

"This is the Victory



Even Our Faith."

Monthly Letter.

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Subjects for Prayer and Study for the Month :

The Forward Movement for Missions.

Giving to God.

Report of the Chinese Methodist Day School, Victoria, B.C.

For Quarter ending June 30th, 1900.

DURING the past quarter our school has been plodding along as usual. Our registered number has run up to 90 this term, 28 of these being children, about 40 per cent. of whom have been in regular daily attendance, the remaining 62 being boys of 14 and upwards. Of the senior pupils only a very small number have been in regular attendance - not more than 10 per cent. This term is usually our thin term, as about all of our older boys go to work after the winter is over. The early part of this spring being so unusually fine the bulk of our larger pupils left in the early part of the term. Quite a number, indeed, had gone away to the canneries and on the boats by the end of March.

We held our Sunday School anniversary shortly after my last report, and had a very enthusiastic meeting, and a house packed to the doors. Our boys have excellent memories and

are quite proud of their reputation for memorizing Scripture. They recited 53rd chapter Isaiah, 14th chapter John, and a number of others, without a blunder. The Chinese are born declaimers and nothing pleases them better than to be permitted to get on the platform and hold forth. They consider this such a privilege that we have laid hold of it as a lever to encourage the boys to come to Sunday School, and have made it a rule that no one outside of our Sabbath School shall have his name appear on our programme. This has the same effect on our boys as the offering of prizes for attendance which is customary in our English schools.

A novel and amusing feature was the turnout of all the children in Chinatown. I think about all I have ever come across here marched in together—about forty or fifty strong—right up and took possession of the front seats, where they listened very attentively, with a good deal of awe and admiration depicted on their countenances, to the older boys on the platform as they went through their part of the programme. A visitor would be amazed to see how these children, many of them very tiny, keep awake. No matter how long the meeting may be no one has the slightest idea of falling asleep. To one initiated, however, it would be quite clear, as a tour of their homes about 10 o'clock in the morning would reveal the fact that the bulk of them were still fast asleep.

The greatest difficulty we have to contend with in school work here is the continual and invariable late coming of the children. Only the teacher who has been accustomed to teach in an English school, where every pupil is in his or her place on the first strokes of the bell, can understand how provoking and trying it is to open your school with one, two or three, seldom more, and then have your pupils come dropping in, one by one, until the hands of the clock point to 11, at which time you may consider your school in, although occasionally some one drops in as late even as 12.

We see the comedy—the tragedy also—of school life in work like this. *The comedy is when a small boy or girl, with unwashed face and unkempt hair, with a small pigtail standing out horizontally from the centre of the back part of the head, comes strolling in at 11 o'clock with his breakfast in the shape of a huge piece of bread in his hand, munching as he trots along. The tragedy of the whole thing is that you are just as powerless to remedy it as if you were dealing with a case of opium poisoning and knew of no antidote to administer. About all the difficulties in connection with this work have been overcome but this one. The "collecting" tours that I was obliged to make in the early days of the school*

I have been able to drop altogether. It is more than a year now since I have gone to look for any of the children. They do not stay away *en masse* any longer, and they attend, perhaps, as well, all things considered, as could be expected.

This fault, however, lies in the home, therefore it is both unjust and useless to punish the children. I tried that some but gave it up. I have gone round sometimes after 10 o'clock and found the mothers not up. Lack of punctuality also seems to be constitutional with the Chinese people. We open night school at half-past seven, but it is not until a quarter to nine comes that our school may be said to be fairly in. It is the same with the Church. Service opens with a handful. One by one they keep dropping in, until by the time the sermon is half through the congregation will have gathered. The nervous system of our Chinese preachers, I have almost come to the conclusion, must be constructed on a somewhat different plan from ours. An English preacher would be distracted at the continual clack, clack, tramp, tramp, going on during the sermon, but our Chinese pastors take it all as a matter of course, and as a necessary part of the proceedings, and do not appear to be in the least disconcerted over it. Our missionary generally likes to give some instruction to all, consequently our sermons are apt to lengthen out considerably until these June evenings when everybody comes later than usual, it is quite a common thing for our sermons to run on to half-past nine. I get home from church these Sabbath evenings in the neighborhood of 10 o'clock. Fortunately we have no sweltering heat here in the evening, so we manage to survive.

On account of this lack of punctuality in our school work all the exercises which should, properly speaking, come at the beginning of our school—to be consistent, too, of course, with Chinese usage—have to come at the end, such as roll-call, singing, prayer, Scripture, etc., so that after all our pupils miss only the secular part of the teaching, which, of course, is their loss and our primary object is accomplished.

