

"THIS IS THE VICTORY



EVEN OUR FAITH!"

Monthly Letter.

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Subjects for Prayer.

"Japan, Corea, and the Isles of the Sea."

NOTE.--See Revised Cycle of Prayer.

REPORT OF WORK IN JAPAN.

Quarter ending March 31st., 1898.

Kofu—Evangelistic work.—(Continued.)

We have held meetings regularly in a cotton factory at Ichikawa, a village about nine miles distant, where there are a large number of employees. The attendance averaged over a hundred women and girls, besides a number of men and boys. One day a leaflet, with a picture illustrating the story of the good Samaritan, was used as a foundation for a talk, first distributing some among those present. They did not nearly suffice, so the manager of the factory said, after

the talk, that they would pay for two hundred copies per month. This was encouraging. The employees listen gladly. This cotton factory goes all the year, day and night.

We have also held meetings for the employees of a silk factory at Tamahata, a village two and a half miles from Kofu; but the factory closed in March, not to re-open until the new cococas are ready, which will be about the end of May. We have asked permission to speak in some of the silk factories in Kofu, but have not yet heard the result.

Miss Washington has taken evangelistic work with Miss Inouye, her interpreter.

We have held a few general meetings, to which both men and women were invited, and found them very helpful, much testimony to this effect having been given by the Japanese workers. Including these meetings and those in the silk factory, we have held 76 meetings, with an average attendance of 39; visits made to non-Christians, 194; to Christians, 132; to new homes, 20; total, 346. Lessons of six Sunday Schools, 82; attendance, 2,913; average, 35; baptism, 1.

The Sunday School work is very encouraging. One woman, who is earnestly studying the truth, was led to do so through the death of her little girl, an attendant at Sunday School. Another child had been taught that he should not return evil for evil. A short time after, as he went to leave the Sunday School, he found mud on his wooden shoe. He was very indignant, and said that somebody must have put it there, but immediately checked himself and, repeating aloud his little verse about returning evil for evil, quietly wiped his boot.

(Signed) E. A. PRESTON.

Kanazawa.

All the departments of the work are in a prosperous condition and moving on as usual. During the quarter thirty-four meetings for women have been held with an average attendance of 116. There is also a King's Daughters' meet-

ing once a month, and a children's meeting in the orphanage twice a month; 342 visits for Christian instruction have been made and ten new homes opened to us.

The work at Daijime gives employment to fifteen children, and there is an average of fifteen at the night school. The Sunday School in Daijime averages forty-three with an occasional attendance of eighty.

At Kawakami the night school averages eleven, and there are eleven girls in the embroidery department. The Sunday School averages twenty-eight.

In the Orphanage at present there are nineteen children. One has been taken in on trial this quarter, and another who was on trial having proved satisfactory, has been received. Masaki Okumura will go to Tokyo to enter the Azabu school as soon as there is some one for her to travel with. She is a bright and intelligent child and has a good disposition. Since the children recovered from the measles they have all enjoyed good health; and their conduct, always very satisfactory, shows a continual improvement.

(Signed) E. M. CROMBIE.

Nagano-School.

There is little to report in connection with our school; as we have not succeeded in securing the necessary Japanese teachers, things have been somewhat at a standstill.

In January there were two applications for entrance. As I could not give a definite answer regarding our opening, and as they were anxious to begin their English, I allowed them to come for one hour every day; later another girl joined them, so I have had three pupils.

These girls come at nine o'clock on Sunday morning for a Bible lesson, after which they go with me to the usual morning church service.

There is a great lack of teachers: even in the Government schools the supply is not equal to the demand, and until there is a surplus we, as a Christian and a private school, have a poor prospect of being able to secure the necessary teachers.

We are not discouraged, although we have had some perplexing questions to meet. Thus far the Lord has led us, and we trust in Him to open the way before us.

(Signed) I. M. HARGRAVE.

Nagano—Evangelistic Work.

Evangelistic work has been going on uninterruptedly in the places where it was begun last quarter, and a little new work has been opened up.

