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# Missionary Leaflet.

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

VOL. VI. TORONTO, DECEMBER, 1890. No. 12.

SUBJECTS FOR PRAYER.

DECEMBER.

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.

## JAPAN WORK.

From Miss Wintermute.

KOFU, JAPAN.

The longer I live outside of Tokyo the more fully I realize how different in many of its aspects the country work is to that of the great metropolis. Various instances and facts might be given to illustrate this, but it would make my report too long, so I shall simply remark in passing, that if a stay in the capital long enough to see beneath the surface reveals the fact that "first impressions of Japan are very deceitful," a subsequent residence in the interior will lead to a further revelation, namely, that *second* impressions are partially deceitful also.

The growth of the school has been very slow, but steady, and we hope will prove sure. The sewing and writing teachers are the only two on the staff at present who are not Christians.

I thought we would be able to lower the estimate for next year by at least the amount of this year's surplus, but the high rate of exchange has destroyed all our economical plans. Rent is a large item, and one that I had hoped we should not have to pay many months longer. The present building will not accommodate any more boarders, and there being no adjoining one available, the founders thought before the holidays that, with some help from us, they might be able to build this year instead of next, as they promised in the agreement to try to do. But the people throughout the Province, and most of the founders themselves, have spent so much on the recent elections that they say sufficient money cannot be collected to build at present. The school will never grow to be self-supporting, I am certain, but if the students increased to fifty or sixty, and there were no rent to pay, the running expenses would be reduced to a minimum.

The Christian work in the school has been most interesting and encouraging the whole year, and God's blessing has richly rested on the teaching of His Word from the beginning. The first term was one of great interest in the Bible, because of its novelty and the uniqueness of its teachings. The second term was one of earnest inquiry on the part of quite a number who partially believed, but more than half doubted, the truths taught. But in the third term there was a clearing away of the clouds and a coming out into the clear light; and at the close of the evening service, the first Sunday in June, when all hearts were suddenly touched as it were with "a coal from off the altar," and six of the large girls took a decided stand for Christ, the joy of both teachers and taught can only be known by those who have experienced it. Three more asked for baptism the same week.

The past year has been one full of rich experiences, and I wish to render thanks to the Giver of all good for the many blessings He has showered upon me. I have realized afresh how true it is that no sacrifice is made for Christ without receiving in return the hundred-fold. As we workers in the interior are greatly isolated during the year, we cannot but miss the companionship of those of our own nationality; but God seems to come closer to show us more fully than ever before what He is able and anxious to be to us, and to teach us to find the brightness of His presence, wherever we turn. Whenever He puts us forth into a position of greater separa-

tion, forth from an outer into an inner circle, it is that we may come always nearer and nearer to the great centre. As I stood at the threshold of the year with its new responsibilities and its future yet to be unfolded, I felt my heart almost fail within me; but now, at its close, the experience of the past is best expressed by my faith for the future, "I will trust and not be afraid, for the Lord Jehovah is my strength and my song."

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From Miss Morgan.

SHIZUOKA, JAPAN,  
Sept. 9th, 1860.

Our winter term ended with an entertainment and bazaar, both of which were very satisfactory. We felt very anxious about the latter, as it was the first affair of the kind we had attempted. We hoped for a fine night and a good attendance, but the weather was a great disappointment. About six o'clock the rain began to fall heavily, and at seven it was coming down in torrents. The prospect was not very encouraging, for we thought we might be the sole purchasers of an unlimited supply of mats, tidies, brackets, etc., but in spite of rain nearly fifty were present, and on adding up accounts afterwards we were delighted to find we had over twenty-five yen on hand. The money was to furnish the school library, for which the girls had already between twenty and thirty English books. I wish you could see how pretty the room looks. We have still to buy a lamp and a tablecloth, and we hope before the end of another year to add at least two dozen good Japanese books to our library.

At our last class meeting, held the day before school closed, every girl in the room expressed a desire to be a Christian. Several are only waiting permission from their parents to be baptized. My heart has gone out in prayer for them during these weeks of separation; letters have come from many, saying they are praying to God, and trying to teach their parents the way of salvation.

