

"This is the Victory



Even Our Faith."

Monthly Letter.

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Subjects for Prayer and Study for the Month:

The Indians of our Dominion.
"The Stranger Within Our Gates."

China.

From MISS FOSTER, Chentu, Oct. 11th, 1899.

THE work for the past quarter has been as prosperous as one could expect it to be during the hot weather.

The hospital was opened on the 9th instant. The people seemed very friendly so we have hope for the success of this work.

There is nothing new to report respecting the school.

Two children have been taken into the orphanage during the quarter, making six children in this department; the last one, who was ill, seems quite well now.

The evangelistic work is not advancing as we would like to see it, but we hope that when there are more workers we shall be able to give more time to it.

As far as we know, all is quiet in the empire.

AMONG THE MOUNTAINS.

CHENTU, *Oct. 12th, 1899.*

THE number of treatments given during the past three months was three hundred.

The dispensary was closed from July 21st to October 8th, chiefly because of the illness of two little school girls and the necessity of having them out of the city. The little ones improved in general health and grew quite fat in their two months' stay on Mount Omei. Alas! this is not quite sufficient to restore their diseased lungs, and they still need much care.

Many women came from the scattered mountain houses to see the foreigner and to get medicine—the latter was dispensed one hundred and eighteen times, most of it from September 1st to 19th, for Dr. Smith received the patients up till that time. These women were very friendly and quite willing to listen to the Gospel story. We distributed tracts, but probably they learned more from what we told them, for few on the mountains can read. No fee was charged for medicine, but the people brought willing offerings of such as they had—squash, cucumbers, corn, walnuts, eggs and pancakes made of corn. The people were very hospitable.

Even here on the mountains, where nature appears so beautiful and the people so pleasant, sin was also present. We met with a sad case of cruel treatment of a diseased wife and the bringing of a second one to the home.

Many of the mountaineers are Catholics. The priests from the town of Omei visit the mountains occasionally to teach and gather in the converts.

On October 9th we opened the hospital wards. Guests were invited from four streets to drink tea and see the compound. Though invited to come at 3 p.m. they arrived regardless of the time set, and from 11 a.m. to 4 p.m. we had an almost unbroken procession into our gate. Tracts were distributed as well as could be under the circumstances.

While the dispensary was closed in the summer, Miss Foster still continued the treatment of two or three patients that could not be turned away quickly.

Please pray for us in our medical work.

MAUD KILLAM, M.D.

REINFORCEMENTS JOYFULLY ANTICIPATED.

CHENTU, *October 30th*, 1899.

WE are looking forward with much pleasure to having additions to our household. Fancy five of us together! Surely we shall be envied. I have had such a happy time since coming to China. The language has been hard and I have been extremely slow in acquiring it, but at the same time I have never felt really discouraged, but, on the contrary, have found it very interesting. Now, when I have a little grounding in it, I enjoy it better than ever.

The boarding school remains the same except that we decided to remove the two girls, whom L. Killam took to the mountains, for a change, to the hospital side for the present. They seem well and are quite fleshy, but besides their lung trouble they have both had sore eyes—at times pretty bad, so that they cannot be allowed to study. They are nine and ten years of age respectively, and one especially is very clever. Their poor health seems especially unfortunate at present, as there appears no prospect of additions to the school. Several mothers have spoken to me of their daughters entering, but when they are told that no bound feet will be allowed the subject is immediately dropped. I feel very sorry about it, for it would require very little more time to look after twenty-five than fifteen (if they conduct themselves at all nicely), but we believe the Lord knows all about it, and can leave it in His hands.

Wednesday, noon.—I have a few minutes before going down to take a class in Old Testament history. It is rainy to-day, so there are only two outside pupils in attendance. When the streets are the least bit slippery they cannot walk well with their bound feet. I had to dismiss our woman teacher, as there was strong evidence that she used opium. My personal teacher, Mr. Lee, has charge now.

The four older girls are finishing two pairs of woollen stockings, and I have found them working away at some tiny stockings just for amusement. The matron cut out sixteen pairs of shoes not long ago, and they have been spending most of their time on those recently.

We have been having a good deal of rainy weather, but on fine afternoons Miss Foster and I try to get out visiting among the people in this district. They seem very friendly and frequently invite us to come in and sit down. These poorer people have queer little homes, mostly one room, sometimes two, with mud floors. Where we find any one who can recognize characters we give them some Christian literature. It is pretty hard getting some of them to understand. That we came here on purpose to bring them the Gospel is almost inconceivable to them.

The day school continues small, at the most only about ten a day. One is apt to become impatient and wonder why the people do not care to take advantage of their opportunities, if only from a secular standpoint. Still we believe that in the Lord's own good time the people will understand us better.