In Komora five meetings have been held, with an average attendance of seven persons. This is almost entirely a meeting for Christian women, of whom there are seven, comprising the whole church membership. They have been very faithful in coming out to the meetings, and occasionally one or another of them has brought an unconverted friend.

At Tanoka six meetings have been held, with an average of seventeen. All but two are non-Christian women, who have not had much Christian teaching yet. One of them has manifested a little interest in the truth.

At Yashiro work has been opened this quarter. The women there are, with the exception of the evangelist's wife and mother and one other woman, all non-Christians, but three or four are more or less interested. The husbands of two of them were baptized lately and are anxious for their wives to become Christians also. At the home of one of them, seeing a well-worn Bible lying near, I remarked on it, and she said her husband always read it with the family every day; formerly he had been a very bad man, but since he began to read the Bible he had been so different. I learned afterwards that the husband had hoped to be baptized before this, but has not yet seen the duty of Sabbath observance, and says he cannot rest on that day; so his baptism is postponed for the present. Five meetings have been held with average attendance of seventeen.

Work in Nisenro, a preaching-place in a distant part of this city, has been opened, but the women of the neighborhood, whom we hoped to reach, decline to attend so far. There is not a Christian woman among them to form a nucleus or to work up the meeting. The evangelist has

done what he could and two meetings were held, average attendance, five.

Among the women of the church a meeting has been started; five have been held with average attendance of nine.

(Concluded next month.)

INDIAN WORK.

From Miss Clarke

PORT SIMPSON, B.C., *June 29th, 1898.*

Just a line to inform you of the arrival of Miss Elliott on the 25th. I am much pleased with the manner in which she undertakes her duties, and believe we shall find in her a valuable helper.

Our holiday number is thirty-seven, as against twenty-one last year. My health is excellent, but I am very tired, and cannot summon strength to keep everything up to the mark I set for myself.

The girls have been very good, and are vying with each other in being kind to Miss Elliott, because she is the new teacher. In this I can see a marked difference in the girls who impressed me at the beginning by their unwillingness to please one. The new organ arrived by the same boat as Miss Elliott, and delights us exceedingly, we also received goods from Mrs. Briggs, for which accept thanks.

A cold, much like influenza, has been epidemic in the school, and has kept us busy nursing for the past six weeks. There are still three in bed and a number of others who need close attention. I have three in the kitchen beside me while I write and superintend the preparation of dinner.

Coqualeetza Institute.

Miss Burpee writes of the pleasant journey and safe arrival of herself and Miss Smith at their home in the East, and says :—

"I found it hard to leave our boys and girls at Coqualeetza. I owe many thanks to you and Mr. Hall for arranging it so that I may return in six months to my work. I pray that this much needed furlough may fit me for my duties again. I am taking all the rest I can, and it is comforting on retiring to know that there will be no half-past five bell in the morning to call me to another day's routine.

"In my last letter to you I expressed the hope that before I returned home my girls would be able to make a dress for each of the teachers, which ambition was gratified. The last six months I was in the work I opened up a new department—dressmaking. We did work for the white people in the neighborhood as well as for the teachers, and during that time I took in over \$120.

"One of our girls nearly completed her trade as a dress-maker, while two others are getting along nicely. I feel it will be a great help for the girls to have some trade."

From Mrs Raley.

KIT-A-MAAT, July, 1898.

One of our little "Home" girls has always been delicate, and last term required much care. When the holidays began she went home, and has been very poorly ever since. We see her often and send her food.

You will be pleased to know we are encouraged about most of our girls. Our head chief recently lost his wife suddenly. On Friday Miss Long and I were passing the house and called to see Jessie, his daughter. She is a very lame girl, but had the house as tidy as such a home could well be, and we were delighted with the bread and buns (freshly baked) on the table. Jessie is our clever sewer.

Rhoda, the belle of the village I suppose I may call her, for she was the favorite of all the "Home" girls, has married Mr. Anderson, the teacher. She is a nice Indian girl, naturally tidy and clean.

Esther, a deformed orphan, is spending the summer with Mrs. Robinson, a native, the wife of a layman who has been in the employ of the Society for years. She has four golden-haired and blue-eyed children.

