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Missionary Leaflet.

Woman's Missionary Society of the Methodist Church, Canada.

VOL. VIII. TORONTO, NOVEMBER, 1892. No. 11.

SUBJECTS FOR PRAYER.

NOVEMBER.

For the Chinese Empire, all the Chinese on this Christian continent, our work in British Columbia, and those sent by our Church to China as missionaries; that the prayer of the Shanghai Conference for 1,000 workers be answered.

SUGGESTED SCRIPTURE READING.—*Acts x. 31-48.*

JAPAN WORK.

Extracts from a private letter from Mrs. Large.

You speak of the prayers offered for me. It is the knowledge of those prayers that often gives me courage to try to live and work on, for I find it harder, as the days pass by, this struggle not to give away to my sorrow. In answer to those prayers daily strength and grace are given.

* * * * *

I think I told you of the death of Tokizo ; in his place we hired a young man recommended by Mr. Hiraiwa. He had been a jinrikisha driver. Passing our little chapel here in Azabu one night, he heard the singing, stepped up to hear what was going on, listened awhile at the door, then went in and heard enough to make him desire to know more. He went again and again, until one night he gave his heart to God, and went out from the chapel rejoicing in sins forgiven. At the time we hired him he was a candidate for baptism.

At Christmas time we took in a girl who is turning out especially interesting. She had been nurse girl in a home where the mistress was a Christian (her father is dead, he was a doctor ; by his death the family were so reduced that this child was put out to service). Her mistress was leaving Tokio, and did not want to take the girl with her. A request came to us to take her in, as she was very anxious to study the Bible and get some more education. We sent for the child ; she innocently told how all this suggestion had come from the mistress, who said if she just asked the foreigners in that way they would take her in and educate her. This was enough. Until we had some way of testing her we did not feel we could take her in. Not long after a servant maid's place was vacant, and we gave this girl the work, allowing her to take her Japanese lessons from eight to twelve every day. This included the daily Scripture lesson. A few weeks after her entrance I met her in the hall one Sunday afternoon, and, stopping her, asked how she liked the school. Looking with eyes bright with tears, she said, "I never thought I could ever be so happy." Her clothes were very poor. From among our stock of cast-off clothes we found some that suited her, and she very thankfully took them. Later on, as the spring advanced, we had to buy some new

things for her—a dress, two sashes, some stockings and a pair of shoes, costing all together not over three dollars. I called her in to get these one evening. Had I been a fairy godmother, showering down silks, satins and glass slippers on some Cinderella, no such gratitude could have been shown as this poor child gave. As each article was given her she could only exclaim, "O, Sensei! O, Sensei! what shall I do!" All the time she was making them up she was thinking of what people would think when they saw her in church the next Sunday, and when at last they were done she came with such pride to show herself dressed up. Going downstairs to join the line for church, she was laughing with delight; Miss Munro heard her companion tell her she must not laugh, or it would look very foolish.

We have another girl being helped in the same way, but of a somewhat different type. She had lived with foreigners, and had conceived the idea that all one had to do was to say she wanted to work for the Lord and that would insure every favor. She had come to us from some distance, sent by a person who could not read her very well and who pitied her condition. She was very emphatic in her declaration of desiring to be a "Bible woman;" but mixed with her talk I found enough of falsehood to prove to me that she was not ready to train for that work. I told her how the case stood, saying nothing of her falsehoods, but that she had not enough education to enter the Bible woman's classes. She begged to be let stay, would do whatever we asked of her, and so on. Providentially for her two of our kitchen girls were taken from us by the former school cook, thinking to inconvenience us. She was told to take this work. To me she was willing, but before a day had passed Sentaro complained of her; said she was ashamed to be seen working by the pupils, and would run just as soon as they entered the room.

I called her and gave her a talking to; she promised to do better. The next thing was a complaint that she read a book while waiting on the table. Being taken to task for that, she said she thought it was rude to look at people while they were eating. On seeing that we, though not Japanese, knew something of their customs and politenesses, she again promised obedient, willing service, knowing that a failure to do what was wanted of her would end in being returned home. Later in the same day she came to me to say she would do everything she could to please, and confessed that she knew she had done wrong. This promise she has faithfully kept. This morning there has come a request from another home to take a girl of thirteen in. Our work seven years ago was among the rich, and we were thankful that it was so, for we were enabled to reach a far greater number than we could have among any other class; now these have left us almost altogether, and those who seven years ago we could not have come near without paying them for hearing, are coming to us, willing to work for what we can give them.