LOTTIE BROOKS.

Miss Brimstin in China.

Extracts from private letters from MISS BRIMSTIN, dated Shanghai, October 3rd.

IT seems so wonderful that I am really in China. The dream of the most intelligent years of my life is realized.

We arrived here on Sunday, October 1st, after a most delightful voyage; but in China it was not like Sunday. These poor people were all working and everything going on just as it is to-day. Mr. Evans* met us at the station and brought us to his boarding-house, where we are quite comfortable. There were about six of us who became friends on the journey (there were forty missionaries on the steamer), and we are all here together; but to-night we scatter. Some go north, others south, and the remainder east and west. Dr. Henry and I only will be left.

Mrs. Davis, a member of the American Methodist Board, has invited us to visit her at Nanking. We will probably do so, as this will be on our way up the river.

I was much surprised about Shanghai in two ways: First, the beauty of the place far exceeded my expectations; the buildings are large and beautiful, most of them are made of

* Mr. Evans keeps a large boarding-house, consisting of three houses, solely for the accommodation of missionaries who may need to remain in Shanghai for any length of time. His aid in many ways is invaluable to new missionaries.

red and grey brick. These bricks are smaller than the ones used at home, and the grey and red make a beautiful combination. Second, I was surprised to see so many English people. It did not seem at all foreign near the wharf, but a glance at the streets changed my opinion, for they were crowded with coolies running with jinrikishas, as in Japan, also wheelbarrows, but these are used only by the poor people.

I notice here in every shop the "Merchant's Idol," with candles burning in front of it; this occupies a very prominent place in the store. As I looked at one of these this morning I felt ashamed to think how slow we are in the home land to let people see we are on the Lord's side. . . . We have been out all morning shopping, buying our native costumes† to wear on our journey up the river.

I think it was October 12th when we left Shanghai. A China Inland Mission party from Australia were leaving on the same steamer. I wish you could have seen the procession en route for the boat. There were fourteen of us, each in a jinrikisha, with a large lantern hanging from it. It was about 10 p.m. when we reached the boat. We were so surprised when we saw our quarters—they were so nice. We travelled foreign passage, of course, and had a comfortable state-room and good meals. We were the only lady passengers.

The China Inland Mission ladies wore native costume, and travelled native passage. Wearing native dress, and travelling as the natives do, sounds very well when one is on a public platform in the home land, but it is quite different out here. I may wear the native dress, but I have no ambition to travel as the natives do. I would not wear it in Shanghai; there are between 3,000 and 4,000 English-speaking people in Shanghai, and the natives are accustomed to seeing foreign dress, so that when an English woman goes out in native dress she attracts more attention than if she wore her accustomed costume. You have no idea what a change the native dress makes in the appearance of the men missionaries; they look so strange with a queue.

It was Saturday morning when we arrived in Nanking. Mr. Davis met us, and we took jinrikishas and had a delightful drive five miles long through a beautiful avenue of willow trees.

The American Methodist Church has a large work here. Their Woman's Missionary Society has only three workers. They have two large schools, one for girls, another for the training of Bible-women. When I was in the home land I was

†Our missionaries are at liberty to choose their own dress. The China Inland Mission expects all their missionaries to wear the native dress.

much opposed to school work, but since I arrived on the field my ideas have somewhat changed. One very pleasing feature of their school is the large amount of Bible study in the regular course. The first part of every day is devoted to Bible study, and the pupils have to prepare this for recitation the same as other subjects, and are examined in it. I wish our home children could have such a good knowledge of the Word while young.

The Methodists here have a weekly prayer-meeting at the different homes of the missionaries, we had such a blessed time last week. Oh how earnestly the workers prayed for direction in their work. Then every Thursday afternoon the ladies of the entire work hold a prayer-meeting. It was held here last week. We had a glorious time in prayer and testimony. There was one present who impressed me very much. I do not remember under what Mission she is laboring, but she is working alone on a country station. Her testimony was very bright. She used one expression which has been with me ever since. It was, "We cling close together, my Jesus and I."

A VISIT TO THE "TEMPLE OF HELL."

On Saturday we went to visit the "Temple of Hell." All the horrors the human mind can conceive of are being executed here. Each of the sides of the temple represents one part of hell. There are figures made of wood and painted to look quite life-like, in the most dreadful positions *too fearful to mention*. Among them is a very large figure with a horrid face. We asked the priest who it was. He answered, "This is the one who takes you when you die and carries you to hell." On the opposite side similar horrors were going on, and in the midst of them the devil himself. These poor people are thus constantly reminded of the punishment of wrong, but there are so few to tell them how to do right. I am so glad to be in this dark land. I praise God continually for bringing me here.

I found such a sweet verse of praise the other day after visiting the heathen temple. "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?"

