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# Missionary Leaflet.

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

VOL. VII.

TORONTO, JULY, 1891.

No. 7.

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 READING TO BE USED AT MONTHLY MEETINGS OF AUXILIARIES:

*Psalm xciv. 1-10; Rom. xiv. 7-23.*

JAPAN WORK.

From Miss Lund.

EVANGELISTIC WORK.

TOKYO.

I was going to tell you about a meeting for which I had prepared my lesson, and started, when it seemed as if I must teach something else. (Matt. v. 13-16.) I could not shake off the impression, and so followed it and taught that. We had a splendid meeting, and the lesson seemed to go right home to the hearts of the women. Next day, by invitation, I went to Mrs. Kobayashi's house to attend the woman's

monthly prayer-meeting of the same church. You will remember that Mrs. K. was the first woman in Japan I was allowed to lead to Christ. Fourteen women assembled, and, after singing and prayer, Mrs. Toyama took up the thread of the previous day's lesson, and talked very earnestly to the women; then several spoke and prayed, and every little while we sang. Just at the last, a woman who belongs to Ushigome Church, and who, having removed to Shitaya district, had been rather remiss in her attendance at church, Bible-reading and prayer, began to pray. She confessed it all, and prayed for ten minutes. I don't think I can ever forget that prayer. She seemed to pour out her whole soul to God. Every one was weeping but myself, and it seemed as if I was so overwhelmed with a sense of "It is the Lord's doing," that I was dumb. Mrs. Toyama's words had gone home to the woman's heart and awakened her, and it was what I had said that made Mrs. T. speak so, though what I said was not my planning as all, I could not help it.

About the girls—there are at least ten, perhaps twenty, in the school to-day who are as much Christians as I am, and who keep quiet, because they know that to ask for baptism would cause their removal from the school. They show it by their reverent attention and earnestness. They live it, even though they do not say much about it. Somehow, now when "liberal theology" is so much talked of and so much dreaded by many, I feel surer that God is working than ever before.

In sending the enclosed reports, I must add a note or two. Mrs. Sabashi's does not represent one-quarter of what she does. I wish she would write down some of her talks with those whom she visits, for they are so quaint. One day last week we were commencing the study of Ephesians. In giving an outline of it we came to the thought, "Life is a

warfare." She has a way of making little remarks aside, and so said, "That is just so, just so;" then she looked up and added, "but I've given up fighting, and just rest in the Lord and enjoy Him." I believe her, for a more simple faith I never saw. She seems to refer everything to the Lord for decision. People cannot see her and not read it in her life. It makes me so often think of the apostle's words: "Ye are our epistle, known and read of all men." Yesterday I was reading Prof. Drummond's "The Greatest Need of the World." One sentence fits so in here that I must add it, "Only Christ can influence the world, but all it sees of Christ is what it sees of you and me."

From Miss Wintemute.

JO GAKKO, KOFU, March 20th, 1891.

A short time before Christmas, some of the older girls, having heard of the King's Daughters' Society, said they wished one could be formed in the school here. For some time before that, I had been wondering what could be done to help our girls after they leave school, and some such society as that had been in my mind. It is no wonder that so many of the girls in our schools grow cold or discouraged in their Christian life, or give up altogether, after leaving school, for many of them never get a chance to attend church or any other religious service, from one year's end to another (or seldom to go anywhere, for that matter); they find it almost impossible to keep the Sabbath, have no religious literature to read, and dare not even sing hymns without being told they are making too much noise. And no matter what is said to them, ridiculing or opposing Christianity, whether by parents or grandparents, elder brothers or relations, it is considered impertinent for them to answer back,

either to deny what they know to be false, or in defence of what they believe. And since most of them leave school while they are still quite young, it requires a very strong character and a most firmly-rooted faith in God to stand out against such odds.

But this province being mostly within the large plain of which Kofu is the central place, the work is peculiarly compact. The students' homes are all so near the school that they can return every holiday season during the year, and this does them good. The first time they go home after becoming Christians, they are like tender plants taken from a hot-house and put out into the cold, frosty atmosphere of winter. They come back chilled by the heathendom that has surrounded them; all the hopes and desires they had had when they returned home, of being able to lead their parents into the light, have been crushed by scorn or indifference, and they feel utterly discouraged and do not understand exactly where the trouble lies. And just here we are able to sympathize with and help them, for we pass through a somewhat similar experience in coming from our own country here. They find out that the trouble is neither in themselves nor in Christianity, but in their surroundings; and the next time, they go home not only stronger Christians, but expecting the difficulties, and somewhat prepared to meet them. But it is, nevertheless, very hard for them when they leave school altogether, and this King's Daughters' Society is going to be a fine thing to help them, I believe. The farthest any one of them lives from the school is only two hours' ride; and so, if their parents only consent, it is quite possible for them to get to the meetings occasionally.

We have only one Circle at present, and it is composed of twelve of the boarders, two of the students who left school

at Christmas, Kaneko San, the sewing teacher, and myself, and one of the lady teachers in the Normal School, who is a Christian. The meetings are held the second and fourth Saturdays in each month, from one to two in the afternoon. The first half-hour is spent in a religious service, and the second in work. Besides this, they work at least fifteen minutes each day. The members in the school take as part of their work each week the writing out of notes of the Sunday sermons and the talk after the Sunday-school lesson. These are sent to those members who cannot come to church, and the Society pays for the postage, etc. The outside members take work home with them, and the very fact that they can do something for the Lord in that way, when nearly every other way is blocked up, is a great help to them in their Christian life. Then the fact that they belong to a society that meets twice a month at the school, gives them a chance to ask their parents to let them come here, when they would otherwise have no sufficient excuse. One of the girls was here for the meeting before the last, and she said she was so glad that she cried, when her mother gave her permission to come. It was encouraging in the meeting to hear her say that her faith had not grown cold, as she expected it would after leaving the school, and that she thought she prayed even more earnestly than before. Then, the meeting being on Saturday afternoon, we hope that occasionally their parents will allow them to stay over Sunday, or, at least, till after Sunday school and the morning service. They are now working hard every spare moment, making various fancy articles, which they hope to sell at the closing. We hope for a successful entertainment, and pray that God's blessing may especially rest upon us that day, for it is one of peculiar opportunities.