Our summer rest has been delightful, but, while we were enjoying the cool mountain breezes, the beauties of nature, and the pleasant companionship of friends whom we meet but once a year, our thoughts have continually been with our

dear sister now in Canada. We pray that our work here may be blessed, and that each one may receive the grace needed for her special field of labor; that Mrs. Large may be sustained by the everlasting arms, and that strength, spiritual and physical, may be granted her.

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From Miss Hargrave.

JO GAKKO, SHIZUOKA,  
Sept. 8th, 1890.

I wrote you last in May, telling you about Yakasu Masa San, the dear old lady who has interested us so much.

The last week in June Mrs. Ushioka came to me and said the old lady had asked her to bring me to see her once more before I left for the country. The thought came to me it was a good opportunity to have a meeting at the same time, so I mentioned it to Mrs. Ushioka, and asked her to speak to the old lady, and have her invite her relations and neighbors in. She was quite delighted with the idea, and the next Saturday evening, when Mrs. Ushioka, Mrs. Takasi (interpreter) and I went, we found they had cleaned up the house in honor of our coming. There were eight women and a number of children waiting for us. Before we had finished, seventeen grown people—some were men—were inside the house, also a number of children, while outside there was a larger crowd listening.

I spoke to them; Mrs. Ushioka and Takasi also. We sang several hymns, and they seemed to enjoy the singing very much. I don't doubt many of them were hearing for the first time. Before we left they brought in tea, cake and plums. I was sorry to see them coming, because I knew it was an expense they could not afford.

The old lady spoke for a few moments while we were having the tea, telling how happy she was, and how she found it so easy to trust Jesus for everything now. To me her face proved her words were true. Before we left, she asked if they might come and visit us at the school some time. I appointed a day for them to come. They came, and, judging from their exclamations, they evidently thought our little home a palace. After showing them through our rooms, we went to the school-room, and, on hearing the piano, their

exclamations knew no bounds. It could not but do one's heart good to see their faces shine as they did with delight. After we had had tea and cake together, they bade us good-bye. We could not but feel it had been a privilege, indeed, to be able to give them a little pleasure. I trust it may also prove a little encouragement to them in their new life. To us they seem to have so few bright spots in their own home life to look back at. The grandmother was baptized while we were away for our vacation. It was good to see them at Church last Sunday, our first Sunday since we returned.

I am considering the advisability of having a regular meeting at this old lady's house. It is far from the church, and I know the people around there never go to the church. It is not a very inviting place to sit in for two hours, to say the least about it, still I feel sure it would do her heart good to be able to do that much toward helping others to the opportunity of hearing about Jesus and His love.

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## INDIAN WORK.

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From Miss S. Hart.

PORT SIMPSON, B.C.,

Sept. 29th, 1890.

The parcel sent by the Dundas Mission Circle to the Crosby Home arrived, and I wish to thank the ladies for their kindness. Anything in the line of bedding is so acceptable, and these are such substantial ones. I cannot tell you how much they are appreciated. Now that winter is coming on, thicker clothes have to be seen to, and when they come ready-made it is such a help. At the same time as your parcel came, another of clothing arrived. I do not know the donor, as no name was sent with it, but, whoever it was, understood what would be useful—yarn and stockings ready-knitted. I was afraid we were going to be a little short of yarn this winter, but I think now this will put us through. We have to get all our yarn from the East, and like home-spun the best.

The people have nearly all come home from their summer occupations—fishing at the different canneries. The salmon

run was good this year, so a great many of them have made a good deal of money. They talk of improving the village and repairing their church; both are needed, and if they get interested in such work this fall and winter, it may save them from a great deal of sin.

We are praying for a revival here; it is sadly needed. The Indians here have been growing colder and colder; of course, there are a few exceptions, but the pride in the hearts of the people is carrying them farther and farther from the right way. They know the truth, but will not do it. They are so much influenced by the example of bad white men. They think if white men, who know so much more than they do, can do all sorts of wicked things, it is not so bad for the Indians to do them. A thorough revival of religion that will sweep away all excuses, and bring the power of God into every heart, is what we want. These people are dying. In a few years, comparatively speaking, there will be few Indians, and are we Canadians going to let these people die in heathen darkness, these who are just at our door? Surely their souls will be required of us, and the time to help is fast passing from us. New places are crying for help, but the missions already started need workers; and the word is, don't open new fields, there is no money to carry on new work. Is there no money in our Methodist Church for this work? Are there no workers who will take the Word of Life to perishing souls? The work is trying, and often discouraging, but are we to let these things hinder us from doing our duty? Is not God's promise sufficient for us? Is He not stronger than all, and will He let difficulties overcome us? No! not if we are faithful to our trust. May the Lord help us, waken the churches at home, send us workers and means to spread the precious seeds of life, and give us the "showers." Pray for us.

