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Missionary Leaflet.

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

Vol. VII.

TORONTO, JUNE, 1891.

No. 6.

SUBJECTS FOR PRAYER.

JUNE.

For the conversion of the Jews. Success of the Wesleyan and McAll Missions in France. That we may not lose interest in our work during the summer vacation.

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

Romans xi. 1-12 ; 25-33.

JAPAN WORK.

From Miss Preston.

KOFU.

The work opens encouragingly. In Kofu, we have two new members. One, Hayashi San, came for the first time to our special meeting held last December. She was deeply interested then, and since, attends church regularly; has joined our women's meeting, and studies her Bible for some time every day. She has decided to become a Christian, no matter what difficulties may lie in her path. Her husband

keeps a dairy, and she has a busy time of it. She goes to bed at about 11 p.m., rises at 2.30 a.m., is busy until about 4.30 a.m., and then she has some leisure time, which she employs in study. She is a bright, intelligent looking woman, and she is rapidly acquiring a knowledge of the Bible.

The other new member is the mother of a judge, who has recently moved to Kofu. The judge and his family are Christians. In all conditions of society Christians may now be found. Hard as is the effort some people make, the Christians cannot be excluded from nor confined to any position, but they honeycomb society all the way from coolie to President of Parliament.

After a long period of most discouraging attendance, we have now good meetings at Nirasaki, where I go once a month on Sundays. The little band of Christians has received a new impulse through Mr. Kawakami's removal from Kofu there. He held the position of second officer in Kofu prison, but, as regardless of remonstrations, he persisted in letting his light shine as a Christian, he was removed to Nirasaki. Many prison officials (Christians) are treated in a similar way.

The term just passed has been a most encouraging one. With the exception of Schikawa, the attendance has been good, with an increase of members, and, in some instances, a marked interest manifested in the truth. There have been two baptisms, Mrs. Yuse, mother of the evangelist in Kyno, and Mrs. Hayashi, of Kofu. In Kofu, perhaps, hitherto the most discouraging of all our appointments, we have had an increase of seven members, with a larger average attendance.

I want to mention specially two instances in which the good work that has been accomplished is directly attributable, as far as human agency is concerned, to our Woman's

Missionary Society. Mrs. Hayashi, previously mentioned, was baptized the first Sunday in March, and is working most earnestly for God. She has already been the means of bringing three others to our women's meeting. Her mother occupies a leading position in Inagumi, a village about six miles from here, where our Church has Christian work. She, too, has become interested in Christianity, and will be baptized as soon as ready. Not only that, but she takes others to church with her, has opened her house for meetings, and through the influence of her position in relation to Christianity, Mr. Ogawa, the evangelist, has now free access everywhere. Mrs. Hayashi, the daughter, has spoken in the Kofu women's meeting, and last Saturday evening, at a meeting in her mother's home in Inagumi, she gave her testimony before a crowded house, and it went home to the hearts of those present with a mighty power, that could come only from a personal experience given by one known to all.

Again, in Kanoiwa, about seven and a half miles from here, we have been holding women's meetings in a private house. For a long time these meetings have been the only Christian services held. Some of the women have shown themselves interested, and feeling that more teaching was needed than what I could give in my fortnightly meeting, I spoke to the Japanese, and so they have started meetings, with success, in the interim weeks, and during the silk season, when the women cannot get out in the day-time, and my meetings must be withdrawn. The Japanese are going to hold weekly evening services, and some good will surely result; the evangelist hoping for some baptisms before Conference. Thus you will see how our women's work often directly helps the general cause.

In Ichikawa, the attendance has been very small, only an average of four, and our membership, never very large, has

decreased by one, through the removal of one of our Christian women to another village. This poor woman has a drunken husband, and this year he has not allowed her to attend any of the church services, although she had hitherto been one of our most regular members. We frequently meet with such opposition. In Kofu, one of our former members, a young girl, gave up attending because her grandfather is very strongly opposed to Christianity, although her parents favor it, and intend, when the old people die, to become Christians, and I might instance further.

