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EVEN OUR FAITH."

Missionary Leaflet.

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

VOL. VII.

TORONTO, SEPTEMBER, 1891.

No. 9.

SUBJECTS FOR PRAYER.

SEPTEMBER.

For annual meetings of Auxiliaries, Branches and General Board—wise appropriation of funds, and guidance in the choice of new fields of labor.

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

Phil. ii. 1-16; 1 Cor. xii.

JAPAN.

From Miss Wintemute.

JO GAKKO, KOFU, June 29th, 1891.

You have heard nothing from Kofu school since our closing entertainment on April 3rd. It was held in the same building as last year, and we were encouraged by a much larger attendance of ladies than before. The day was fine; the girls carried out their parts well, and altogether it was by far the most successful entertainment we have yet had.

School closed with twenty-three students, of whom one withdrew during the holidays, and another shortly after

school began. Eight new ones entered at the beginning of the term and two have come in since, so we now have thirty-one, and twenty-eight of them are boarders. The people are beginning to have confidence in the school and to feel that we really are in earnest in the work, and that they need not be in continual fear of the schools breaking up any day it might happen to suit our convenience. If it were simply an education, without the Christianity, that the school offered, there is no doubt but our number would soon be doubled. Already the parents of two different girls in the school have objected to sending their younger daughters, as was their intention at first, because the older ones have become Christians, and they think that will be the inevitable outcome in the case of the younger ones also, if put in. The girl I spoke of before, whose mother wanted to put her in the school as soon as possible because she was such a "badly behaved child," entered in May, and had been here only a little over a week when she got homesick and ran away. I sent a letter and messenger to her home and she was made to return and apologize the same night. That was the first hard lesson she had to learn, and there have been several since. She is naturally selfish, and has been petted and allowed to have her own way in everything at home. I have been much pleased, however, the last week with the interest she has taken in the Bible lessons and with the bright, thoughtful answers she has given several times.

There has been more trouble in the discipline of the school since Christmas than during the whole previous year and a half. The students are greater in number, of course; and then, nearly half of them are just at that age when their faults are most obvious to others and least so to themselves. How I do pray for wisdom at such times, that no mistake in judgment may be made, for it is hard sometimes,

to know just what is best to do in cases where all the circumstances are so different from what they would be at home.

The two large girls who left school at Christmas, but who joined the King's Daughters' Circle, have been so busy with the silk all the spring that they could not attend any of the meetings before the first one of this month. The previous night was the last literary meeting of the term, and one of them came in time for that, and was also allowed to remain over Sunday, but the other one had to return after the King's Daughters' meeting on Saturday. Poor girls, they have much to bear, not only from direct opposition to Christianity in their homes, but from ignorant prejudice, and old customs and ideas that continually hem them in and make life almost unbearable after they have once had a taste of something freer and more satisfying. Their faith is tried so severely that if it were not for faith in the power of God's Spirit, I would have no hope of their being able to hold out at all. They were both here again for the meeting last Saturday, when we discussed the work to be taken up by the Circle; but the father of one told her it was the last time she would be allowed to come.

The increase in the spring filled our rooms to overflowing, so when the resolution of the Executive Committee arrived, we at once began to prepare the way for building by September, if possible. We sent a communication to the founders, and proposed a form of agreement, about which we thought there would be no difficulty whatever. But one thing after another came up, until it seemed for a time as if it would be impossible to come to any decision agreeable to both sides before the making out of the new agreement next spring. Working as we are here in close connection with the Japanese, where it is impossible for foreigners to own

any property whatever, the difficulties concerning a matter such as this (of building) are very great. But we have at last come to a satisfactory agreement, and preparations are going on as fast as it is possible to make things move. You will get a full report from the council in due time. We shall be so thankful when the building is finished and we are settled in it, for many irregularities in the school work will then right themselves.

From Miss Cunningham.

EVANGELISTIC WORK.

KANAZAWA.

The severe snow-storms in January and February had the effect of making the attendance at our woman's meeting very small. We find it hard even now to get the women to attend regularly. Several come for a few weeks, and then some relation, probably, prevents them attending any more. At Shintatamachi there are five who attend pretty regularly, and at Nagamachi, two or three. At the latter place we have also a general meeting, which is doing well. This week there were twenty present. The Sunday-school at this place is succeeding beyond our hopes. Last Sunday there were fifty-two present in a ten-mat room. Six more might possibly have been crowded in, and then we would have been packed as closely as "sardines in a box." We have three classes, and use two rooms upstairs for two of them, but all come together for opening and closing. The landlord wants the house at the end of this month, but Mr. Saunby has secured another place not far off. This will be the second move since the Sunday-school was started.

Do you remember Mrs. Yamazaka, the woman of whom I wrote to you some time ago? Since commencing this letter I was interrupted by her coming to see me. Her brother is

away in Osaka; and she, her mother and daughter are anxious to attend the services in his absence. She is a bright, pretty and intelligent woman, and appears to be well educated. I believe they were once quite wealthy, but lost their property; she seems to be deeply in earnest. Her brother, no doubt, will be very angry if he finds out they have come to the services while he is absent. Mr. Saunby has secured another preaching place, and we hope to start another Sunday-school soon. Shimadasan and I have every reason to be encouraged in our work, and we are.

MISS LUND adds: "The Bible-women are working splendidly and growing so much too, that I am rejoiced to think of it all. Pray for us in our work."

CHINESE WORK.

From Miss Cartmell.

VICTORIA, B.C., July 4th, 1891.

