

THIS IS THE VICTORY



EVEN OUR FAITH."

# Monthly Letter.

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## SUBJECTS FOR PRAYER.

Our Boards of Management, Officers, and Committees.

"A Prosperous Journey."—Rom. i: 10

From Dr. Maud Killam.

KIA-TING, CHINA, *May 29th, 1897.*

It is a pleasure to say we have reached Kia-ting, and that two days ago we received a hearty welcome from Mr. and Mrs. Endicott, and also from Dr. and Mrs. Hare, who had arrived two days before us.

This is a lovely place; we were entranced with the beauties of the Yang-tse, but Kia-ting surpasses everything. At the approach to the city we saw the image of the great Buddha cut in the solid rock. He is sitting, and is three or four hundred feet high.\* Just before, the hill was crowned

\*The height of the spire of St. James' Cathedral is 275.

with a most lovely grove of wide spreading trees, and beyond is a beautiful island also luxuriant with green foliage. Here on the mission premises we look out of the back windows against a cliff covered with beautiful ferns. At the back and front of the house are graceful palms, and lovely yellow and red orchids hang in the open court. It is very delightful to be with Mr. and Mrs. Endicott. This cheery home is indeed a pleasant change after the confinement of the house boat.

We realize that prayers have been answered for our safe journeying. We have made a very good trip in a very short time, forty-seven days from Tchang.

#### Safe Arrival of Miss Brookes.

CHENTU, CHINA, *June 23rd, 1897.*

I am so glad and thankful at last to be able to write "Chentu" at the head of my letter. As you already know from Dr. Killam's letter we reached Kia-ting on the 27th of May (where we heard the sad news of Miss Ford's death immediately on our arrival) and were kindly invited by Mr. and Mrs. Endicott to stay with them until arrangements could be made to go to Chentu. Dr. Killam thought best to stay with Mrs. Endicott for a while, while I decided to proceed on. After waiting a week Miss Brackbill sent her woman servant and a coolie thinking that we both could come up with them. I hesitated starting alone with them not being able to speak a word of Chinese, but after staying two weeks and a half I decided to hire two small boats, take all our freight and start out. I left on the morning of the 14th and reached here on the 21st.

Dr. Hart left for Chentu the very same morning I did, going overland by sedan chair to attend district meeting. He arrived on the fourth day and informed Miss Brackbill I was on the way, so I was agreeably surprised when Miss Foster met me twenty-four miles down the river (it is 120 miles from Kia-ting to Chentu). I was very lonely the first two days, but on the whole got along very nicely. Dr. Hart

returned early this morning by boat. Yesterday there was a gathering of the whole mission at Dr. Smith's to spend the evening. I have been busy unpacking although I shall not put up any of my things until our new home is finished, which Miss Brackbill thinks will be about the middle of July. Our new home will be very pleasant. The men are pretty well on with the plastering. I like everything very much and hope to feel quite at home very soon. I shall be glad when the building is finished on Miss Brackbill's account, for between that and Miss Ford's illness and death, she has had a very trying time. We are on the look out for a teacher, but in the meantime both Miss Brackbill and Miss Foster have placed their teachers at my disposal for a short time each day.

The news of Miss Ford's death would be to you as it was to us, a great shock, but as the old woman servant said when telling Mrs. Endicott about it, "She was Jesus' disciple, and so it was all right for her."

### A BUSY WOMAN.

From Miss Brackbill.

CHENTU, *June 12th, 1897.*

Dr. Hart wrote from Chung-King that either Miss Ford or I had better come down to Kia-ting to escort our ladies up. At that time he had not received word of Miss F.'s sickness. After they reached that city they all wrote urging me to come for the sake of my own health as well as to meet them, but it seemed impossible for me to leave just then, as I had put a large force of men at work on the house that it might be completed at an early date, as we were very much crowded and would be more so when the other ladies arrived.

I had hoped to report the completion of the buildings at the end of this month, but you will understand why all work had to be stopped, and then we did not think it wise to have a large force of men at work at the time of the fifth month feast—the anniversary of the riot which was last Friday.

Then, too, we have three school girls on the place and the two babies, and Miss Foster does not understand very much Chinese yet.

We were all a little anxious until the anniversary day was over, but it passed off very quietly. Soldiers were stationed all through the city at the street corners, but we believe we had a better force than that guarding us sent by our Heavenly Father.

With the business to settle up, reports to go in at the end of this month, and having had so little space for business for weeks, you will understand I have not much time at my disposal.

