

THIS IS THE VICTORY



EVEN OUR FAITH."

Monthly Letter.

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THANK-OFFERING SERVICE.

Prepared by H. L. MacCallum.

Easter-tide, 1896.

*The President will say—*Woman, why weepest thou?

*Members—*Because they have taken away my Lord, and I know not where they have laid him.

*President—*Why seek ye the living among the dead? He is not here: for he is risen.

*All—*The Lord is risen indeed.

*Singing—*Tune, "Easter Hymn." Page 265, Methodist Tune Book.

Christ the Lord is risen again,
Christ hath broken every chain;
Hark! angelic voices cry,
Singing evermore on high,
Hallelujah! Praise the Lord!

He who gave for us his life,
Who for us endured the strife,
Is our Paschal Lamb to-day;
We, too, sing for joy, and say,
Hallelujah! Praise the Lord!

Now he bids us tell abroad,
How the lost may be restored,
How the penitent forgiven,
How we, too, may enter heaven;
Hallelujah! Praise the Lord!

(The Members will remain standing.)

THANK-OFFERING SERVICE.

President—Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.

All—Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead. Thanks be to God, which giveth us the victory through our Lord Jesus Christ!

(While standing, recite the Apostles' Creed.)

I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ His only Son our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church;* the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

PRAYER.

Let us earnestly beseech him to give all Christian people a willing heart to sustain and forward the work of missions for the glory of the Triune God in the salvation of all men.

SCRIPTURE LESSON.

President—He was despised and rejected of men: a man of sorrows and acquainted with grief: and as one from whom men hide their faces he was despised, and we esteemed him not.

Members—Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted.

President—But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed.

Members—All we like sheep have gone astray: we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all.

President—He was oppressed, yet he humbled himself and opened not his mouth: as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb, yea, he openeth not his mouth.

Members—By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living? for the transgression of my people was he stricken.

* By the holy catholic Church is meant the Church of God in general.

President—And they made his grave with the wicked, and with the rich in his death; although he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him

Members—(For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life).

President—He bare the sin of many, and made intercession for the transgressors

All—(Unto thee, O God, do we give thanks, unto thee do we give thanks. I will sing of the mercies of the Lord forever.

What shall I render unto the Lord for all his benefits toward me?)

Members—(If ye love me keep my commandments).

President—That . . . he shall see of the travail of his soul, and shall be satisfied.

SINGING.

When I survey the wondrous cross	Were the whole realm of nature mine,
On which the Prince of Glory died,	That were a present far too small;
My richset gain I count but loss,	Love so amazing, so divine,
And pour contempt on all my pride.	Demands my soul, my life, my all.

ADDRESS—*Our Easter Message.*

“The Master is here, and calleth thee.”—John xi. 28, R. V.

EXERCISE—“*Proportionate and Systematic Giving.*”

The President will read—The subject of Proportionate and Systematic Giving is, in various ways, being brought prominently before God's people, and is awakening a degree of interest and conviction which gives promise of a return to the principle of Christian stewardship as taught in the word of God; and which, when practised throughout the church, will abolish the questionable and God-dishonoring methods now so frequently employed to “raise money” for religious purposes, will provide an ample and pure treasury for the Lord, and present to the world a more honorable and honored Christianity.

President—What are we to understand by Proportionate Giving?

Members—A systematic return to God of a due proportion of all that he has given us, to be used for the promotion of his cause, and the good of our fellowmen.

President—Why should we give of our income to the Lord?

Members—Because God requires it of us. “None shall appear before me empty.” It is a tangible recognition of God's sovereignty and His real ownership of all our substance. “Every beast of the forest is mine, . . . the world is mine and the fulness thereof.” “The silver is mine and the gold is mine, saith the Lord of hosts.” It is also a practical acknowledgment of our dependence upon God for all that we possess. “It is He that giveth thee power to get wealth.”

President—Why should we give a fixed proportion of our income?

Members—Because it is God's command. If we as Christians were proof against temptations to pride, self-indulgence and worldliness, such a law might not be needful, but "He knew what was in man," "and He said unto them, Take heed, and beware of covetousness." "His commandments are not grievous," "and in keeping of them there is great reward."

President—What are some of the "rewards" of Proportionate Giving?

Members—As well as promoting our temporal and spiritual welfare, "it gives rest of heart in having the question of duty settled. It transfers to our heavenly Father the responsibility of how much we shall give, and allows him to decide whether it shall be little or much, as he prospers us." "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." (1 Cor. xvi. 2.)

President—What proportion of our income should we give?