## INDIAN WORK.

From Miss S. Hart.

PORT SIMPSON, B.C.

We receive the printed letters each month. Our Auxiliary has increased since we last wrote; several more of the missionaries from the different missions have joined us.

About Maggie Gosnel. Her father was, as far as I can judge, one of the best Indian half-breeds in Simpson. He and his wife are both half-castes. They make a very good living—he is a good carpenter—and their one strong desire is to have their children know more than they do themselves. Lewis, the father, often says he will have one good child. They are very anxious to place another one here, but I would rather wait till our new Home is up—we have as many as we can manage well here. Maggie is a bright little girl, with light brown hair and blue eyes, is learning quickly, and very soon will be a most useful girl.

The parcel sent in the Chilliwhack case came last boat. The scissors and hymn-books are especially appreciated; the toys, ribbons, aprons and trinkets will come in so nicely for next Christmas. We also received a parcel from Bloomfield, containing a quilt, mat, and some stockings, all most useful articles and what was needed. We have just finished our spring cleaning, and it is nice to think of having a new house to clean next year; but we can be quite comfortable for the summer, especially if it is not very rainy.

I meant to write a note to thank those of the Norwood Mission Band, and also the Carlton Street Church Mission Band, for the useful articles sent to us, but as I have not the address, I will have to thank them through you. Every little thing counts in a Home like this, and hair-ribbons, little pieces of lace, etc., are very useful, as well as the more valuable things.

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MISS M. WILKES,

84 GLOUCESTER ST.,

TORONTO, ONT.

# PRAYER CARD LEAFLET.

SUBJECT FOR PRAYER.

AUGUST.

For India - the Ramabai effort to elevate the millions of child-widows; for all the suffering and benighted women of that land.  
For the extension of God's Kingdom in Africa.

SCRIPTURE READING.—*Isa. lviii. 1-12; Matt. xxv, 34-45.*

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*Who is Ramabai?* Pundita Ramabai, whom Prof. Max Muller has called "one of the most remarkable women of this century," is the daughter of a Marathi priest, who lived in the forest of Gungumala, in Hindostan, where he was driven into exile for holding and carrying into practice liberal views in regard to child-marriage and the education of women. Here Ramabai was born, April 23rd, 1858. She was educated by her father and mother in the literature of her high caste. She accompanied her father many thousands of miles on religious pilgrimages, employing her leisure hours in the study of Sanskrit. Before the age of sixteen she was left an orphan, and subsequently travelled several years with her brother, who sympathized with her in her determination to devote herself to the elevation of her country-women. At the age of twenty-two she married a Bengalese lawyer. Two years later, while she was preparing to go to England to study medicine, her husband died, leaving her the care of an infant eight months old. This noble woman, however, did not despair. She sold her little home, paid off the debts, and wrote a book which brought money enough for the journey; and in 1883, sixteen months after her husband's death, she left India for England. Here she was made Professor of Sanskrit, in Cheltenham College, where she remained till 1886, having in the meantime become a Christian. The following two years she spent in America, writing text-books, lecturing and endeavoring to awaken an interest in her projected work for the elevation of child-widows in India.

*What are child-widows?* In India the custom is to betroth girls in marriage while mere infants, in many cases to men old enough to be their fathers or grandfathers. In the high caste, a man

frequently marries as many as fifty of these children. Should he die, they become widows. There are over 20,000,000 of these child widows about 80,000 of them are under nine years of age. A widow is not permitted to marry again, is looked upon with contempt as enduring punishment for some horrible crimes committed in a former state of existence. Her clothing is a single coarse garment; her food, only one meal a day, of the very poorest kind. She is the household drudge, secluded, beaten, cursed. Her life, empty of every pleasure, void of all hope, often becomes intolerable and forces her to suicide or a life of infamy.

*What is the Ramabai effort for these widows?* Through contributions given and pledged to Ramabai while in the United States and Canada, she has established a school in Poona for the education and elevation of high-caste widows. The school was opened in March, 1889, with one child widow and one non-widow. At the close of the second year, Ramabai writes, "The Sharada Sadama has been doing very good work, and has been of much use to many a child widow, and has grown larger and larger in spite of all the oppositions, criticisms and difficulties it had to face. We have 26 widows and 13 non-widow girls. My heart fills with joy and gratitude when I see so many dear girls enjoying their lives." The Toronto Ramabai Circle has contributed \$1,091 to this work.

*Will Islam rule Africa?* Whether Africa is to be, as some one has said, "The continent of the twentieth century," or not, it is likely to be the continent of studious attention during the last decade of the nineteenth century. At any rate it is bound to be, is already beginning to be, the arena of a desperate struggle between Islam and Christianity.

Some phases of African ethnology are in no end of dispute; but all agree that south of the Soudan, or land of the blacks, nearly down to the Cape of Good Hope, there are many tribes, but of one allied race, now commonly called the Bantu race. The Bantus are a far nobler type of men than the Negroes. There are probably seventy-five millions of them. The bulk of their territory is in the region of natural cultivation. The Bantu race, so situated, is the prize which now lies open between Islam and Faith in Africa. Islam has a considerable following in the north-east, and Christianity, perhaps, an equal following in the south among the Bantu people. The battle is now set. Which is likely to win? One or the other substantially before 1950.