Our visit in Nanking is almost over. We leave here Saturday for Woho, where we will spend one day with Dr. Hart and wife (son of Dr. Hart of West China). Mr. and Mrs. Ririe, who have been our companions from Vancouver, will call for us at Woho, and we will probably be at Hankow about November 1st.

ON THE WAY TO CHENTU.

"IN PERILS OF ROBBERS."

ICHANG, *Nov. 9th*, 1899.

YOU no doubt received Dr. Henry's card telling of our safe arrival in Shanghai. We spent two very busy weeks preparing for our journey to the West. Mr. Trelgate and Mr. and Mrs. Ririe, of the China Inland Mission, were very kind, helping us in shopping, packing and having our goods put on board ship. We spent another two weeks with the ladies of the American Methodist W. F. M. S., at Nanking, to await the lowering of the Yangtse which is unusually high this fall.

Mr. and Mrs. Ririe called for us and we journeyed together to Hankow where we changed steamers for Ichang. Here we went to the China Inland Mission Home where we were made very comfortable. All went beautifully until the night of November 6th, when a band of robbers broke into the Home. I awoke about two o'clock in the morning and found one of these thieves over my trunk holding a burning stick of incense in his hand. Woman like I shouted and he ran. On examination we found they had been in the box room downstairs and had opened several trunks. Among them one of Dr. Henry's, which also contained some of my goods; this trunk was almost emptied. Dr. Henry lost all her table linen, her bed linen and a large quantity of underclothing. She estimates her loss at fifty dollars. I think ten dollars would cover mine. This was a very daring robbery, and much excitement prevails. I feel personally that I have much reason to praise the Lord, when I think of my danger in having one of the band in my room, as these men usually have knives, which they use very freely on all who in any way hinder their plunder.

Mr. Ririe has made all arrangements concerning our house boat; he has secured a very comfortable one. The passengers will be Mr. and Mrs. Ririe, their two children, Dr. Henry and myself. We expect to go on board Monday, November 12th, sailing at daybreak Tuesday morning.

There will also be another boat of China Inland missionaries, containing three small families and three young ladies.

I am sure you will pray for us ; we need your prayers.

God has so wonderfully helped and guided us. Our trust is in Him.

M. BRIMSTIN.

Chinese Work in British Columbia.

AN OPIUM EATER, RESCUED.

VICTORIA, *December 15th*, 1899.

WE have our girls at home just now. Martha returned for a month because she was sick, having that dreaded disease, consumption. She is in bed most of the time and has all her meals carried to her. I have tried to be careful, but it is almost impossible to make them understand any sanitary precaution. She intends going home next week if well enough.

Ah Yute was received over two weeks ago and is getting on famously. She had been using opium and tobacco for at least ten years as nearly as we can make out, and is now content with three cigarettes a day and has had no opium for three days. I have given her both since she came to the home, as we were warned it would be dangerous to deprive her of them too suddenly ; but the dose has been decreased so gradually that she has not complained and she affirmed that the teachers are a "heap good," which shows that so far she is content.

The Japanese woman is so quiet and industrious that she is really a comfort. As for Bessie I hope she may improve, but the poor child has a great struggle with her bad temper. I have tried every plan in her "tantrums," and have found no sure remedy yet, but one comfort is that the child now prays for herself that the bad spirit may be taken out of her heart. When I go to her room and find her on her knees I know that the storm is over for that time at least.

The girls all go to bed at eight and rise before seven without being called, and there is no attempt at running away. They are fond of sewing, and that keeps the afternoons full. We are going to try our hand at gardening too.

I teach one evening in the night school every week. The ladies of the Advisory Committee are all very kind so that altogether I am quite in love with Victoria, although the climate and I do not yet quite understand each other.

(MRS.) IDA SNYDER.

Indian Work.

COQUALEETZA CHILDREN AND HISTORIC ROLL.

WE were very pleased to receive the "Greetings to Missionaries," and the Annual Report. The growth of the Woman's Missionary Society in a few years is wonderful, extension at every point.

The work during the present quarter is going on much as usual; the little ones who were sick when last I wrote are all better. We have four new pupils, three are girls, one of whom cannot speak a word of English. She seems, however, to understand part of what we say, and will in a few weeks be able to talk a little in our language.

We have secured a suitable building for the kindergarten school, and had it moved on the Institute ground; it is large enough for the kindergarten marches and games; previously the school was held in the reading room, and very cramped quarters they were, with no room for the marches and games. This new schoolhouse is also used as a band room, where the boys go in the evening and practise their music. Miss Burpee and the girls have been very busy in the sewing room, making and making over garments for winter. Everything packed away last spring had to be cut over and remodelled. When there are four or five garments apiece it makes much extra work. Several of the parents returning from the fishing brought their children material for a nice dress each, and trimming for them. Each girl has made her own dress; they are very neat and pretty, and reflect credit on their teacher.

