

THIS IS THE VICTORY



EVEN OUR FAITH.

# Missionary Leaflet.

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## SUBJECTS FOR PRAYER—JULY.

"For the utter destruction of the liquor traffic and the opium trade: that these blights and impediments to the progress of Christianity may no longer disgrace professedly Christian governments and countries."

SUGGESTED SCRIPTURE READINGS.—*Prov. xxiii. 15-23*, or Bible Reading, *1 Cor. viii. 9-13*; Golden Text, *Gal. vi. 2*.

## JAPAN WORK.

FROM MRS. LARGE.

After narrating the work carried on from week to week by the teachers and pupils in direct evangelization, Mrs. Large writes:—

I have still greater things to tell you. A month ago we succeeded in establishing two new Sunday Schools, which are held in private houses. One is in the home of a jiarikisha drawer, a little house measuring nine by twelve, containing but one room; father, mother and children are housed here. On days when the father is successful they have three meals, but there are often days when he cannot provide more than two, at times only one, himself sharing equally with

the rest. The walls were broken and dirty; the girls took newspapers to them with which they covered up the holes. Here on Sunday afternoon the numbers have reached to 38—the father has been led to decide to keep half of Sunday as a time of rest; he makes one of the Sunday School pupils; the wife also lays aside her work to listen. In visiting in this district with the woman of the house where the Sunday School is held, Yoshida San found a poor sick woman who told her that for three years her child had been attending the Azabu Sunday School; that from this child she had heard the Gospel, and she recounted the stories of Christ's life that had been carried to her by her child, of how she had been led to trust in this God, and that she could lay her down in peace to sleep at night, feeling sure that God, the everlasting God, was watching over her. I believe some of us will be surprised when we get to heaven at the proofs we will have that nothing is allowed to be lost that is done in God's name and for His glory. Last Thursday I attended a meeting for women in this house. The father, mother, two women from the neighborhood, four girls of from 15 to 17, as many boys of like age, with a score of smaller children, made up the company. I listened to the lesson one of our girls taught, clear, simple, and suited to the hearers. I had no part to take, and rejoiced that our school had the honor of training such a worker to carry the news, better than any foreigner can ever do it to the people of this land. And just here our policy is proving itself as without question the very best—our missionary women "training" the Japanese, and then *they* going to prepare the way for entrance into the homes, rather than for us to tramp the streets from door to door seeking for admittance into the homes, thereby outraging every rule of Japanese etiquette, and prejudicing the people with our boldness and impudence. The second Sunday School is in the home of a small shopkeeper and luncheon man. Here two more of our school girls are in charge, as in the one just told of. The attendance here too has grown from 12 to 36 during the month. As no record of time is kept by people of this rank, the girls start out in time to walk around the district and announce to the children in the streets that the time has come for another meeting. Last Sunday they met a mother as they neared the house, who said, "I've just taken my five, I'll be after them

at four o'clock." In the Azabu church, to make sure of the children coming on the right day, the teachers tell them to count on their fingers the number of times they must sleep before the next Sunday. As in the house of this latter, the father and mother are busy with their cooking and cannot both listen at once, they take turns. At the close of the Sunday School last Sunday, Ito San, our matron, who had gone to "visit" the school, for a few moments got the two to listen to her, and she took life as a voyage across an ocean, the one shore being our birth-time, the other—to which we are tending—our death. Connected with the Azabu church is a very poor family. At one time the father was a policeman, but some trouble in his feet forced him to give this up, and he was for a long time in a hospital; recovering, he earned support for his family as he could, but was never too poor to give his offering to the church. Desiring to help, he had just taken a larger house, and had asked to have it used as a "preaching place," but he was again stricken down; the wife at the same time had a babe only a few weeks old. Through the efforts of Mrs. Sabashi he was gotten into the hospital, where he still is, but with a prospect of being out at the end of this month. The wife removed to a smaller house in a very poor district. The son, a boy of 16, makes what he can by keeping a "night shop," as it is called, selling hot cakes, etc., to jinrikisha men: this keeps him out until midnight and after. When the weather is bad it is useless for him to go out, as there are none to buy; thus you see their living is very precarious. In very prosperous times he will take in 30 sen, from which his expenses must be taken. A few weeks ago help and prayers were asked for them by Mr. Takagi, our pastor. We had one of our household visit the wife, and on learning that her house was in a district where another meeting could be held, offered to pay her rent (55 sen a month) if she would have a meeting for women in her house every Sunday. She gladly consented. Sentaro was asked to take this; he hesitatingly consented, if one of the girls might go with him. There have been two meetings there. The first day there were women 5, children 7; last Sunday, women 7, children 17, and the best of it is that Sentaro testifies to the personal good he is getting through teaching. He is seeing new beauty in the Bible as he studies to unfold its truths to others.