Members—Not less than one-tenth, for God claims that to be his. "And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And . . . of the herd or of the flock . . . the tenth shall be holy unto the Lord. . . . These are the commandments which the Lord commanded." (Lev. xxvii. 30, 32, 34.)

President—Is a tenth always the full measure of our indebtedness?

Members—While no lower basis of giving should be adopted by any Christian, special blessings, whether temporal or spiritual, demand special recognition, and surely the abundant blessings that come to us through the gift of Jesus must prompt our hearts to lay at the feet of our Saviour loving free-will offerings for the furtherance of his great redemptive work. "He gave himself for us." "Unto whomsoever much is given, of him shall be much required." "Freely ye have received, freely give."

President—For what purpose was the tithe used?

Members—The Scriptures afford us little or no information as to the use made of the tithe in early history, but when the church was organized in the tabernacle and temple service, it was by God's direction utilized in its maintenance. "And behold I have given the children of Levi all the tenth in Israel, for an inheritance for their service which they serve, even the service of the tabernacle of the congregation. (Num. xviii. 21.) Also, under certain circumstances, it was to be given to the poor—"Thou shalt bring forth the tithe of thine increase, . . . and the stranger, and the fatherless, and the widow which are within thy gates shall come and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thy hand which thou doest." (Deut. xiv. 28, 29.)

President—Are we, then, to understand that giving of the tenth secures God's blessing on our temporal undertakings?

Members—According to the teaching of His word, that is the *only condition* on which we have any right to expect God's blessing on our secular undertakings. "Honor the Lord with thy substance and with the first-fruits of all thine increase,

so shall thy barns be filled with plenty, and presses shall burst out with new wine." (Prov. iii. 9, 10.) "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and *prove* me now, herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there will not be room enough to receive it; and I will rebuke the devourer for your sake, and he shall not destroy the fruits of your ground, neither shall the vine cast her fruit before the time in the field, and all nations shall call you *blessed*, for ye shall be a delightful some land, saith the Lord of Hosts. (Mal. iii. 10-12.)

President—What consequences followed the neglect of this duty?

Members—God pronounced the withholding of the tithe *robbery*, and it so incurred his displeasure that the people were punished by a withdrawal of God's favor, which brought upon them temporal loss and calamity, as recorded in the book of Malachi. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation." (Mal. iii. 8, 9.) "Let him that stole steal no more." (Eph. iv. 28.)

President—But is not the paying of tithes essentially Jewish, and not now binding on God's people?

Members—This practice, like the keeping of the Sabbath, has existed from earliest history; Abraham and Jacob paid tithes long before Moses was born. Therefore, as the Mosaic law did not institute the paying of tithes, the abrogation of that law could not cancel it.

President—Have we any New Testament authority for believing that this system prevailed in the early Church?

Members—St. Paul so teaches us. "Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar. Even so *hath the Lord ordained*, that they which preach the gospel shall live of the gospel." (1 Cor. ix. 13, 14.)

President—If tithe paying was still in force, why did not our Saviour emphasize it?

Members—Obviously, because the Jews did not need such teaching; they most scrupulously observed this law.

President—Did Christ ever commend or sanction it?

Members—When condemning the shortcomings of the Pharisees He commends them in this matter, and in so doing *certainly endorses the principle*. "Ye tithe the mint and rue, and all manner of herbs, and pass over judgment and the love of God; *these ought ye to have done*, and not to leave the other undone." (Luke xi. 42.)

President—What shall we tithe?

Members—Our increase, or net income, before (not after) we have taken out our living expenses. "Thou shalt truly tithe *all* the increase." (Deut. xiv. 22.)

President—Should this be the first claim on our income?

Members—Yes, "The *first* of the first fruits . . . thou shalt bring into the house of the Lord thy God." (Ex. xxiii. 19.) "Seek ye *first* the kingdom of God."

President—But if we are poor, or have no income, how can we give?.

Members—There never was anyone too poor to give something; if we have not dollars or cents, we can give work, zeal, prayer. “If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. (2 Cor. viii. 12.)

President—If we are in debt can we afford to give?

Members—This is really when we can least afford not to give. For in thus recognizing God’s proprietorship, we are practically taking our Heavenly Father into partnership with us in our business affairs. “Both riches and honor come of thee, . . . and in thy hand is power and might; and in thine hand it is to make great, and to give strength unto all. (1 Chron. xxix. 12.)

President—“The experience given by many thousands who have adopted this method is uniformly that the *nine-tenths goes further than the whole*, and that the conscientious observance of this practice, from proper motives, almost invariably marks a new era in temporal prosperity.”—(*Christian Layman*.)

President—What are we to understand by proper motives?