Every four weeks I make out a time-table, allotting each boy and girl their work, when out of school or study hours; in each department we have a "charge" boy or girl, who is responsible and assists the teacher in getting the work

ready for the other children; for instance, two girls are in charge of the sewing room, they sweep and dust, assist the teacher in distributing the work, they also take charge of the mending, collecting the needles, thimbles, spools, etc. The "charge" girl in the laundry puts the water on to heat, sorts the clothing to be washed, and gets everything ready for the children who come in to wash; they also are taught to starch and iron, and really do their work beautifully. The head girl in the kitchen is taught to do the baking and preparing of the food, while the smaller girls assist her in the dish-washing, etc. It is more trying to teach another than to do it one's self, and especially when that one is a careless or dull scholar; but our doing it would not help them to be useful, self-supporting Christian boys and girls, such as we aim to have them.

Several of the girls have been out working, and we could place others in good homes if we had them to spare, as they are in great demand. Their proficiency in general housework, etc., is often spoken of by those who employ them.

The majority of the boys and girls will have their names on the Twentieth Century Historic Roll; those who have money have gladly given and have helped a number who had not the means to give. Their giving alone will be about \$80.00.

We have six cows, and are raising three calves—the boys do the milking, we have plenty of vegetables, have grown some grain and one hundred tons of hay. It is such an addition having more land this year. In a few years we will raise enough fruit for ourselves, as the trees are beginning to bear, this year we had some apples, plums and cherries from our own garden.

The Sunday School at New Westminster, B.C., has supplied us with papers during the past year, which were very acceptable.

S. E. ALTON.

CHILLIWACK, B.C., December 8th, 1899.

NOTICE FROM THE SUPPLY COMMITTEE.

THE special needs at present are towels for the hospital at Port Simpson; for Norway House, in time for the June boat, sheets, pillow-slips, aprons, girls' coats, hats, caps,

underwear, boots for boys and girls, ages from six to fourteen years. Second-hand clothing, for all ages and both sexes, will be very acceptable. Address : Mrs. Wm. Briggs, 21 Grenville Street, Toronto.

Romanism in Brazil.

BY REV. J. W. WOLLING, SAO PAULO, BRAZIL.

WHETHER the past history or the present condition of Brazil be considered, it is impossible to separate the Romish Church from the political and social life of this land of the Southern Cross. In the year 1500 Pedro Alvarez Cabral discovered and landed on the coast of Brazil. The priests came with him; and nearly every history of this country gives as its first picture a large crucifix uplifted, and at its base a priest celebrating the mass before a crowd of wondering and half-naked natives. The Bible was excluded from the land, and the spell of priestly intolerance pervaded everything. No forward step in liberal ideas has been taken by the people but in opposition to this intolerant spirit.

In the early history of Brazil a small French Protestant colony settled on an island in the Bay of Rio; but as time went on, either by force or by treachery, it was entirely destroyed. A much larger colony of Hollanders settled at Pernambuco; but their existence was a constant struggle, and by the year 1653 the last one of them had been banished from the country. From that date until 1810 it may be truly said that there was not a vestige of Protestant or evangelical influence in the whole of Brazil. Even the English residing in Rio de Janeiro were compelled to hold their worship on any ship of war or other English craft that might be at anchor in the harbor. However, in 1810, Lord Strangford signed a treaty with Brazil, by which it was stipulated that the English residents might build houses of worship. It was, however, especially stipulated that such houses should not have the form or any exterior sign of a temple, nor should there be used any bell to give notice of the worship or services held. This treaty right being made

known by royal decree, the English residing in Rio de Janeiro determined to take immediate action and build a house of worship. The papal nuncio then resident in Brazil, hearing of the effort to build a house of worship for Protestants, offered very strenuous opposition, pleading with the emperor, Don John VI., that he should annul the decree and recede from the treaty. Failing in this, he then urged that he might establish the inquisition to restrict among the Brazilian people the spread of the dangerous heresy of Protestantism, so prejudicial to the interests of the Roman Catholic religion. It would be difficult to believe such statements if they were not established by the historical records before us. However, it was then too late in the century to use such means of opposition, and his request was not granted.

