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# Missionary Leaflet.

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

VOL. VII. TORONTO, FEBRUARY, 1891. No. 2.

## SUBJECTS FOR PRAYER.

### FEBRUARY.

For auxiliaries, mission circles and bands; executive, supply and literature committees; conference and district organizers and representatives to annual conferences. John xv. 5.

## SUGGESTED SCRIPTURE READING TO BE USED AT MONTHLY MEETINGS OF AUXILIARIES:

*Exodus xviii. 8-13. John xv. 1-16.*

## JAPAN WORK.

From Miss Wintemute.

JO GAKKO, KOFU, Nov. 19, 1890.

As yet, no new students have been enrolled this term, except one that Miss Lund has taken on, to be trained as a Bible-woman.

Although not able to put up a new building this year, the founders are keeping their eye on the mark. They have just bought the land, 730 tsubo (about three-fifths of an acre), for 500 yen.

The school work is going on day by day, as usual. Haneko san, the normal graduate, is just as earnest a Christian and as faithful a worker as ever, both in and outside of the school. As time goes on, we are finding out more and more what a valuable helper we have in her, and how varied and marked is her ability.

The sewing teacher has asked for baptism. The old lady's

faith is almost touching in its simplicity, and her sincerity in its childlikeness. She has been so anxious all the fall to get to understand well enough to receive baptism, "for," she says, "you know I am getting old."

Our schools are the parts of the vineyard that especially demand "vine-dresser's nature and care." Not quantity so much as quality is our object—to send forth from us earnest, efficient workers into the whitened harvest-fields, and Christians of an improved type to make and adorn beautiful, pure and happy homes. The need and importance of this part of the work is realized more and more, I think, as one gets a clearer insight into the true condition of the people, both converts and non-Christians.

The day that Shinkai O Fumi san, the sister of the owner of the school, was baptized, nearly all the household were baptized with her, except the mother, brother and his wife, who have been Christians for some time.

But the occasion was slightly marred for me, when, at the close of the solemn sacrament of the Lord's Supper following the baptismal service, Mr. Shinkai came up to me and asked permission for his sister to go out to the photographer's with them, as the whole family were there and they would like to have a family group taken. He made the request without the least hesitation, or seemingly the slightest perception that it was at all out of place for a Christian to spend part of the Sabbath in that way.

This is only one of many instances that might be given to show how many, of even the Christians, do not yet realize that to keep holy the Sabbath day means more than to stop their *regular* business, and attend one or more of the church services. They have not yet learned to "call the Sabbath a delight, the holy of the Lord, honorable," and to "honor Him, not doing their own ways, nor finding their own pleasure, nor speaking their own words."

The Christian girls are growing day by day. Two of the older girls may be withdrawn from the school at Christmas; one, principally on account of opposition to Christianity in her home and among her relations; and the other, partly for the same reason, and partly because her prejudiced and ignorant, though well-meaning, old grandmother, unable to see "the good of educating girls as is the tendency nowadays," is very strongly opposed to her coming to school any longer. "But," the girl said, in telling me about it, "I believe that God is taking care of me, and that He will make

all things work together for my good, so I have made up my mind not to be disappointed even if I must leave school."

One of the Bible lessons, a short time ago, was on the Transfiguration, and in class-meeting the following Sunday, another of the girls said, "That lesson affected me very much, and I see that I have been just like Peter, who wished to build tents on the mountain, so that they might stay there and enjoy the heavenly scene, instead of going back to the care and noise of the world below. Since coming to this school, and especially since becoming a Christian, I have been continually wishing that I might stay in the school always, for I do so dread going out amongst unbelievers, and lately it has even got so that I hate going to my own home. But I see how wrong this feeling is, and I have made up my mind to try to overcome it, for, like Peter, I am not given these pleasures and privileges that I may enjoy them forever, but only that I may be the better fitted to go forth to do my duty in life and in the world." How full the Bible is of truth, and how ready the Spirit of truth to "guide into all truth" those who are sincere in the search.

### INDIAN WORK:

#### COQUALEETZA HOME, CHILLIWHACK, B.C.

Miss Elderkin writes: "The number of children in the Home is steadily increasing. This is the time of the year for gathering them in. We anticipate quite a number coming to us when the severe winter weather sets in. Many of them are from Catholic homes. It is through the children lies the hope of the missionary to convert the Catholic parents to Protestantism. All who are with me are enjoying excellent health, though la grippe has reappeared in the community, and the members of several of the English families are suffering from its effects."

Miss Clarke says: "The Christmas-time passed very happily to both teachers and children. We had a Christmas-tree in the church on Christmas-eve, which was thoroughly enjoyed by the children and their friends, of whom there was a large number present."

## CHINESE WORK.

From Miss Cartmell.