* * * * *

We have been going through a succession of experiences that tell on one's nervous forces. Three weeks ago we were in danger of being burned out, awakening in the middle of the night to see a fire raging not three blocks from us, and the wind blowing full upon us. Before it changed, which it did after a time, we had commenced to gather together those things that we felt the most necessary to save. Since that night fires have been daily and nightly occurrences, the work of incendiaries. All around us fires have been lighted, some not being extinguished until from fifty to five or six hundred houses were burned. We have had to employ a watchman to patrol our place from the time that darkness drops until daylight. He carries a couple of sticks about a

foot long and an inch and a half thick, which he hits together as he walks to let us know that he is doing his duty. We have not yet become sufficiently accustomed to this music to prevent it from disturbing our slumbers. I wake when I hear the clatter and wake when I do not hear it, and wonder why he is not going his rounds. In one fire alone over 20,000 people were rendered homeless. In some cases little children have been hired to throw the fire, being paid, they say, twenty sen if the fire is a small one, and higher prices according to the extent of the destruction made. In many parts of the city the people do not go to bed at all at night, but watch. This is not all, out of late girls of the better classes have had their faces cut while walking on the streets in broad daylight. The perpetrator of this, coming up from behind, the work is done in an instant, and the scoundrel is off before even a good look can be taken at him. In some cases the cuts inflicted have been six to eight inches long and half an inch deep. Yesterday some of our former pupils were in after church. They were telling me of still another brutality. Some sixteen or eighteen girls have had a sharp instrument run in their faces, just under the eye; others have been burned with vitriol, while others still have had their hair cut off. One girl, while walking with her mother and sister, stopped to bow to an acquaintance. Just in an instant her hair was gone. This is a terrible thing, for girls are prohibited by law from cutting off their hair. When widows reach a certain age, if they have decided never to marry again, they may cut their hair short. The girls say they are afraid to be out on the streets at all. I can quite understand this, for we, too, are ever on the watch when either walking or riding abroad.

Lately there has been a most remarkable conversion here. The Japanese speak of the subject as another Saul, and hope

he will be another Paul. I have known Mr. ——— ever since I first came to Japan. His little girl was in our school for over two years. I had been to visit in the home the very day of the accident to him, and have been sending him religious papers ever since that time. He asked them from me. As he is a man of great wealth, as well as influence, you may be sure we are praying that he may ever be kept close to his Saviour.

Yours affectionately, ELIZA LARGE.

By intelligence just received, Miss Cartmell, Miss Veazey and Miss Alexander arrived in Japan September 13th. Miss Cartmell and Miss Lizzie Hart have been assigned to the evangelistic work in Tokio.

NOTICE TO AUXILIARIES.

At the recent meeting of the Board of Managers, held in Brantford, Ont., it was decided that Corresponding Secretaries of Auxiliaries send their orders for the Monthly Letter Leaflet direct to Miss Ogden, Room 20, Wesley Buildings, Richmond Street West, Toronto. Price 5 cents per year as before. Money for the required number of leaflets to be enclosed with the order.

PRAYER CARD STUDY.

SUGGESTED SCRIPTURE READINGS.—*Isaiah xlv. 20-25; Matt. xxv. 41-46.*

SUBJECTS FOR PRAYER.

DECEMBER.

That a spirit of inquiry may be aroused in the Church as to the needs of the heathen world, and that Christian women may recognize their responsibility thereto. *Luke vi. 31.*

For the grace of liberality. *Malachi iii. 8.; 2 Corinthians viii. 7.*

For all converts under the care of the Woman's Missionary Society, that they may be trained for usefulness among their own people. *Mark v. 19.*

That a spirit of inquiry may be aroused in the Church as to the needs of the heathen world, and that Christian women may recognize their responsibility thereto.—Luke vi. 31.