Among the Brazilian people sentiments and ideas more liberal than those of their religious teachers seem to have existed, and as a result there finally came, in 1889, the downfall of the empire and the separation of Church and State. While some may have more liberal ideas, and something has been accomplished against clericalism, we should not be deceived by appearances. There is nothing more difficult to a people than to shake off the influence of Romanism. The Brazilians were dominated for over three hundred years by the Romish Church, and though as a people they saw the many errors of doctrine and practice in that Church, and at times had even to legislate against the excesses and immoralities of its institutions, as in the abolition of the convents and monasteries, still they remained subject to this Church, and sustained it by large gifts and liberal amounts raised by heavy taxes. A republic has been formed; but a republic in a Catholic country has a difficult road to travel, and it yet remains to be seen how well, if not how far, it can go. In the separation of Church and State the influence of the clergy was such that it managed to fasten upon the public treasury the burden of paying to all the then existing priests a certain amount as long as they lived. The number continues the same, ever crying give, and is no small drain on the public funds.

In Brazil one of the most noticeable results of the teach-

ing of Romanism is the utter disregard of the Lord's day in every grade of society. Although in some towns and cities business is suspended, yet the command, "Remember the Sabbath day, to keep it holy," as a rule seems to have no weight whatever. In a book which I have, entitled "Christian Doctrine," arranged by the Bishop of Rio for the whole of Brazil, the fourth commandment is given truncated and altered; as, in truth, are all the others. As given by the Romanists it is No. 3, and reads: "Keep Sundays and feast days." But while the latter are observed with much ceremony and worship, God's holy day is either ignored or used for business or pleasure. In places where the business houses are closed on Sunday it has been brought about by municipal action backed by gospel influence or humanitarian considerations—never, no never, by any Roman Catholic influence.

Only those who have lived in countries where Roman Catholicism has dominated public sentiment and largely controlled in politics and social life can understand how loose are the views of morality, how vitiated are social and commercial relations. Drunkenness, impurity, avarice, and other vices are practised by the priests and excused by the Church—everything is venial, and always pardoned for a consideration. In all the principal cities of Brazil, from Para on the Amazon to Sao Paulo, where I now live, I have had opportunity for careful observation. Into the interior I have gone also, and in all parts the same state of things exists. Official dishonesty and serious defalcations are constantly being noticed in the daily papers. The country is literally flooded with lotteries, some of them run in behalf of the church; and near the gate of nearly every hospital, asylum, and house of refuge, is seen the wheel where the newborn little outcasts can be deposited, the bell wire be touched, and the unhappy mother sink away in darkness, unobserved and unknown.

Some days ago a notable priest, delivering a course of lectures here in the city of Sao Paulo, said: "In the midst of contemporary society the sense of sin is lost. In the industrial world fraud is practised by patrons and by operatives; in politics there is no patriotism; honor and

integrity are sacrificed to self interest and preferment, and in social life insubordination and infidelity are found in every grade of society." He did not add, as with perfect truthfulness he might have done, that he and the Church he represented had, by loose doctrines and still more easy practices, contributed most largely to bring about this state of things.

From the few facts given above it will be readily seen that the need of the Gospel is urgent. Nothing but the light of God's Word can drive away the darkness which rests upon this land of so many blessings possessed; nothing but the light which shines in the face of Jesus Christ can illuminate and lift up this people, generous and kind-hearted, and to a large extent ready to receive the truth.

Conducting a Church on Modern Lines.

THE Rev. John Watson ("Ian Maclaren") not only finds the Church of to-day in America too secular and given to the worship of material things, but he believes the evangelical churches both here and in England at fault in what he terms their attempt to make the church a sort of social club.



"Is it certain that the socializing of the Church will make her creed and life attractive? If it come to be a competition between the amusements of the Church (or her feasts) and the amusements of the world (and its feasts), is there any sane person who thinks that the Church can win? Like Cæsar, the world offers her magnificent shows; the Church, like Christ, presents the victorious Cross."



"After a slight experience of smart preachers, and Church parlors, and ice-cream suppers, and picnics, one remembers with new respect and keen appreciation the minister of former days, with his seemly dress, his dignified manner, his sense of responsibility, who came from the secret place of divine fellowship, and spake as one carrying

the message of the Eternal. He may not have been so tussy in the aisles as his successor, nor so clever at games, nor able to make so fetching a speech on 'Love, Courtship and Marriage.'"



"There are no doubt many points in which the congregation of the present has advanced on the congregation of the past, but it has not been all gain, for the chief note in the worship of the former generation was reverence; people met in the presence of the Eternal, before whom every man is less than nothing. And the chief note of their children, who meet to listen to a choir and a clever platform speaker, is self-complacency."



"WHY should the Church leave her high place and come down into the arena, where she will be put to shame? Do men come to church for petty pleasures fit only for children, or for the satisfaction of their souls and the confirmation of their faith? Would Christianity have begun to exist if the Apostles had been 'pleasing preachers' and 'bright men,' and had given themselves to 'socials' and 'sales' and 'talks'? The Church triumphed by her faith, her holiness, her courage, and by these high virtues she must stand in this age also. She is the witness to immortality, the spiritual home of souls, the servant of the poor, the protector of the friendless, and if she sinks into a place of second-rate entertainment, then it were better that her history should close, for without her spiritual visions and austere ideals the Church is not worth preserving."—*The Ladies' Home Journal*.