100 CORMORANT STREET, VICTORIA, B.C.,  
December 31st, 1890.

I must try and write you an account of our Christmas festivities. Miss Leake and I were feeling a little bit anxious about how we could make the time especially memorable to our girls. Some of them, we know, must soon go out from us; and then there were the mother and her five children who were receiving their first impressions of Christianity. We were very desirous these should have their hearts profoundly stirred, as they witnessed us celebrate the birth of the Saviour of the world.

The Auxiliary ladies gave us an "At Home," between the hours of 4 and 10 p.m., Christmas-eve. Very many responded to Mr. Watson's invitation, and sent supplies in abundance. Our Chinese Christian brethren and a few friends of the new family would not be left behind, but brought valuable gifts of meats and fruits. A package from the Brant Avenue Mission Band, containing most useful gifts, arrived just in time. Mrs. Watson, assisted by Mrs. Grant and Mrs. Pendray, collected all the gifts into the largest washtub we had, and made a famous Christmas-pie. The new family were surprised and touched by the gifts and notice taken of them. The little boy of five, who at first clung to his mother, apparently timid of us, could not be kept from church Christmas morning, though his mother did not go, and seems more like a child at home. Last Sunday the mother was overheard praying alone in her room. Miss Leake notes the marvellous moral change that has taken place, as she sees the older girls yield what they have claimed as rights, quietly and patiently bear with the many inconveniences incident to the sudden increase and the extra work of providing for and teaching those so far behind them. At the close of the first week, Carrie, who had been cook, went to Miss Leake and said, "Mamma, I so happy; my week done, not cross once."

You will be glad to hear of the result of our Thanksgiving service, the last except the Watchnight in the old Pandora Street Church. Invitations were issued to all the ladies, and thankofferings asked for in sealed envelopes with passages of Scripture. These envelopes contained \$92, a collection

made it over \$100. Was not that worthy of the cause to which it was dedicated?

A few words regarding our work in Chinatown. There are few doors along the streets through this part of the city where we have not inquired and explained our desire to find all the Chinese women. Some of the men were amazed, some rude, others showed indifference that bordered on anger. Only one man welcomed us, and has invited us to go any time. His wife we are teaching knitting. In another home we are allowed. There are two women and in the two families six children. Many places the women are guarded as from an enemy. The Christian men tell us our "Home" is a terror to the evil-doers in Chinatown. Its simple presence is a blessing to the community, restraining heathen cruelty to women and children. This week we learned of a poor woman in trouble. Yesterday Sarah and I sought her out. Tom Chue had been our informant, and must now be our guide. I found the husband, and told him the "Teacher" wanted to see himself and wife, and asked if he might bring me to his house. The frightened man objected, so he wisely arranged a meeting for us at a Chinese restaurant. Sarah drew the little lady out in conversation. I employed the time in telling the husband what we would like to do—to visit his wife in their home—have her come daily and receive instruction with the pupils in "The Home." He consented to the wife returning with us to the school. You can hardly think what a sensation thrilled Chinatown, at least that street. Our movements are closely observed. Everything being done openly, the news spread quickly. We were amused to see all the men from their stores upon the street, quite concerned to see me lead off in triumph my little lady. Contrary to our expectations, she is again here to-day, and have given her her first lesson in knitting. I have made a long story of what may appear a little thing, but to us it seems significant, if only followed by the teachings of the Spirit of God. Therefore, I would remind the auxiliary members of their part in bringing these souls to Christ, and making our feeble efforts effectual. Prayer has been answered in this opportunity, and prayer will again be proved by much good resulting.

Since writing the above, the husband and Tom have been here. Ah Fung's report of her visit and the teaching she received has so pleased Lee Yue, that he is anxious to follow

it up immediately, and comes to ask if we will take her for a month and teach her, he paying her board. He was glad to hear her say she would like to come to the school, go with us to church, and become a Christian. Neither of them know much more than that Christians are not expected to do much harm, yet he was glad she had a wish to be a Christian. Miss Leake is a very wise counsellor, and sees a long way ahead. We have decided that for the present, it will be best for all parties to have her come daily for instruction, and we make frequent visits to her home and try and improve matters there, hoping thereby to open the eyes of Chinatown, to the real work we hope to do. The husband and wife have both promised to make the Christian marriage ceremony a study, and when they thoroughly understand, have Mr. Watson marry them. We learn the man has a wife in China, so what are we to do in that case? After a month or six weeks, when our present number has lessened, we will take her into the house, to receive instruction in the housework, cooking, washing, etc., etc., for two or three months, if they both desire it, and the husband will pay her board.