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# PRAYER CARD LEAFLET.

## SUBJECTS FOR PRAYER.

### JANUARY.

For the Baptism of the Holy Spirit as a necessary qualification for service. Luke xxiv. 49; Acts i. 8.

To Christians the great work has been committed of evangelizing the world. This work is not left to a chosen few; the command given by our Lord just before His ascension, "Go ye into all the world and preach the gospel to every creature," is imperative to every Christian. and the important question comes home to a true followers of Christ—What part can I take in this great work, and how can I best accomplish my part? We cannot all go abroad to preach the glad tidings of salvation, but we can by our prayers and efforts help to send others. Even for this part of the work we require the anointing of the Holy Spirit. "it is not by might, nor by power, but by My Spirit, saith the Lord of Hosts." To the disciples our Lord said, "Ye shall receive power after that the Holy Ghost is come upon you." And lest they should enter upon this work without proper qualifications, He strictly charged them to "Tarry in the city of Jerusalem until ye be endued with power from on high;" and it was not until after the Spirit was poured out upon them that they became mighty to work for God.

Why is this baptism necessary? It is necessary

1st. Because there is nothing good in us. "In me (that is, in my flesh) there dwelleth no good thing." All good thoughts and desires emanate from the Spirit. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

"Without the Spirit of Thy Son  
We nothing good can do."

2nd. Because of our lack of wisdom. How the thought of our ignorance, weakness, and insufficiency seems at times to overpower us, hinder our usefulness, and render our service futile. We feel like Jeremiah when he cried, "Ah, Lord God! behold I cannot speak, for I am a child." But the answer of the Lord was, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord." And to the disciples the promise was, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." The Holy Spirit imparts the wisdom requisite: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him." The Holy Spirit imparts the strength requisite: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man."

3rd. Because a mere intellectual knowledge of the work required will not suffice. This work must be spiritually discerned: "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things."

4th. To be our Teacher. "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." "But ye have an unction from the Holy One, and ye know all things." "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

5th. To guide into Truth. When He, the Spirit of truth, is come, He will guide you into all truth.

6th. To implant a love for souls. The first-fruit of the Spirit is love. "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." When our hearts became permeated with this love we "love one another." This love is like a well of water, springing up into everlasting life: it gives a desire to work for the good of others. "My Father worketh hitherto, and I work." Our desire is to follow in His footsteps who "went about doing good." We therefore feed the hungry, clothe the naked, visit the afflicted; and especially do our hearts go out after those who are perishing for lack of the bread and the water of life - who sit in the darkness and shadow of death; who are like sheep going astray. We become willing to sacrifice, and deny self for their sakes: "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

7th To direct where the Gospel should be preached. How can we expect success in a mission that has not had the Divine sanction? In the early Church the apostles were twice taught this truth. At a certain stage of their work, when they were about going into Asia, the Spirit forbade them: "And after they were come to Mysia they assayed to go into Bithynia; but the Spirit suffered them not."

8th. To appoint workers. This also is of vast importance. How necessary that we pray the Lord of the harvest that "He (not we) will send forth laborers into the harvest." There was some special work for Barnabas and Saul to do, and, "The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them."

Seeing then that without the Holy Spirit we cannot be fully equipped, or do effective work for the Master, will we not, as members of the Woman's Missionary Society, pray that upon all of us, individually and collectively, the Spirit may be poured. If every member of this Society were imbued with this Spirit, what might not be accomplished during the year 1891?

Sisters, this Spirit is for you. "I will pray the Father and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth - He dwelleth with you and shall be in you." It is our privilege to be filled with the Spirit. Paul says, "Be filled with the Spirit." We receive the Spirit in answer to prayer - it is a gift. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Dear sisters, will you ask and receive?