"What Shall We Do for the Hundred Talents?"

GIVING money may be a sacred thing and a sign of a devoted spirit. But we know that in South Africa money is generally a very low, mean thing. In our parish in 1892 we raised £15 for missions. Then in the next three years we raised £543, owing to increased interest in

the subject. Out of this £543 one sum of £230 was raised in one year. And out of this £230 no less than £100 was raised by a sale of work. This was not a bazaar with raffling and worldly modes of making money, but just a quiet, simple sale of work. But some of us did not feel happy about this sale of work which brought us the £100. We felt that the money should be raised from pure love to Christ. Too often at sales of work, high prices are charged, and people complain at what they have to pay for the article, and many mixed motives have play at such a time. *But what were we to do for the hundred talents?* Almost half the income of the best year came from the sale of work. We prayed about it and saw that God could give us more than the £100, and that if He did not see fit to give us more, still it was a better thing to lose £100 and follow God's guidance.

Now remember that our missionary income had been £543 during the three years in which we had used sales of work. What has been the result of the three years since we decided to drop sales of work, and to give up asking for money and canvassing the parish for subscriptions? In the three years since we have ceased using sales of work and canvassing we have received in our parish for missionary work £1,055—or double the amount of the former period of three years. But even if God had not been so good in giving us so much, we would rather have even only £200 given from motives that were clean and pure, than receive £1,000 from mixed motives.—*Rev. A. D. Daintree, in South African Pioneer.*

Some Reasons for Prayer for Missionaries.

BY REV. LEVI B. SALMANS, B.D., M.D.

WHILE it is true, or ought to be true, that missionaries represent the best type of Christian piety, it is also the case that they have difficulties with which to contend for the maintenance of that piety which it is hard for the friends at home to realize. Let us look at just a few of these

1. Their deprivation of the public means of grace for years after their first entrance upon their foreign work. At home they were accustomed to the help of the prayer meeting, the class-meeting, the Sunday School, and the preaching, averaging perhaps one such powerful impulse to growth in grace for every forty-eight hours of their Christian lives. To these they probably attribute their very conversion, as well as their maintenance and growth in grace.

Upon entering the foreign field it is just as if they were at one fell stroke turned both deaf and dumb. They cannot hear a word of the Holy Scriptures so solemnly and movingly read from the sacred pulpit, nor the prayer, nor the sermon, nor a word of the hymns. Neither can they exercise their gifts and graces by speaking of the wonderful love of God as manifested in their own lives and experiences.

Even after two or three years have passed, O so slowly, in this agonizing way, and they have learned to use a few thousand words, these words seem made of "wood, hay, or stubble," or some other dreadfully dry material, for to those not educated from early years in a given language it represents no sentiment, no feeling to them, but only dry words, so cold, so meaningless.

2. The missionary is utterly isolated from what you call "society"—"Christian society."

This supports you at home. You do not always realize how much you owe both to the stimulus of your associations with those of "like precious faith" and equal Christian culture with yourself, and to the restraint which comes from a regard for their good opinion of you and of your life in God.

3. During this long strain upon the spiritual character of the missionary how exposed he must be to not only the ordinary temptations of life, but also to those more unusual ones, which, if consented to, will greatly undermine his usefulness.

While he is learning the language, it is just as important to learn the people, with their customs and manners, so as to know better how to approach and influence them. Now he will find, in all unevangelized lands, that the "many

masters" idea prevails. Everyone has his "lords many" above him to whom he most meekly bows, and has his recompense in that there are many below him whom he can scold and treat harshly in turn.

In a Christian land you find constantly urged the precept "never scold," while in the unevangelized scolding is the chief resource for driving one's ignorant and unwilling inferiors, and as they understand scolding and harshness and respond to it so much more readily than to any other means, at least apparently so, the temptation is great. Of course such harsh means are not admissible among equals, much less toward superiors. Extraordinary courtesies must be observed.

The temptation to patronizing is also very great. This, in the end, results in much damage to the true fraternal spirit of the Gospel, for while paternalism is in accord with the Gospel as between parents and their offspring during their tender years, not even Christ, in his great superiority, was willing to treat John the Baptist patronizingly when he sent to ask if he "were the Christ, or shall we wait for another?" but answered with *evidences*, and left him to exercise manly judgment for himself.