Grace is with us and doing splendidly. She was the smartest at housework last term. I am very glad I kept her; she cannot be over thirteen years of age, but is very large.

This is the first year since our coming to Kit-a-maat that so many people have remained in the village during the canning season. This certainly seems a suitable place for a permanent "Home" for Indian children.

Suggested Programme for Auxiliaries.

November.

Subject for Prayer and Study for the Month:

"Medical Missions." "Deaconess Work."

(To be read at the opening of the meeting.)

- I. Opening Exercises—"I commend unto you, Phoebe."
- II. Regular business.
- III. Hymn.
- IV. The Watch-Tower.
"Watchman, tell us of the night,
What the signs of promise are."
- V. Exercise on the Constitution and Fourth Annual Report of the Toronto Deaconess' Home and Training School of the Methodist Church.*
- VI. Hymn 923. Methodist Hymn Book.
(Hymn sung at the setting apart of Deaconesses.)
- VII. Reading—"Mr. Adbury's Stupid Thanksgiving Day, and How it Ended."†
- VIII. Hymn. Prayer

*See Exercise on page 8. Answers will be found in the Fourth Annual Report of the Toronto Deaconess Home and Training School. Price 5 cents, at Room 20.

†LEAFLET. Price 1 cent, at Room 20.

Please enclose 2 cents for postage and wrapping.

**Exercise on the Constitution and Fourth Annual Report
of the Toronto Deaconess Home and Training
School of the Methodist Church.**

Who are Deaconesses?

What is the work "they purpose to do?" (See No. 1, General Rules for Deaconess Work.)

What salary does a Deaconess receive? (See Nos. 7 and 8, General Rules for Candidates.)

What is the Age Limit of Candidates for the office of Deaconess? (No. 1, Rules for Candidates.)

Does a Deaconess pledge herself to the work for her lifetime? (No. 2, General Rules for Deaconess Work.)

Why does the Deaconess wear a uniform? (No. 6, Rules for Candidates.)

Name the Two Classes of Deaconesses. (Page 4.)

Define the Course of Training necessary to become a Visiting Deaconess. (Page 4.)

Outline the Duties of her office.

How do the training and work of the Nurse Deaconess differ from that of the Visiting Deaconess?

How are the Deaconess Homes supported? (Pages 6 and 9.)

What are the needs of Deaconess Homes?

When was the Order of Deaconesses in the Methodist Church founded?

Who were the first Deaconesses set apart by the Methodist Church?

Give Street Number of the Toronto Deaconess Home.

Who is Superintendent of the Deaconess Home.

Who are now members of the Deaconess Household?

What is the object of the Deaconess Aid Society?

What is the purpose of the Training School?

(We strongly urge that all answers be TOLD, not READ.)

INCREASE.

Hamilton Conference Branch.

Hepworth, Auxiliary.

Paisley, Victoria Circle.

" Pleasant Hour Circle.

Suggested Programme for Mission Bands.

For November.

- I. MOTTO—Matthew xxv. 40: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." (Repeat together.)
- II. HYMN—"Rescue the Perishing."
- III. SUBJECT OF PRAYER—Medical Missions and Deaconess' Work.
- IV. SCRIPTURE TALES—*Tell* the Story of the Leper, the Centurion's Servant, Peter's Wife's Mother (Matt. viii. 1-15), and of Dorcas (Acts ix. 36-43).
- V. LORD'S PRAYER—In unison.
- VI. REGULAR BUSINESS—All reports given in writing.
- VII. SOLO AND CHORUS—"Into a Tent where a Gypsy Boy lay."
- VIII. BLACKBOARD SKETCH—The plan of the new hospital at Chentu, point out the different rooms and tell their uses.*
- IX. WATCH TOWER—Report of Heralds on medical work in China and British Columbia, and on work of Deaconess' Home.†
- X. Ask questions on these reports.
- XI. HYMN—Prayer.

* *Palm Branch*, May, 1898.† *Field Study*, *Palm Branch*, October, 1898.

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Will they also have the subscription renewed at the October meeting if possible, as the LETTER will not be sent after the subscription expires, and the Literature Committee may not be able to supply back numbers to those who are late in renewing.

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