God. He said that is true. He has three daughters. Two of them are the pupils of our poor school. His wife told me that her two daughters pray to God every morning and evening. The first time she wondered about them, but when they told her that their teachers told them to do so, she understood. They thank God before they take their meals. The mother could not understand what they were doing, so she thought that they were sick. When she asked them they told her about it. I told her that we earn the money to buy food, but if God does not provide for us we cannot have food, so we thank Him for it. They were very interested to hear of Christianity. I gave them some tracts and came home.

One day in the middle of March, Mrs. Large and I went to the poor districts, because we were wishing to start a new Sunday School near our school. First we went to see one of the pupils of the Azabu Sunday School. I went there once before. The mother was at home, and she was very glad to see us. We did not go into the house, but we stood at the door and talked to her. I told her about our desire. She said to us that her house was not large and clean, but if we do not care about such matters she would be glad

to have the school in her house every Sunday afternoon. Next Sunday the Sunday School was started there, and two of the pupils of this school go to teach it. Then I started a women's meeting there. When I went to tell her that the meeting would be on Thursday afternoon, she told me that she wanted to go to her neighbors' with me, so I went with her. We visited about fourteen houses. It was the first time, so everybody welcomed us and told us that they would come the next day to the meeting. She took me to the house of one of the pupils of Azabu Church Sunday School. I had not seen the mother, but I knew both children. She was sick in bed when I went there. She has one boy and a girl. They were at home and welcomed me. The mother was very glad to see me, and thanked me for her childrer. I asked her how long she had been sick in bed and other things. She told me all about it. She said to me that her son, who is about ten years old, told her to ask Christ to heal her sickness, because when He was upon the earth He healed many people. She said to me, "I told my son if Christ were upon the earth now I would go to Him." She was crying because her husband was earning money, but she could not do anything for him. I told her that her sickness was given to her by God, so she must be patient. I began to talk about Christ. She said she knew about Him, and she knew all about "the life of Christ." Her son was taught in Azabu Church Sunday School about Him, and he told his mother when he returned home, so she knew about Him. When he was little, he was in my class. I did not know that he would tell his mother when he returned from Sunday School. I talked with her awhile and came home. Next Thursday was a rainy day. Mrs. Large went with me, and we had two old women and many little children. Both of the old women listened very earnestly. The woman who was sick in bed when I went to see her, could not come that day. Every meeting day since she has come very regularly. An old woman who sells cake lives near the house in which we have the meeting. When I went to tell those who are living around there, that woman told me she would come, and many other women also said that they would come to the meeting. But they did not come, so I wondered why. Then the woman who lives in the house which we use, told me that the old woman in the

cake store opposed Christianity, and she stopped other women who wanted to come. She was very sorry for me because she could not bring many women to the meeting. I told her that in every age those who opposed our religion come out, and we must suffer for our religion, telling how Christ taught about it when He was upon the earth. I told her that she need not go to any trouble, because after a while she would come to the meeting. If two only were present I would come gladly. She told me that her neighbors do not treat her family the same as before, and sometimes the neighbors talked about Christianity and talked hard things about Christians. I told her about those who have gone before us suffering for Christ's sake, and how Christ who had not sinned died for us sinners, so when we think about Him we can suffer for His name's sake. I read a portion from the Bible and talked to them. Both of the women were glad to learn more about Christianity. After two or three weeks the old woman who stopped others from coming to the meeting came to hear and listened nicely, but she has not come since. I am hoping that those who are living around there will come to hear about the Gospel, and some day in the future will love and serve Jesus Christ, our Saviour, whom we serve.

Yours sincerely, YU YOSHIDA.

Suggested Programme for October.

- I. Singing, "All Hail the Power of Jesus' Name."
- II. Silent prayer for the influence of the Spirit on the meeting.
- III. Reading (by the President or Secretary) the subject for prayer.
- IV. Reading by selected ones, to whom slips announcing the passages have been handed, with their one-minute comments thereon: 1 Cor. xvi. 9, Rev. iii. 8, Rev. xiv. 15, Matt. xxviii. 19, 20, Acts iv. 33, Acts xi. 21-24, Rom. x. 15, Rev. xi. 15-17, Rev. xxii. 12-14.
- V. Two or three brief, pointed prayers on the line of the subject.

- VI. Singing, "Go Ye Into All the World." (No. 446 in the Gospel Hymns.)
- VII. Business—the regular business programme.
- VIII. Solo or duet, "There's a Cry from Macedonia."
- IX. Two five-minute papers on
 (a) Why our liberality is unequal to the supply of missionaries offering for the work.
 (b) How may our liberality be increased?
- X. Discussion thereon and relative experiences.
- XI. Singing, "Speed Thy Servant." (No. 682 in Gospel, 750 Hymns.)
- XII. Benediction and hand shaking.

1. Leaflet, "The Grace of Liberality." Price 1 cent. May be ordered from Room 20.

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2. **Mrs. Carey's Flower Basket** shows how good Mrs. Gleesome's eyes were opened as to the home side of the mission work. We see with her the stupendous amount of work to be done, the barriers of language and race prejudice, the crying need of schools for training native missionaries, the need of self-denial and patience and love among all the workers, and our responsibility as a nation and as individuals to send the needed supplies. 2 cents each, 20 cents a dozen.

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