I will mention only one more pitfall. It is ambition and the love of power. This is sure to become a great danger to anyone who fails to resist the temptation to paternalism in the midst of a civilization where "they which are accounted to rule . . . exercise lordship over them; and their great ones exercise authority over them" (Mark x. 42). How greatly would our work be delayed and all but spoiled with our missionaries loving and using place and power as Christ well said the Gentiles do. Paternalism supplants the true Gospel brother spirit, and has done a great part in the ruining of the Church of Rome as the first and great evangelizer of the world.

As you love Christ, and desire and seek the salvation of the world of sinners for whom he died, pray for your missionaries. Mention these needs, and such others as come to your knowledge, when you pray. And may God's blessing so fall upon you and all missionaries while you pray that we may all be led to pray more, and to be blessed more,

until our missionary host shall not only be kept from danger, "spotless from the world," but be made a valiant and conquering host all along the more spiritual lines followed by our fathers in the home lands.

Guanajuato, Mexico, October 18th, 1899.

Talks in the Tool Shop.

"YES," said the carpenter, looking at a diagram in his hand, "that will be a very pretty cabinet, and I'll begin it at once."

So saying, he drew open a drawer, wherein lay a row of shining new tools. No sooner was the drawer opened, than a conversation began :

"There!" said the plane, "I am afraid I shall be wanted to smooth that wood, and I know I cannot do it. It is a thing I have never done, and I shrink so from beginning. Oh, will you not do it for me?" it said, addressing an old, worn-out plane, that lay on the bench.

"Ah! *my* working days are over," said the old plane, "or I would gladly be used. But you need not attach so much importance to yourself, my young friend, you will find, when it comes to the point, you have only to leave the work to the carpenter; you have, in reality, nothing to do, but be willing he should use you."

Hardly were the words spoken, when the carpenter stretched out his hands, and seizing the trembling plane, began vigorously to remove all the roughness from a splendid piece of pine wood.

This finished, the plane was put down beside its old friend, and immediately, to the astonishment of the latter, burst into a fit of weeping.

"Why! what *is* wrong?" said the old plane.

"Oh! I can never lift up my head again," sobbed the plane. "I have made a fearful mess of that piece of wood; I cannot do this kind of work at all."

"Well! you do astonish me," said the old plane. "I cannot see what *you* had to do with it. You are not responsible for the work; and I cannot believe the carpenter

made any mess with the wood ; he is far too skilled a workman to do that."

Their voices were here drowned by harsh, discordant sounds ; and looking up, they beheld the carpenter severing the wood with a saw. This done, the saw was placed beside the planes on the bench, and began at once to give an account of what it had been doing.

"Well, I declare ! I have discovered a talent I did not know I possessed ! I went as cleanly as a knife through that wood ! It was a capital job ! I quite enjoy this work ! Did you hear how some of the tools applauded me ?"

"As you are so clever," said the old plane, "perhaps you will saw through this piece of waste wood here ? We should like to test your powers."

The saw, without the slightest misgiving, made an attempt to rise ; it tried again, made a desperate struggle, and then gave it up, looking so ashamed at its utter failure.

Before anyone had time to speak, the saw was again taken up by the carpenter, and sent cleanly and swiftly through another plank.

While this was being done, the door opened, and a sunny faced little girl ran in, saying, "I have learnt my text, father ; may I say it now to you ?" And slowly and sweetly the little one said : "Without Me, ye can do nothing."

"Right, my little sunbeam," said the father. "Would you like me now to tell you what that means ?"

Raising the little one up in his arms, he showed her the drawer of tools, and asked her, how much work they could do by themselves ?

"Oh, father, you are laughing," said the child. "Of course the tools cannot move, they are not alive."

"Then how did that wood become so smooth ?"

"Why, you did it, father," said the child.

"Will you not give the plane any credit ?" said the father, smiling.

"Oh ! now you are making fun of me, father. Why do you ask me such funny questions ?"

"My darling," said the father, folding her closely in his

arms, "it is because I want you to understand that we are as helpless in ourselves as these tools. I want my little sunbeam to give herself to the Great Master, that He may work through her; and I want her to know beforehand, that there is no credit to her for what He will do; so she need never despond, nor feel proud, over any work, for, like these tools, she is by herself *powerless*.