At our general meetings this winter we have sold over fifty Bibles, giving them at half-price to induce people to buy.

The Buddhists do not sit passively by and see our Christian work progress, without making some effort to stem the onward tide. One of our girls, Lei Tanaka, who has left the school, paid us a visit lately, and she told how the Buddhist priest had come to her father's house and asked him to set to his seal that he would not become a Christian, and he did so. The priests, it seems go only to the wealthy houses.

Last Saturday was a great gala day. It was the third day of the third month by the old calendar, the day of the feast of dolls. Originally, the intention of this feast was to teach girls the proper method of presenting food to people of honorable position. Now, however, it is nothing but a festival for girls. All through the country, dolls are set out in array and food placed before them, while the little girls have a happy time playing and feasting. The dolls used in this feast are not ordinary ones, but dolls sitting in state upon stands, doll servants, doll princes and princesses, robed and decked after the manner of old-time costume.

From Miss Hargrave.

Shimada is a city three stations west from here. There has never been any regular Christian worker stationed there, but there have been occasional meetings held.

Early in September I asked my teacher about this place, as I had two free Saturdays in the month I was looking out for new work. To my surprise, she told me she had once lived there. I asked if she could write to any one and inquire if there would be any prospect of our opening a woman's meeting. She said there were no Christians in the place, but she knew a Mr. Kuabara whom she thought might

be disposed to help us. I got her to write to this gentleman. Writing went on for some time—Japanese always move slowly. Not until the 18th of October were we at liberty to go up and complete the arrangements for our meetings. We found Mr. Kuabara very pleasant and cordial indeed. He seemed rather troubled because there were no women out to meet us.

As our time was limited, after a little conversation with him we excused ourselves and went to call at the home of one of our girls, but not before promising to return to Mr. Kuabara's, as he said, "the women were coming out sometime," and he wished us to meet them.

We had a long ride through the city to Mr. Amano's home. O Yuse San, his eldest daughter, is one of our cleverest girls, and also one of our brightest Christians. We found both Mr. and Mrs. Amano at home. Had a very pleasant visit. Before we left we were most agreeably surprised to hear him say he had heard of our coming to Shimada, through his daughter. He then said if we wished to have his house to hold our meetings in we would be perfectly welcome, and also if he could render us any assistance in any way he would be most happy if we would let him know. Mr. Kuabara had not said as much as that he would open his house for the meetings, but we expected he intended to do so. We could only thank Mr. Amano for his very kind offer and tell him we had been corresponding with Mr. Kuabara and expected to hold the meetings at his house. He replied that he knew Mr. Kuabara very well, and that they would work together to help us.

Mr. Amano is a political man—was a member of the Senate until this year. His house is one of the richest Japanese houses I have been in.

When we returned to Mr. Kuabara's we found six girls (I cannot call them women, though some of them were married) waiting. We arranged to have two meetings a month—one at each place—Mr. Kuabara's and Mr. Amano's.

I could not but think that the Lord had indeed opened up the way for us, and had given us marked encouragement from the first. My prayer is that He may be with me in a very special manner in my work there, and may I be found both faithful and earnest.

I am enjoying the work more and more as the terms go by.

INDIAN WORK.

From Miss Hart.

PORT SIMPSON, B.C.

In February I took into the Home a very sick child. There was no hope for the child in her own home. Dr. B. said, but with proper care, after a medical operation, there might be a chance of saving her. She came; but after the operation she seemed to be sinking, and for several days there seemed to be no chance of this life for her, but she rallied slowly, and after six weeks she was taken home, not well, but so much better that the care she would get there would be enough. She was only three years of age, and needed constant care day and night. The need of a hospital is so greatly felt. So many die from neglect, others from sheer fright, others from practising their old methods, all of which could be prevented if the patients could be taken away from the usual surroundings. We have had several deaths lately. I am thankful to say that there has been no sickness among our children. Now that the weather is warmer they take long tramps; just at present they are very anxious to borrow a boat and go for fish eggs, which are very plentiful just now, but the difficulty is to get the boat.