For years the prayer of the Church has been that God would open the doors of all land for the entrance of His gospel of peace and goodwill. This prayer has been answered most signally and there is not a country, save one, which now refuses admission to the missionary of the cross. It is not enough, however, that the way is open; what we now need is that the knowledge of the people, their customs and their condition, should be made so familiar that deeper interest in their temporal and spiritual welfare may be awakened in the minds of Christian men and women. The reports of travellers and returned missionaries, the many works devoted entirely to missionary information, the letters that reach us from those on the mission fields and from native converts, as well as the political and commercial statements that appear in the daily press, leave no reason for the ignorance which has so long been the excuse for apathy and inaction. We can scarcely take up a periodical of the day without coming face to face with stirring facts regarding the great world that is still "lying in darkness and in the shadow of death." Can any words describe more vividly the sad and pitiable state of the heathen than those of the prophet above quoted, or than those in which the apostle Paul describes the people of his day, and which still aptly apply to the present races of the heathen? Yet all are our brothers and sisters, children with us of the same great Father, co-eternal souls, for whom Christ has paid the price of redemption! Why so small a part of our race should be favored with the great and glorious privileges of the Gospel we do not understand, but we know that having these advantages and blessings placed upon us the responsibility of obeying the golden rule of our Christianity, and sending to the less favored of our race a knowledge of the truth that alone can free from the bondage of sin and superstition. The results of the past few years show how much depends on a knowledge of things as they are. If the spirit of inquiry awakened in the minds of a few has produced such wonderful effects, what will it not do if awakened in the minds of all the

professed followers of the Lord Jesus Christ? Let us most earnestly pray that "knowledge may grow from more to more," until that pitying love which led the Lord of life and glory to give "His life a ransom for sinners" may be kindled in the hearts of His disciples everywhere, leading them to more earnest, effectual efforts for the evangelization of the heathen in this and all lands. Do Christian women realize the debt they owe to Christianity, and their obligations to heathen women? Look at the position of women in Christian lands. Equal to men; loved, honored and protected; enjoying all the freedom that confidence in their wisdom and discretion can grant; having the control and training of their own children; queens in the realms of home and society; and contrast it with the condition of their dark-skinned sisters in Asia, Africa and America, who are either slaves or playthings, looked upon as inferiors in every respect, neglected in times of sickness, living in a state of repression in regard to wifely and motherly affection, regarded as *things* merely, without feeling or souls, unworthy of future existence, and without any hope to solace them in hours of bereavement and sorrow. Oh, should we not be more in earnest to pity and relieve, and through our medical missionaries and teachers to send to them the knowledge of God's love and care, to brighten their desolate lives, and make them partakers of the joy which He gives, who is our precious Saviour.

The expediency of employing native converts to carry the Gospel to their own people is becoming more and more evident. The difficulty of acquiring foreign languages, and of understanding the habits of thought and customs of the people, have been such great hindrances to the progress of Christianity that we must all rejoice that a speedier way is being opened out. It is matter for thankfulness that so many schools and colleges are established for the training of these converts in habits of Christian thought and life. We can readily imagine that many difficulties stand in the way of both teachers and scholars, and therefore it is fitting that we should seek for them the guidance and help of the Holy Spirit. When the native Christians return to their homes and go among their own people, and are subjected to the persecutions and hardships which many of them will have to endure, let us not forget to seek earnestly for them the protection of our God, and power to so "let their light shine that others may see their good works, and be led to glorify their Father in heaven."

For the grace of liberality. 2 Corinthians ix. 6-15.