The rumor is going the rounds of Chinatown that the "Jesus people" have prevented the two women who were allowed to land last week from entering upon the business for which they were brought over. We are glad to have that so well put, though some of the principal actors told Tom Chue that they would be kept in families for a time only, but by-and-by they would take their own way. However, the Custom House officer took heavy bonds from the three merchants who pledged themselves for their well being. They were told if ever they were found in houses of ill-fame these bonds would have to be paid as well as the girls released. The Highbinders sent one of their number to Mr. G. to tell him they knew he was aware these two

women had arrived, and the purpose for which they came. They also knew that he knew that they received \$100 for every one brought over for that purpose, but they said they would take only \$80 and give him \$20 if he would only keep quiet. He told them he would do exactly the opposite; and I was told he spoke of their proposition from his pulpit Sunday evening. One present went to Tom Chue after service, that he might explain; Mr. — had misunderstood; they did not mean to offer *him* the money, but wished to make a donation to the *Church*. Tom says they have offered him money also, so you see how corruption works.

Yesterday, walking through Chinatown after Sabbath-school, I was looking another way, but Miss Morrow said a man who sat guard at a door of a place where gambling was going on, fairly glared at me as if he wished he could annihilate me. The very mystery attending my movements arouses their guilty fears; they are ready to "flee when no man pursueth." I was on my way to see Annie, forgetting the Chinese dinner hour is four o'clock; I found all the men in the shop at dinner, but Annie off visiting her neighbors, who are not Christians. It made me feel very sad, for I fear she is not strong enough to do much teaching. Oh! the chilling influence of their surroundings. I am glad my letters call forth prayer.

Published monthly by the Woman's Missionary Society of the Methodist Church, Canada. Subscription price, 5 cents a year. Communications and orders should be addressed to

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TORONTO, ONT.

PRAYER CARD LEAFLET.

SUBJECT FOR PRAYER.

OCTOBER.

For our agents employed in the field, for those accepted as missionaries, and for all others offering themselves

SCRIPTURE READINGS.—*Isa. vi. 1-8; Matt. ix. 36-38.*

A FIELD.—No language can, perhaps, be more appropriately adopted as expressing the request of our sisters now in the field than the words of St. Paul in his Epistle to the Colossians (iv. 2-4), "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ; . . . that we may make it manifest, as we ought to speak." And again, in his Second Epistle to the Thessalonians (iii. 1, 2), "Pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men, for all have not faith."

In a general way all lands are open to the Gospel, but the difficulties in the way of reaching the class with whom our sisters have chiefly to do (the women of heathendom), and to whom they wish especially to make known "the mystery of Christ," in a large degree still remain; and in no respect does this show itself more plainly than in the conduct of "unreasonable and wicked men," who, in consequence of the prejudices of superstition, the intolerance of priestcraft or the tyranny of unbridled passion, crush thousands beneath the slavish heel of Islam, deny to others in China even a name, refuse to acknowledge that those of India possess a soul, sacrifice others by hundreds to please blood-thirsty African kings, and, worse than all, sell Chinese girls for immoral purposes, within the bounds of our own Dominion. In view of these obstructions to freedom of utterance with which our sisters have to contend, obstructions which for the most part, and in various forms, have the strength which age, ignorance and habit give to any practice, there is surely need for us, to pray that in their hands "the Word of the Lord may have free course and be glorified."

RESERVES.—While it is true of those by whom the words of Isaiah (vi. 8) may be adopted, "I heard the voice of the Lord saying, Whom shall I send, and who will go for us? then said I, Here am I, send me;" and who have been received but wait for their marching orders, that "they also serve who only stand and wait." What of the responsibility of the womanhood of the

Church at home to provide means for the maintenance of the workers and the extension of the work? For, as St. Paul very properly reasons, "How shall they preach, except they be sent?" (Rom. x. 15.) If what Dr. Thoburn says is true, that "Mission work is slipping into the hands of woman," how great is our honor and responsibility. A converted Syrian woman says to the Christians of America: "No matter who you are, what Church you belong to, or even if you are a minister, if you do not believe in foreign missions you are not a Christian. Christ has left a command for you, and it is your duty to help send the Gospel to every creature." Let us, therefore, pray that we may all be baptized with a spirit of Christ-like beneficence.

RECRUITS.—When we read our Saviour's announcements of the world's need of Christian toilers, "The harvest truly is plenteous, but the laborers are few" (Matt. ix. 37), and realize, as we must all do, in the light of the most cursory observation, how great that need still is, and read further the Psalmist's prophetic announcement with reference to the important part women are to play in the spread of the Gospel, "The Lord giveth the word: the women that publish the tidings are a great host" (Psa. lxxviii. 11, R. V.), and mark the growing need for her presence in the various fields of missionary toil, who of us shall doubt our right or duty to pray "the Lord of the harvest that He will send forth laborers into His harvest;" and that of those whom He may call to this important department of work our sisters may form a large proportion.

When we think of the triple words of Jesus, "All power is given unto Me in heaven and in earth;" "Go ye, therefore, and teach all nations;" "And, lo, I am with you alway, even unto the end of the world," what assurances we have to come with boldness to the throne of heavenly grace on behalf of the subjects which are suggested as topics for prayer this month.

"All power . . . in heaven and in earth." What appropriateness! What comprehensiveness! Who could hope successfully to cope with the antagonistic forces that oppose us unless heaven's host is marshalled to the field? Who can fail when Christ's united army goes forth to holy war?

THE WORLD FOR CHRIST.—Yes, and if needs be, *worlds* for Christ, if He but leads the sacramental host.

"**UNTO THE END.**"—Hope-inspiring thought, not only "unto the end" of your personal warfare and mine, or that of other toilers in harder fields; but when we have swept through the golden gates, Christ will still sustain His soldiers until "the kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." "Let us pray."