It seems yet as if Miss Ford ought to come in, and I find myself calling Miss Foster by her name quite frequently. I was out at the cemetery day before yesterday to take some plants and flowers.

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## INDIAN WORK.

PORT SIMPSON, B. C.

Miss Clarke writes under date of Aug. 11th :

"I am sorry to inform you that Mrs. Redner is very ill, having been seized with an attack of pneumonia a week ago. Her case has been critical, but the danger is past unless she has a relapse. The doctor was away at Rivers' Inlet, so we had a very anxious time. We sent to the Skeena for Dr. Ardour, who came day before yesterday. Dr. Bolton arrived last night. Miss Laurence came over from the hospital, so we are relieved of the nursing, and know Mrs. Redner is being cared for better than we in the Home could do under any circumstances. The work is going on very satisfactorily, and the girls have been as good as possible since Mrs. Redner was laid aside."

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A short note from Miss Spence tells us of her arrival at Kingston, Ont. August 23rd. We are very sorry to learn that it is with health much impaired, which we hope may soon be restored through rest and change so much needed. Dr. Bolton having opened up hospital work at Rivers Inlet, Miss Spence has been in charge. She says :

"We have had a very busy summer, and for the first time since I entered the work I have seen heathenism with all its accompaniments. Truly, 'the dark places of the earth are full of the habitations of cruelty.'

"We are all very sorry to miss Mr. Crosby's family from Port Simpson.

"No doubt you have heard that Mrs. Redner has been very, very ill. I feel sad whenever I think of her. She never spared her energy, and no doubt is reaping the result of an over-worked body.

"Miss Paul is better since her vacation, but is looking very thin."

### The Missionary Standard of Living.

BY REV. F. H. CHALFANT, CHINA.

The oft-mooted recommendation that missionaries should live as the natives of their several fields is too ambiguous for practical application. If applied to Africa and the South Sea Islands, it is preposterous. If adopted as the principle of living for such countries as India, Japan or China, we find the greatest extremes of wealth and poverty which render our assumed standard too vague for practical use. Shall we live as the beggars and mendicant priests who are in bad repute even among their own people, or shall we adapt ourselves to the artificial habits and secluded life of the rich?

If we attempt to compromise and accept the middle classes as our model—well, I have studied the conditions of living among these hard working and frugal folk in China, and conclude that even the poor of America could not endure such mode of existence for more than a twelve-month. To live on \$25 a year, as do the middle classes of China, means a degree of economy, hardship and exposure for which the more favored man of America, though he be of the humblest sphere, is utterly incapacitated. For us to endure such mode of life it were necessary that we began to practise it several generations ago.

Let the would-be dweller in any foreign land live naturally and not artificially. This I consider of the first importance. Those who affect a monastic style find themselves still compelled to far exceed the allowance of even the "well-to-do native, to say nothing of the scant living of the native mendicant. Even were it possible to imitate the native in his economy, the missionary must needs cut off all communication with his home land, for his postage and stationery bill will exceed \$25, which is assumed as his entire annuity. He must abstain from books and periodicals, or he will surely squander his whole income (\$25) upon these luxuries. He must remove carpets from his floor and stove from his kitchen, or either of these luxuries (?) will consume more than his limited salary. In China at least he must abstain from such extravagances as milk, butter, and yeast bread, or he will have nothing at the end of three months.

No absolute rule can be laid down to limit the amount one ought to expend, because people differ so radically in their capacity to subsist upon a given amount. One will live on a certain sum and have nothing left. Another will manage on the same scale of living to save half his income. This is a well-known anomaly of human life. Hence it is not fair to fix the rate of income too low, else the conscientious spendthrift may suffer! Nor may the amount be too low, lest either class of consumers may have to waste valuable time in making ends meet.

But the missionary is said to be lazy because he employs two or more servants. The frugal householder in America holds up his hands in horror and exclaims, "Several servants! Why I have but one!" "Only one?" I would say, "Who carries your letters from place to place? Who sees that your spigots flow with water at the turn of the finger? Who delivers the groceries and other supplies upon your order? Who keeps the railroads and express companies in running order that your person and goods may be transported at a moment's notice? Who patrols your street day and night to see that your premises are not invaded?"

Ay, there's the rub! In China and many other mission

fields, especially away from the ports, a servant must be letter carrier, drawer of water from a deep well and with a clumsy windlass, and messenger to and from the local stores. (Remembering that in many lands you cannot go to a shop to buy, even if willing). A servant must spend half a day hunting a vehicle, whether your journey be for five miles or a hundred. A servant must watch your gate by day and guard your house by night, that the welcome visitor may find admittance and the unwelcome be restrained.