I was saddened and surprised to hear that among the children attending these two schools are many of from four to six years, who cannot tell the names of their features, that do not know the name for the sun, moon or stars; they live, they eat and sleep, know that darkness and light come, but that is all.

But I have still the meeting for women in the house rented by the "King's Daughters' Society" for their school. Yoshida San has this every Sunday evening from seven to eight. She will now change it to an earlier hour. Sentaro's wife goes with her there. Her meeting began with three or four; last Sunday evening she had 10 women and 34 children. At this meeting they are hungering and thirsting for more. Touching again are the stories of self-denial in order to raise money to buy a Bible, the faith in prayer, how the little ones have carried the "Old, Old Story" into the homes, preparing the soil for the seed now falling into honest and eager hearts.

Two weeks ago 154 people heard the Gospel through the work of the pupils of this school only; last Sunday 179. This does not include those who teach in the Sunday School over which we have *not* control.

Two days ago came a note from a former graduate. "I am busy in my home," she says; "we are waiting for Mr. Robinson to come to baptize our new baby and my little brother (the parents in this home have been brought in during the past two years). I am doing what I can for God. I have a class of 10—my sisters' friends—on Sunday in my own home. Then, I teach a class of women in the church—seven come. It is very hard work, especially as my mother is one of the seven. Back from Nagasaki some 40 miles is a town where as yet no minister has gone. Two years ago a pupil of ours married and moved there. For some time she thought she was the only Christian in the place, but one day she learned that there was another woman who too thought *she* was the only one. She started out to call on her, only to find that number two had gone to see her, having heard of her in some way. The result: these two women, to keep their own faith strong, their lights burning, hired a house and have started Christian services, gathering the women and children every Sunday, until now they have quite a number of steady adherents.

Then there are Miss Cartmell's meetings in Ushigomi, Kakagara Cho, Kobiki Cho, with an average of four or five; her meeting in Azabu, with an average of 13 or 14; the work that still another of the students of the school is doing among the motherless children of a nobleman, to whom she goes every Sunday afternoon for about two hours to have a Sunday School with them, as they may not mingle with the children who attend the church Sunday School.

You can understand, I am sure, how, as this work grows on the girls, their interests will be more and more aroused; and the question as to "how" to present the Truth to those they are called to teach, will become daily a pressing question. Kawara San has had a class-meeting (for those who are away at the time of the regular class-meetings) in the evening. Here the "experiences" became a list of their difficulties in their work. The question of how far they ought to go in the teaching of the "character" to the children, and how they could make such teaching impart Christian lessons as well, was one they wanted settled. It was not long until they found a way to get light. There had been a "normal" class to train teachers in the way to present lessons on vocal music, writing, translation, etc. Why could they not have a "normal" class for Sunday School teachers, and the new ones get help from those who had been working out their problem for some time, and, with the experiences of their associates, all could have the help of the foreign teachers. And so the request was brought to Miss Munro for such a class, if she thought it would be profitable. Miss Munro was rejoiced at this evidence of development, pleased that the girls were interested to the extent of feeling their own weakness, and that they had acknowledged their need of help. This class has been running now for some weeks. It is held every Wednesday, over 20 attend it. The "hows" are being taken up one by one: a girl is chosen to present her way of teaching, and at the close questions are asked, etc. What the result of this will be I need not tell you, for you know full well. The sowing time of the past eight years has not been in vain. Some fruit is already garnered in the Home above. The sheaves are ripening into grain that will be instrumental in bringing in a still greater harvest in time to come, when the Redeemed of the Lord shall return bringing their sheaves with them.

## CHINA.

FROM DR. GIFFORD.

SHANGHAI, *March 17th, 1898.*

Since coming here we have been quite well, and like Shanghai very much. We have a comfortable boarding-house, but we have to pay at the rate of \$1 in gold per day, and think it too much; but so far we have heard of no place where we can board for less. The house is called the Missionary Home; none but missionaries are taken. Of course this does not include washing and fire in our room. It has been quite cold and we have found it necessary to have a fire several times. We have met here missionaries from many parts of China. This has been of great benefit to us as we have gained much information. Our stay in Shanghai is also going to be very helpful, as we have visited several of the mission schools and hospitals. We find that work in China differs greatly from work in Japan. The work among the girls is almost entirely charitable. The Chinese are not anxious to have their daughters educated, and so to get them into the schools you have to take them free and in many cases clothe them as well. Tuesday we visited the South Gate Mission. It is under the American Presbyterian Board. The women there have both a boarding and a day school. This school has been established over twenty years. The boarding school costs the society \$1,000 per year, exclusive of the Principal's salary. We did not learn the cost of the day school. At St. John's the boys' school pays for itself, but the girls' is entirely at the expense of the society. We are to visit a boarding school under the American Southern Methodists. This is a girls' school and is self supporting, but I understand it is the only girls' school in the city which is so. This school has been opened for a little over a year. However we will be able to give you fuller information in regard to this school after we have visited it. The work done in the schools here has, I am told, been very satisfactory as regards conversions, as the majority give up their heathen worship and become earnest Christians before they leave.