The promises of the Lord are so rich to those who give cheerfully to the support of the Gospel, reaching in return to even a hundred-fold, that none should be deterred from giving through any fear of not having enough left for other objects. One of the tests of true love is the willingness to make sacrifices and to bestow, and consecration to Christ demands, not only ourselves, but all we call our own. The old Jewish law required, not only a tenth part of every man's possessions for the service of the sanctuary, but other sacrifices and gifts innumerable. The heathen, we are told, in many instances impoverish themselves in order to bring offerings to their gods of wood and stone, and

even our Roman Catholic friends set an example of self-denying liberality in the support of their religion; but among those whom love is supposed to influence, there is too often a reluctance to give as freely as the cause requires. But if our love to Christ is what it ought to be, no gift will seem too costly, no sacrifice too great to prove this love. It is true we cannot, as Mary did, pour out our gifts on Jesus Himself; but since He has made the poor, the oppressed, the suffering His representatives, we can never fail of objects on which to lavish the love we feel for Him. As the needs of the world become known the demands for help increase, and it is according to the liberality of its members that the Church of God will be able to carry on the work of evangelization, and on every follower of Christ rests the responsibility of helping to the extent of his power in this great work which our Leader has left in our hands. We are stewards of God's bounty, and whether much or little has been committed to us, a strict account of its use will be required, and when we shall stand as naked souls before our Judge, what will it avail us to remember the velvets and satins, the embroidery and jewels on which so much had been spent, while precious souls were going out into darkness and misery, wanting that knowledge of salvation which the money might have been the means of giving to them? May God who is so beautiful in His gifts to us, so fill our hearts with love, that each one will give freely and thankfully to bless and to save the perishing children of heathen lands, as well as of our own.

REVIEW OF USEFUL LEAFLETS.

Number 598 is the name chosen for a "three minute" paper which a busy woman prepared for a missionary meeting out "west," taking for the basis of her paper Frances Ridley Havergal's "consecration" hymn. The ladies resolve to "discuss it with our Saviour during the whole year, and report the result at the meeting one year hence." What was the result? There were hands and feet and hearts given fully to the Master's work, and one had "discussed herself away from a home of elegance and ease into a little pine house among the Cherokee Indians." This leaflet will be found especially helpful if read aloud at one of the monthly meetings, for it is brimful of consecration.

Easter Obligation.—Every woman who reads this leaflet will feel a great wave of thanksgiving roll over her soul as she considers "what the resurrection of the Lord Jesus Christ has done for me—what it has saved me from, and what it has saved me for." The writer gives us eight pictures, painted with a pen dipped in the horrors of heathen custom and superstition, and then holds up in sharp contrast

the picture of my life, all radiant with the rose-tints of love and the hope of immortality brought to light through the glorious Gospel. A very helpful leaflet, and one that will cause us to think about our obligations to our heathen sisters.

A Basket Secretary.—A beautiful story, beautifully told, full of pathos, yet with quaint flashes of humor peeping out through it all. The heroine is a woman, poor in purse, but rich in love and faith. Her husband was not "quite" a Christian, though, as Grandma Lee said, "He seems to thrive uncommon well on the husks." Mrs. Lee one day received a note and a package of envelopes, asking her to attend a missionary meeting and put what she could in one of the envelopes. After "swallowing her pride," she goes in her shabby dress and gloves, resolved that if she has no money to give, she can "obey" and "hearken." The work the Lord has for her is to pass the money basket, the service "that our ladies so dislike." Do you want to hear how God honored that little (?) service? How "Jo! r" became interested in missions and was led to Christ? How the other ladies became ashamed of their half-hearted service and small contributions, and how a missionary came to be supported, all through the consecrated service of one who did what she could? If you would like to know all about it, then order "A Basket Secretary," and read for yourself, and I am sure you will receive a blessing, and feel that the smallest service in God's hands can become a blessing to many.

The Literature Committee takes pleasure in recommending a little eight-page monthly published in Chicago, in the interest of the Deaconess movement. It is called *The Message*, and its readers will find it a very bright, helpful periodical. Price twenty-five cents a year. Subscriptions may be sent to Miss Ogden, Room 20, Wesley Buildings, Toronto, Ont.

Subscribers to American missionary magazines are reminded that many subscriptions expire in December, and much delay will be avoided by renewing now.

Leaflets suitable for reading in connection with the Subject of Prayer for December: "My Beckey's Conversion to Foreign Missions," 5c.; "God's Tenth," 3c.; "The Voices of the Women," 2c.; "Unemployed Talent," 2c.; "An Appeal to the Women of the Methodist Church," 1c.; "How Much do I Owe," 1c.; "One Self-Denial Week," 1c.

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