He must wash and iron, for there is no laundry. Asiatic servants may be industrious, but they are slow and cannot be hurried. And finally be it understood that no missionary employs a host of servants merely for the fun of it. The fewest possible are employed, and you may trust to the common sense of the householder how many that shall be.

Not a few missionaries are large contributors to the cause they represent, besides giving their time to its development. Shall they be censured for living in comfort consistent with their private means? Let us not judge hastily in these matters. I have seen many comfortable missionary homes (and I thank God for it), but for mere living for worldly enjoyment the mission field is the last place to select.

This is not the age when the Gospel is most effective at the mouth of mendicant preachers, however devout and sincere they may be. The most successful missionaries of the last quarter-century are such as affect no artificial mode of life, but are filled with love for the souls of men. Though they gave their bodies to be burned, though they sold their goods for the benefit of the poor, and lacked this great essential, love, it had profited them nothing. *Church at Home and Abroad.*

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Will Branch Corresponding Secretaries please send names of new "Auxiliaries and Bands" to Mrs. Bascom, Secretary Literature Committee, 189 Dunn Avenue, Toronto.

## Suggested Programme for November Meeting.

### Subjects for Study and Prayer for the Month.

' Thanks-giving, Thanks-living, Thanks-offering.'

(To be read at the opening of the meeting.)

#### I. Opening Exercises.

For the work of the tabernacle, "they came both men and women, as many as were willing hearted, and brought bracelets and earrings, and rings, and tablets, all jewels of gold; and every man that offered offered an offering of gold unto the Lord."

"And all the women who were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen."

"The children of Israel gave to erect the tabernacle, and thus promote the worship of God; we give as an act of worship, and to extend his worship in all lands."

"How grandly we might reinforce the work, if every woman in all our churches, would co-sacrate two cents a week to this sacred cause; and pray for the missions and missionaries."

#### II. Regular Business.

#### III. Hymn.

#### IV. The Watch-Tower.

#### V. Prayer.

#### VI. Bible Reading. Subject: "Which House." (See Haggai i., 2-11).

Lay special stress upon the work which thoughtless builders of cieleed houses, built for their own selfish enjoyment, might be doing in far off abodes of darkness.

#### VII. Reading, "If they only knew." \*

#### VIII. Hymn. Prayer.

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\* Leaflet, "If they only knew." Price, 2 cents, at Room 20.

## NOTICES TO AUXILIARIES.

Will Corresponding Secretaries who order Annual Reports and MONTHLY LETTERS please remember that, by direction of the Board of Managers, the remittance must accompany the order.

Will they also please examine the printed label on their package of MONTHLY LETTERS, and if it bears date of September, 1897, have the subscription renewed at the October meeting if possible, as the LETTER will not be sent after the subscription expires, and the Literature Committee may not be able to supply back numbers to those who are late in renewing.

The Literature Committee at Room 20 and the Branch Depots in Sackville, N.B., and Winnipeg, Man. (for addresses see foot of last page), are prepared to receive deposits of \$1.00 for the literature to be used in connection with the Suggested Programme, and will send the necessary literature whenever called for by the programme as long as the money lasts. 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.

## SOME NEW LEAFLETS.

"*Have You a Mite-Box.*"—If this bright, racy leaflet could be read at each auxiliary meeting early in the year the requests for mite-boxes might be doubled. It is written by one of the members of the Nova Scotia Branch, and the suggestions made will be found to be very practical. Free.

"*The Man That Died For Me.*" By Mrs. J. K. Barney. A very touching story of home missionary work, showing the value of a human soul. Price, 10 cents per dozen.

"*Bible Responses to Missionary Questions.*"—This leaflet consists of twenty-six missionary questions, which are answered by a Scripture passage. Epworth Leagues, Mission Bands and Auxiliaries could use this exercise with interest and profit. Price, 65 cents per hundred.

"*If They Only Knew.*"—A pathetic story, showing what retrenchment at home meant to an unhappy little Hindu woman, the only bright spot in whose life was the monthly visit of the Bible woman. (Owing to lack (?) of funds at home she is withdrawn, and poor Lachmi dies in despair. Price, 10 cents per dozen; 75 cents per hundred.

"*A Missionary's Outfit.*" *A L. O. E.*—While this little leaflet is intended especially for outgoing missionaries, the principles and suggestions contained in it might be adopted with profit by Christians anywhere who are working in the Master's vineyard. Price, 1 cent each; 10 cents a dozen.

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