We visited the West Gate Hospital under the Woman's Missionary Union of the States. This hospital is large and

complete in every department. They have also a beautiful home for the physicians in connection with it. A lady gave the money for the building of the hospital and home, so the society are only at the expense of the workers and the drugs and appliances. This hospital is partly self-supporting, as a small fee is charged in every case where the patient is able to pay. The work done here is immense. They see on an average eighty patients a day during the year. The day I was there Dr. Ryfesnyder saw over a hundred patients. The waiting-room was crowded. To those in the waiting-room a native Bible-woman read and preached. There is here two physicians and one nurse. The doctor has trained the nurse to do the dispensing. There is very little need of sending out nurses, as the in-patients prefer native nurses about them, and they are very quickly trained. The two doctors in charge are very clever women. The hospital under the American Episcopal Board is not so large, but a good work is being done there. Dr. Heaslip is in charge, and she has trained a native woman to help her. Her hospital is largely self-supporting, but her work has largely been among immoral Chinese women. These women are the mistresses of foreigners here, and as a rule they pay well, but otherwise the doctor tells me the work is most discouraging, as it is very seldom she is able to save these women. In a few cases they have married the man they were living with; in many, many others the man would not marry them, and they say that they would rather live as the mistress of a foreigner than marry one of their own countrymen. I am more thankful every day that my work will be in the interior, away from the influence of the large foreign element which abounds in the Treaty Ports. I give you this brief outline of the work here in Shanghai so that you may have some idea of what is being done and the work here. We have not visited any of the men's hospitals. Those I speak of are for women, and in the care of women entirely.

We have a teacher, and are working hard at the language. Of course we are learning Mandarin, as the dialect spoken in Shanghai is not understood by the people of Chen-tu. Not hearing the dialect spoken around us which we are learning makes our progress slower.

The work in China is opening up very rapidly. "The fields are ripe unto harvest." Who will come and help us

gather the grain? A great many workers are needed here and also a great deal of money to carry on this work. We are anxious to be on our field, as every worker here tells us that the sooner we are there the better it is for us. We have found the workers here a splendid lot of people. Denomination seems to be almost lost sight of. We spent a very pleasant night with Mrs. Large and the other workers in Tokio, and wish we had such a woman as Mrs. Large with us.

Will you pray for our work here? I want with God's help to make our mission one of the most successful in China. With kindest regards, I am, yours in Christian work.

P.S.—Miss Brackbill sends her regards.

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## Suggested Programme for August Meeting

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- I. Responsive Reading—Psalm lxxii.
- II. Prayer.
- III. Business.
- IV. The subject for prayer for the month, to be read by the President.
- V. Hymn—"From Greenland's Icy Mountains," 1st and 3rd verses.
- VI. Methodist Orphanage, Newfoundland. Report and Letter, to be read by the Secretary.<sup>1</sup>
- VII. Why we should pray for India.<sup>2</sup>
- VIII. Silent prayer for the widows of India, the President repeating Matthew xi. 28, 29, 30.
- IX. Hymn 776, 3rd and 4th verses, Methodist Hymn Book.

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1. Page 48, Tenth Annual Report Woman's Missionary Society, price 3c. Page 6, MISSIONARY LEAFLET for May, 1893.

2. Read extracts from "Pundita Ramabai" (free). The story of "Comul Dasee." Price 2c.



- X. "Africa; Its Two Great Curses, Slavery<sup>3</sup> and The Liquor Traffic."<sup>4</sup>
- XI. Recitations from Scripture. P'sa. lxxviii. 31; Isa. liv. 11-14
- XII. Hymn 725.
- XIII. Benediction.

3. See colored Leaf and page 3 of *African News* for May. Price 5c.

4. Read extracts from "The Liquor Traffic on West Coast of Africa." Price 5c.

All the above except MISSIONARY LEAFLET for May, 1893, can be obtained at Room 20, Wesley Buildings, Toronto.