We were so glad to welcome Mr. and Mrs. Stone last boat. He has taken the school, so now our children attend it regularly. They also have taken charge of the Boys' Home, which leaves Dr. B. free to travel about, as now the people are very much scattered.

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PRAYER CARD LEAFLET.

SUBJECT 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.

SCRIPTURE READING.—Psalms xciv. 1-10; Rom. xiv. 7-23.

In this vacation season, when so few meetings are held, our LEAFLET may not be able to reach and suggest to all our members a common subject for prayer, but, perhaps, suggestion or reminder is unnecessary. If the destroyer never invaded our own homes, if the cry of his victims were as unfamiliar to our ears as the cry of China's millions, the wail that is wafted across ocean and continent, the faint echo of which only reaches us, might fail to stir our sluggish sympathies. We might, for a brief space, forget the claims of the heathen world; we might even forget our nation's or our neighbor's peril if it were hidden from our view; but we must shut our eyes and our ears to the printed page, and to the sights and sounds of daily life, if we would forget for a single day the terrors of this drink traffic. We would choose to look only at the more hopeful aspect of the question, but figures rise before us and bid us see things as they are.

Great Britain and Ireland spend annually on drink, \$697,000,000, the United States \$900,000,000, and Canada \$30,000,000, making a total for these eminently Christian countries of \$1,627,000,000, while the total contributions to foreign missions is less than \$12,000,000.

"Are there any Christians in the world?" asks a writer in a recent issue of one of our daily papers, "if so, where do they live?"

Whether we recognize in this the voice of the pessimist or the involuntary wail of a discouraged soul weary of the strife, we see

in either the representative of a class, and in the one as much as the other a call for more earnest effort, and for more earnest pleading with God. Let us pray that the nations bearing the name of Christ may be turned from *their* idols, for when the love of Christ is in any way commensurate with the love of money, this prolific outgrowth of evil will decay at the root.

For every missionary sent to Africa there are thousands of gallons of rum. A missionary saw landed at one port, on a single day, 50,000 casks. So long as our vessels are laden with missionaries and rum we shall be uncertain whether we are doing most to evangelize or curse the world.

England, at the point of the bayonet, gave opium to China, and every year takes millions of dollars in return for her gift. Hudson Taylor says, "After laboring thirty years in China, I am profoundly convinced that opium is doing more evil in China in a week than the missionaries are doing good in a year. After eighty years contact with England there are 32,000 Christians and 150,000,000 opium smokers. *The opium curse is the sum of all villainy.*"

With all the petitions of this Society for the heathen at home and in foreign lands, prayers should be offered for the conversion of nominal Christians, who are responsible for these blights and impediments to all efforts in the way of moral and temperance reform.

In London, England, a woman appealed to the Mayor for protection from a drunken husband; "I can do nothing for you," he said, "there are thousands and thousands in the same position as yourself."

When we pray for "Japan and her rulers," shall we not pray for the rulers of England and the women whom her laws do not protect? As we pray for the "widows and children of India," shall we not remember the widows and children of our own land, whom a legalized liquor traffic has robbed of protector and home. When we pray for the victims of the opium habit in China, let us not forget the victims of the liquor traffic in England and America.

2,000,000 boys are required from each generation, or the public revenue will dwindle! One family out of every five must contribute a boy, or some must give more than their share. Our sons and our brothers are the currency, have you a boy to spare?

A faith that looks beyond all human circumstances, that laughs at impossibilities and cries it must be done, is the only faith that will give us the victory. Let the united, importunate prayers of Christian women continually ascend, until our hearts' desire is granted.

With God on our side, "They that be with us are more than they that be with them."