Members—Proper motives are, Reverence—“I am the LORD;” Obedience—“To obey is better than sacrifice;” Love—“God so loved that He gave.”

President—If ye love me, keep my commandments,” and “if ye keep my commandments ye shall abide in my love.” “If a man love me he will keep my words: and my Father will love him, and we will come unto him and make our abode with him.” Let us pray “that the eyes of our understanding may be enlightened.”—*M. B. Willmott*.

PRAYER.

THANK-OFFERINGS—*For Evangelistic and Educational Work in China.*

Selections which may be read while offerings are gathered :

Let us remember that in making our offerings we make them to the Lord, not to a society as such, nor to any specific work, but to him. He says explicitly, “Bring me an offering.”

To some, our united offering may mean very little, but to that loving One who, from the realms of Paradise, sees all our work and treasures it in His Heart, it means gifts to gather the weary and the lost into His Fold.

Let us not only lay our offerings on the altar, but let us lay that which is above price, our hearts, at the feet of Jesus.

Prayer— { Consecration of offerings.
 { Consecration of self to a holier life.

SINGING.

Rock of Ages, cleft for me,	Could my tears forever flow,
Let me hide myself in thee ;	Could my zeal no languor know,
Let the water and the blood,	These for sin could not atone,
From thy wounded side which flowed,	Thou must save and thou alone ;
Be of sin the double cure,	In my hand no price I bring,
Save from wrath and make me pure.	Simply to thy cross I cling.

While I draw this fleeting breath,
 When my eyes shall close in death,
 When I rise to worlds unknown,
 And behold thee on thy throne,
 Rock of Ages, cleft for me,
 Let me hide myself in thee."

Benediction—Now unto Him that is able to guard you from stumbling, and to set you before the presence of His glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for ever more. AMEN.

INDIAN WORK.

From Mrs. Redner.

PORT SIMPSON, B.C., December 10th, 1895.

We were very glad to receive your letter of November 8th, and desire to thank the Board for their kind greetings. I can assure you, they go far to encourage us in our work. We feel that we have a great storehouse of strength to draw from when we have the prayers and well-wishes of so many earnest Christian co-workers.

With regard to the few questions you asked concerning the work: Coal—the reason the bill for two seasons' appeared in one year's Report is this: last winter's coal was bought in November, shortly after the Annual Report had been made up; this winter's coal was bought in August, as we decided it would be better to get it up while the roads were dry, the Indians objecting to doing much carting while the roads are soft. I have just bought five tons more of coal, fearing our supply might be used before the spring rains were over. Previous to this the coal has always been bought in the fall. Mr. Crosby keeps a horse, and the boys do all our carting from the wharf. We pay them the same as we would have to pay others, for they need a little help in this way. We do not pay for the gravel, but for getting it up; this the boys do for us as well. We could not ask the girls to carry the gravel from the beach, to bring it all across from the other road is quite far enough. The

people often complain of this, but I think it does not injure them in the least, as one of us always goes with them to see that they do not carry too heavy a load.

We are now busy preparing for our Christmas entertainment. We are trying to make it the best yet given, and the people seem to be anxiously looking forward to it. The children are very diligent in their preparations; four of the girls expect to do the playing for the entertainment, and the parents are very proud of their skill. Our girls learn music very quickly, and in the other branches of the work we feel that they are doing well, much better than some white girls of their age. One who left the Home last year (her time being up) is now doing housework for Miss Bolton, who says, "Fanny is the best worker I have ever had in British Columbia." In the summer we let Matilda McKay help Mrs. Pierce for three weeks, and Mrs. Pierce said she had no idea any of the girls could do so well. She kept her in preference to a white woman of forty years' experience. If we do have little trials we also have much to encourage us, but we are not as fortunate as Chilliwack in having an occasional visitor to speak for us. We have twenty-five girls at present, and four or five mothers have asked to put their children in the Home, but they seem to be waiting for the Christmas festivities. Possibly our Father, in whose hands is all our work, sees that the greatest good is not in greatest numbers just now. I know it is best for those who are in the Home, but I often think of those who might be here; our work would be no more difficult for thirty-five than for twenty-five. We will do our best for all who come.

The Supply Committee reports—The special wants at present are: Home-made knitted socks and stockings, in wool or cotton, for men and children at Chilliwack Institute; towels for Hospital at Port Simpson; blankets for the McDougall Orphanage, and Sunday School books for a Mission in the North-West.

Additional copies of the Thank-Offering Service may be had at the rate of half a cent each from Miss A. L. Ogden, Room 20, Wesley Buildings, Toronto.