The present disturbances in China do not seem to be affecting our work any here. Our night school is very largely attended, as the bulk of the boys who work here in the city have their evenings, part of them, at least, and seize every opportunity of learning English. The Boxer element here—and I learn we have similar organizations amongst us—keeps very quiet. I pass by the rooms of the Reform Association every night and there seems to be an unusual amount of excitement going on there. They are, I believe, favorable to our work. I think the bulk of Chinese here would like to be under British rule, and in all the patriotic demonstrations here over British

successes in South Africa the Chinese have taken a prominent part, and, I suppose, what never happened before in the history of the Chinese people here, was their request to be allowed to take part in the citizens' parade on the Queen's Birthday, which I am glad to say the City Council granted, and no people entered more heartily into the spirit of the rejoicings on that day than our Chinese people. I think everything indicates the near coming of the Kingdom of Christ, perhaps of the King himself. What a glorious thing it will be when He who has the knowledge and the power shall take hold of the tangled threads of the present governments of this world and set them up in righteousness. Pray for us that we may have grace to play well our small part in the hastening of the kingdom.

E. A. CHURCHILL.

Miss Brooks writes from Chentu in May.

"I have been putting off a letter to you until I should get time enough to write a fairly interesting one, and that seemed so hard to find that no letter of any kind has been sent.

"The school work requires so much preparation, even after nearly three years spent at the language, that I never feel free to teach anything without some previous study.

"Then after school is dismissed at about 3 p.m. a good deal of time is spent arranging for their afternoon sewing. The sewing woman is not very trustworthy, and so every article of clothing she cuts out for the children has to be watched to see that she does not steal any of the cloth, yet she is quite an average woman from the standpoint of honesty. This takes up a great deal of one's time, however.

"I am giving the eight older girls a lesson in English every day along with their other work. I am dreading the hot weather a little this year, the thermometer recorded 88° in the shade one day last week."

From Dr. Maud Killam, Chentu, Sz-Chuan, May 31st, 1900.

Attendance at the dispensary has been more encouraging lately. About every other day for the last two months I have been called out to some one's home. Five times this month there has been an urgent call to save life. They were opium suicides. The first was a young widow. Her friends had run feathers down her throat and given her rape oil to drink. This had succeeded in doing what it oftens fails to do, and the patient was on the road to recovery. The second, a middle-

aged woman apparently, we found dead in a little dark room. We were too late to save her. The third, also a middle-aged woman, was lying on her bed sleeping away to death. No efforts were being made to resuscitate her. Through the mercy of God consciousness was restored and her life saved. A few days after I was aroused just at daybreak and hurried off to see—whom? One of the boys who had been a few times in my afternoon Sunday School class was dying through his own misdeed. I had him hurriedly carried from his dark room out into the open air, and kneeling on the stones beside him fought for his life. Every effort failed, and with a sad heart I looked upon the dead face of one so recently bright and strong and merry with the joys of life. He was fourteen years old.

Early the following morning came another call from sleep. This time it was the wife of one of our chairmen. She was in a bad condition, but efforts availed to restore her.

Let me tell you of their home. It was a one-roomed house, and that was fairly large, but, oh! the number that occupied it. Husband and wife and child, and for these one single bed! The room was so filled as to leave little standing room, with articles of house-keeping for human beings, and animals. Most of the mud floor was wet, miry and black-looking, and why? There were thirteen black pigs, little and big, living there. There were no chairs, but two benches served instead. The child is cheerful-looking and so is the husband. The child was in the hospital awhile ago.

Work among the Chinese in British Columbia.

From Miss Morgan—Victoria, June 30th, 1900.

WE have had quite an exciting time. A slave girl ran away from Chinatown this afternoon and came this way. She told me she was out shopping so I let the child pass; later I found she wanted to come in, and Bessie and I went after her. Whether we can keep her or not is a question. I pray that we may, and that she may learn to love our Jesus.

Later—I am weary, weary. It has been a very trying day. The little girl is still here and says she will not return. Rev. Mr. Rowe and Mr. Winchester were here with us a few minutes ago, when the Chinaman came with a lawyer's letter asking us to give up the child. Of course we did not, and they will go to law. Pray that right may prevail and the child stay with us.

August 7th.—Perhaps you have already seen by the newspapers that we won the case and that Soy King is still in the Home. When I last wrote you the trial was pending, and at the solicitation of the Chinese, Soy King had been placed in the convent, where she would be away from our "bad" influence. For three days previous to this, after the trial was first postponed, she was sent to the Home next door, where she would beg piteously to come back to Mrs. Snyder and me, declaring that she did not like the Chinese and would never return to live with them, but would kill herself if the judge sent her back.