### HOME READINGS.

#### INDIA.

- |  |                        |                                    |
|--|------------------------|------------------------------------|
| "Child Marriages,"   | - - -                  | <i>Outlook</i> , July, '91, p. 99. |
| "Opium Trade,"   | - - -                  | " April, '92, p. 57.               |
| "Home Life in India,"  | - - -                  | " Jan., '93, p. 15.                |
| "A Generation of Christian Progress in India,"                       | } <i>Miss Review</i> , | April, '92, p. 291.                |
| "India-Hinduism,"  | - - -                  | " April, '92, p. 305.              |
| "The Attitude of the Educated Classes of India Toward Christianity," | } "                    | Dec., '92, p. 927.                 |
| "The Decennial Conference in India,"                                 | - - -                  | " Mar., '93, p. 205.               |
| "Mission Outlook in India and Burmah,"                               | - - -                  | " Mar., '93, p. 210.               |
| "Brahmanism, Past and Present,"                                      | - - -                  | { April, '93, p. 241.              |
| "India of To-Day,"   | - - -                  | { May, '93, p. 329.                |
|  |                        | " April, '93, p. 248.              |

#### AFRICA.

- |   |                       |                                     |
|---|-----------------------|-------------------------------------|
| "Letter from Africa,"                       | - - -                 | <i>Outlook</i> , April, '92, p. 55. |
| "African Boy,"                              | - - -                 | " June, '92, p. 96.                 |
| "Livingstone and Stanley,"                  | <i>Miss. Review</i> , | Jan., '91, p. 4.                    |
| "Fourteen Years of Earth Hunger in Africa," | } "                   | May, '91, p. 373.                   |
| "The Scourge of Africa,"                    | - - -                 | " June, '92, p. 401.                |
| "The Gospel in North Africa,"               | - - -                 | " June, '93, p. 404.                |
| "A Voice from South Africa,"                | - - -                 | { June, '93, p. 423.                |
|   |                       | { June, '93, p. 479.                |

## REVIEWS OF USEFUL LEAFLETS.

**The Liquor Traffic in Western Africa.**—This twelve page leaflet by Mary Clement Leavitt, gives a very direct and forcible statement of one of the deadliest wrongs ever inflicted upon a helpless people in the much-abused name of commerce. A brief account of the organization of the Congo Free State under articles which pledged nearly every nation of Europe, as well as the United States, to "watch over the preservation of the native tribes, and to care for the improvement of their moral and material well-being," is followed by a description of present conditions, certain, if permitted to continue, to defeat every noble effort in behalf of Africa. A few plain statistics show that the very governments which have expressly engaged to co-operate in the suppression of the slave trade, to guarantee liberty of conscience and religious toleration, and to protect and favor Christian missionaries and all philanthropic enterprises, are at least tacitly sanctioning a more abominable traffic even than that in slaves. When in one year Germany, the Netherlands, France, Great Britain and the United States sent 10,377,166 gallons of liquor to Africa, it is small wonder that the missionaries find their hands tied, and the natives cry despairingly that it is too late to bring the gospel when drink has first come. The facts presented in this leaflet and its suggestions as to the relations and personal responsibility of Christians toward the evils described should be in the hands of every intelligent person. Price 5c.

**Women of the Lower Congo.**—"Ethiopia shall stretch out her hands unto God." This little leaflet shows how the prophecy is being fulfilled, and gives a touching picture of the pitiable condition of the girls and women of the Lower Congo. Neglected, overworked, ignorant and darkly superstitious, out of their misery and soul-hunger they are crying to us for light and truth. Small and unpretentious as this leaflet is, it strikes a chord of sympathy, and at the same time is a useful addition to our information, all too meagre of the condition of the women of Africa. Price 1c.

**The Story of Comul Dasee.**—There is no phase of work in India which appears to appeal so strongly to the heart

of the missionaries as that among the widows. So much has been written and said on this subject that one sometimes wonders if anything more can be told, or if there is any Christian in our land who has not been moved by the pitiable condition of this most despised and wretched class of beings. Yet, as long as any heart is untouched by the sufferings of Hindu widows, no word regarding them can be superfluous. More than this, in the story of Comul Dasee, a Bengalee widow, and the persecutions which she, a woman of strong character and far more than common intelligence, was forced by her heathen relatives to undergo, after accepting Christ, Mrs. Lee has presented a tale of fresh interest and real significance.

The *African News* contains much valuable information, not only on missionary operations in that land, but extremely interesting and useful articles connected with the opening up to commerce and civilization of this wonderful country. Its facts are gathered largely from Africa's fields and forests by the editor-in-chief and his co-workers at the front. A new and remarkable work, "The Story of a Slaver," which is an authentic testimony giving an inside view of Africa as it was sixty years ago, has been begun in the June number and adds much to the interest of the journal.

The Literature Committee has received such favorable terms from Mr. Ross Taylor that it is able to offer the journal to subscribers at the low rate of 75 cents a year; 6 months for 38 cents. Sent 5 cents for a sample copy to Miss OGDEN, Room 20, Wesley Buildings, Toronto, Ont.

## LEAFLETS AND OTHER PUBLICATIONS FOR SALE.

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