"Now, my darling, kiss me, and run away to mother, and never forget the text learnt to-day: 'Without Me, ye can do nothing.'"—*E. C. D.*

WE cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone; for God, the eternal One, who guides the marches of the stars, is with you.—*Spurgeon.*



THE needs of the home field deter a great many. Only facts can dissipate the false idea that the "heathen in our own land" need us more than the untold myriads of the regions beyond. Here it is the light of day, with here and there a dark valley; there it is the darkness of midnight, with only a few streaks of light to relieve the blackness. If the reluctant volunteer could hear for one hour the wail of suffering humanity, a suffering relieved only by Christian medical missions, if he could imagine himself for one night in that darkness of superstition, ignorance, and sin—a darkness that can be felt—surely he could no longer allow the "heathen at home" to turn him aside from the urgent call in other lands.—*The Intercollegian.*



THE heathen doctrine of salvation from sin is by good works in this world, or by penances, fasts, or humiliations, or self-inflicted tortures. Among the heathen, all classes and varieties of them, the consciousness of sin is often acute for the reason that the natural conscience, though it may be stifled and persecuted, cannot be killed off. So when death comes on there must be expiations, and lustrations, and offerings to gods and goddesses, with oftentimes a horror of great darkness."—*Gospel in All Lands.*

Suggested Programme—March.

Subjects for Prayer and Study for the Month :

French-Canadian Missions.

Papal Countries.

- I. Opening Exercises {
1. Doxology.
 2. Read Subjects for Prayer and Study.
 3. Responsive Scripture Reading.*
 4. Hymn.
 5. Prayer.
- II. Regular Business.
- III. Hymn.
- IV. The Watch-Tower.
- V. {
- a. Poster of the French Missions.†
 - To be read by the Watchman of the French Missions.
 - b. Prayer for the Missionaries named.
- VI. Itemize the appropriation of the W. M. S. to Missions among the French-Canadians.‡
- VII. {
- a. Read the report of the "Institut Methodiste Francais."§
 - b. Read the report of the French Mission Schools.
- VIII. Special Prayer for Papal Countries.

"Intelligent faith-filled prayer from a child of God is as real and positive a force in the universe as is electricity, or steam, or compressed air, and the man who understands the use of this force in the realm of moral dynamics can, with courageous confidence, summon help in God's service that transcends all these material forces."

* Responsive Scripture Reading. Price 10c per doz., at Room 20 and depots. Will not be sent unless specially ordered. Two cents additional for postage and wrapping.

† Poster. Price 5c. May be had at Room 20 and the depots. Postage and wrapping 2c extra.

‡ See page xx., Minutes of the Board Meeting., Annual Report, 1898-99. Will not be sent unless specially ordered from Room 20.

§ See Annual Report. Price 10c., at Room 20.

Notes from the Literature Committee.

CONCERNING THE "MONTHLY LETTER."

The publication of the *Monthly Letter* was resumed in December. Subscriptions at the former price, 5 cents, will be received at any time, but will continue till September and then end.

The usual number of pages contained in a year's issue will be printed during the ten months, so subscribers will receive the full value of their subscriptions.

It is important that orders and remittances be sent immediately, if possible, that the Literature Committee may know how many copies to print.

Orders and money are to be sent to Miss Ogden, Room 20, Wesley Buildings, Toronto.

AN OUTLINE MAP OF JAPAN.

MAPS of Japan have been prepared in outline, which is to be heavily traced with chalk or crayon, and the points of interest added as required. The maps are on manilla paper, 34 x 46 inches, and are 5 cents each. For 5 cents additional, a small printed map of Japan will be sent to assist in locating our mission stations and the natural features of the country.

A HANDSOME VOLUME.

The MISSIONARY OUTLOOK in a Self-Binding Cover.

How annoying to the "tidy one" are those loose numbers of the MISSIONARY OUTLOOK which you value so much. You could not part with them, containing as they do so much that is most important in the history of our Church. But the "tidy one" may be made happy, and the annoyance chased away like mist in the sunshine. Just send to Room 20, or one of the Depots, for those self-binding covers, one of which will contain two years' numbers. The price is only 75 cents.

NEW LEAFLETS AT ROOM 20, AND THE DEPOTS.

The Literature Committee has recently added about twenty publications to the Catalogue, with a few more to follow. The additions are indicated by an asterisk.

There are now three Responsive Scripture Readings on the Catalogue which have only to be used to be appreciated. They are particularly suited for the opening exercises of our monthly meetings.

Mission Bands, Epworth Leagues, and Sunday Schools having entertainments in view, should send for a copy of the new "Flag Exercise." Price, 5 cents.

THE Literature Committee at Room 20, and the Branch Depots in Sackville, N.B., and Winnipeg, Man. (for addresses see foot of last page), will receive deposits of \$1.00 for the literature to be used in connection with the Suggested Programme for Auxiliaries, and will send the necessary literature whenever called for by the Programme as long as the money lasts, and without it being necessary for the Auxiliary to write for it. The usual charge of two cents, for wrapping and postage, will be deducted for each parcel. Subscribers will be notified when their deposit is expended.

SUBSCRIPTIONS for the following missionary periodicals will be received and forwarded by MISS OGDEN:

Missionary Review of the World, per year, \$2.25; *Gospel in all Lands*, beginning with January, 80 cents. *Message and Deaconess World*, 50 cents.