No words can tell you of the nervous strain we were under for nearly a month. Deputations of Chinese, either with or without a policeman, came four, five and six times a day, for nearly a week, sometimes ringing the bell or hammering at the door for half an hour at a time. As no summons came we felt under no obligation to open the door except to the man, Sam Kee, whose slave-girl Soy King was, but he feared to meet us alone and so always came with others whom our lawyer advised us not to admit.

This being my first experience in a case of the kind, I suffered far more, nervously, than was necessary, but I feared making a mistake. The trial was postponed four times and then it was nine days before the judge gave his decision. Not until this reached me did I realize what a burden I had been bearing and the reaction was almost too much for me. But out of this trying experience we have risen to a higher Christian life. I know I never prayed so earnestly for anything in my life. I could not sleep for nights, and there were days when eating was impossible. No mother ever mourned over a child more than I did over Soy King. We have named her Dorothy, for was she not a gift from God?—lifted right out of heathenism and immorality into a life of purity in a Christian home.

The child herself will, I think, prove a blessing. If you could hear her happy childish laugh just now, and see the change in her little face already, you would feel repaid for any expense caused by the court trial. She has been very easily managed, while she and Ah Yut (Eva) are fast friends. Then the reflex influence on all the girls will not soon be lost; indeed, Bessie has grown under it. One day, while waiting for the judge's decision, she said, "Oh! Miss Morgan, I thought I was sorry before when I lived in China, but I never knew what trouble was before Soy King came to us. I pray and cry all night. Oh! Miss Morgan, do you think God will answer our prayers? If not, the other girls in Chinatown will never come

to us because they will think we have no power." I said, "Bessie, do you believe now that your teachers love you and want to help Chinese girls?" She replied, "Oh, yes! I know now as I never knew or understood before." You, see, Bessie found the child and brought her to the Home and so she feels that she has been doing direct missionary work, and we realize that our Father is making this a great blessing to her. I have been told that I must not go into Chinatown again as all the homes will be closed to me, but I do not fear any such trouble.

Suggested Programme—November.

Subjects for Study and Prayer.

"Our Missions in West China; Report of Annual Meetings"

I. Opening Exercises.

{Doxology.
Read Subjects for Study and Prayer.
Scripture Lesson.
Hymn.
Prayer.

II. Business (including Report of Annual Meetings).

III. Hymn.

IV. The Watch Tower.

*The Watchman for China must be allowed at least five minutes in order that she may state the present conditions of the mission.

V. Prayer for our Missionaries that they may be given grace to bear the interruption of their work.

VI. The Land of Sinim.†

VII. Prayer Service.

Prayer for all Chinese converts, and the friends of those who have laid down their lives for China.

"The blood of the martyrs is the seed of the Church."

*See Secular and Church Press.

†Price 2 cents, at Room 20 and the depots. Two cents additional to be enclosed for postage and wrapping.

Notes from Room 20.

THE FLAG EXERCISE.

From *The St. Lawrence News*.—The Mission Bands of the Presbyterian and Methodist Churches united to give a novel entertainment in the Town Hall, Friday evening, February 23rd. Part of the programme consisted of readings and instrumental solos and duets, which were well received, but the unique feature of the concert was a Flag Exercise given by the members of the two Bands. The audience was delighted by the exercise, which was partly of the nature of a drill but, perhaps, more like a cantata. Interesting missionary sketches and statistics were read by the larger members, and these were interspersed with lively choruses, duets, etc., in which the flags were used with very pretty effects. The singing of the choruses was very hearty and worthy of special mention. Altogether this marks a new departure in Mission Band work in Iroquois, and one which may profitably be followed by more of the same character. Price 5 cents.



MAPS of Japan and China have been prepared in outline, which is to be heavily traced with chalk or crayon, and the points of interest added as required. The maps are on manilla paper, 34 x 46 inches, and are 5 cents each. For 5 cents additional, a small printed map of Japan will be sent to assist in locating our mission stations and the natural features of the country. For China, the public school atlas can be used in connection with the Annual Report.

OUTLINE MAPS.

The maps are on manilla paper, 34 x 46 inches, and are 5 cents each. For 5 cents additional, a small printed map of Japan will be sent to assist in locating our mission stations and the natural

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NOTICE.

Subscribers to the MONTHLY LETTER will notice there has been a change in the Subjects of Prayer for October. The Literature Committee has a new Cycle of Prayer in course of preparation, which will be published later



THE MONTHLY LETTER AND ANNUAL REPORT.

Will Corresponding Secretaries please remember that all subscriptions to the MONTHLY LETTER expired with the August-September number, and send their remittances as early as possible, as the Literature Committee cannot always supply back numbers. Annual Reports can also be ordered at the same time on the blank forms provided through the Branch Secretaries. Price, MONTHLY LETTER, per year, 5 cents. Annual Reports, 10 cents each. To be ordered from "Room 20" only.



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