You would be proud, to use a common expression, could you have heard our older girls talk in a kind, earnest, straightforward way. From her own story, they believed her the cause of the recent domestic trouble. She did not like Cherrie's plain teaching, and got quite excited for a time. We took Lee Yue to the workroom, where the pupils were all variously busy, and while they went on with their work, Gertie played and they sang two or three hymns. A few more words, and Tom and his companion were dismissed, the latter's face fairly radiant. We are encouraged by the evidence that God is at work. We have heard that some are impatient at the slow growth of this work, and have proposed to turn this into an Indian school. It may be that the Lord is at this time giving these signs of His will and purpose to show what mistakes human haste would make. I am persuaded that no school, Indian or otherwise, could have accomplished more thorough, permanent work than has been done in this. I believe the Lord chose His worker, and knowing the difficulty and delicacy of the undertaking, He has limited the number, keeping it within the powers at work. Let us remember character-building, at all times, is slow and critical work. Christian parents receive their trust pure and innocent from the hand of the Great Creator. They

can hardly imagine the difficulty of taking grown-up girls, or even little ones, whose moral nature has been sadly dwarfed and warped by heathen teaching and practices, the whole bias being in the wrong direction.

Though so much has been done, patient, persistent effort must carry it on. Wait upon God to direct, expand and complete this wonderfully important mission.

## PRAYER CARD LEAFLET.

SUBJECT FOR PRAYER.

### MARCH.

FOR JAPAN.—That divine direction may be given to the rulers at this crisis; that Christianity may be permanently established, and our educational and evangelistic work greatly prospered and extended.

Japan is a country whose history extends over 2,500 years. It is well worthy our interest and prayers and efforts.

What is the national religion?

Shintoism and Buddhism.

When did Christianity first gain a foothold there?

In the sixteenth century, Jesuit teachers entered and were kindly received by Government. They made thousands of converts, but, having been discovered in political intrigues, all foreigners were expelled, and many missionaries and 5,000 native converts put to death.

How long did this prejudice continue?

Two hundred and twenty years. A Government edict was issued, passing sentence of death on any who should receive or teach Christianity.

When were the gates again opened?

In 1859, Protestant missionaries entered, after a treaty with England and the United States.

When did they first see results?

In 1872. The students themselves began praying for the Spirit to be given to Japan, and in that year the first Christian Church was formed, with eleven converts. In 1888, there were 19,829 communicants, and a Christian community numbering 50,000.

What ministers were first sent by our Canadian Conference?

In 1873, Drs. Cochran and McDonald, and in 1875, Drs. Meacham and Eby. In 1887, our own Methodist Church increased 60 per cent.

Where did they open work?

In Tokyo, Shizuoka, Numadzu and Kofu. The native Churches multiply every year.

Are the converts from the upper and wealthier classes?

Chiefly from the poorer but intelligent middle classes, who, though willing, can do little to help themselves. Hence, the necessity for missionary societies to build churches and schools, and pay the salaries of teachers and missionaries.

What is the condition of women in Japan?

They are in all the darkness, ignorance and superstition of heathenism, and nothing but the religion of Christ can lift them out of it.

What led to the sending of lady missionaries under the auspices of the Woman's Missionary Society?

An urgent call from Japan missionaries to the Society to begin a mission among women and girls. In 1882, Miss Cartmell landed in Japan. She began immediately to study the language and enter upon evangelistic work.

What did she consider would contribute most to the success of the mission?

A girls' school, which was accordingly established in Azabu, Tokyo, in 1884. Miss Eliza Spencer (Mrs. Large) was appointed principal. From time to time others have been added to the teaching staff. A new building was erected in 1886. It was always full, and the fees paid the native expenses. Some of the scholars, after completing their course, taught in the school. Bible women received systematic training.

Have we other girls' schools in Japan?

Yes; one in Shizuoka, mainly supported by Japanese gentlemen, also one in Kofu.

Does the success of these schools continue?

Yes, although it has suffered largely from a partial reaction against Western advance, especially as regards women; also, in the loss of our esteemed missionary, Mr. Large, who met his death at the hands of native burglars while in charge of the funds at the girls' school, Tokyo. It is also owing to political changes, to the death of the Minister of Education, and the unsettled state of the country.

Is native education prized in Japan?

Yes, and is well advanced; but the Japanese students have become so impregnated with Western ideas of learning and German infidelity as to become a source of danger to the State. All interested in Japan feel that she is passing through a transition period and approaching a crisis.

What remedy do the leaders of Government propose?

Many are in favor of Christianity as the only real remedy for this anarchical state of affairs; hence, they advocate its teaching in public and private schools.

What is the latest hopeful sign in Japan?

The opening of its first parliament and appointment of native Christians to some of its highest offices.

What should be our leading thought in view of these signs of the times?

That now is the time to win Japan for Christ, lest she be put back into the darkness and cruelties of heathenism, perhaps for another hundred years.

How can we do this?

By our sympathy, our efforts, our means, our prayers.

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