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Missionary Leaflet.

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

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SUBJECTS FOR PRAYER.

OCTOBER.

For the great Empire of China, and the Chinese people scattered throughout the world; for the thousands of these foreigners in British Columbia; that abundant success may attend all missionary efforts to enlighten and evangelize them; for Miss Lake, and the inmates of the Home for Chinese Girls, that their way may be opened up for service in missionary work among their own people, and that many more may be induced to enter the Refuge.

JAPAN WORK.

From Miss Lund.

Tokyo, April 24th, 1890.

After considerable delay in securing a passport, we left Tokyo on March 20th and travelled to Shizuoka. While in that ken, Mrs. Ueshioka and I held meetings in six places, and Miss Hargrave and I in one.

In all these places, save one, the attendance was as large, and in two places larger than last year. The attention while I spoke was so much better than last time, that though I had not succeeded in my Japanese so well as to be able to speak extemporaneously, as I hoped to do when out this time, I felt I had gained a good deal.

How I did enjoy those meetings, in spite of rainy weather and almost impassable roads! After six days there, I returned to Tokyo, and next morning left for Kofu. If the roads in Shizuoka were bad, I do not know what to say of those leading to Kofu. The rain seemed never to stop, but we managed to reach our destination a day late. While there meetings were held by Miss Preston and myself, sometimes with other help, in eight places.

Some of these meetings were held in the "valley of dry bones" truly, for the people were so indifferent; some were like family gatherings, and in some the people seemed filled with astonishment. While there I attended the opening of Katsunuma church. They have a much-needed, nice, new little church, 18 x 30, I should judge. It was well filled on the opening day, and while the service went on heart-felt prayers arose that it might be the birthplace of many souls.

The spring closing—also the close of the school year—of the Kofu school took place on April 3rd, and it was my privilege to be present at it. It was held in the same building as the formal opening of last year. The pupils all did very well. The older girls, seven in number, aided by Misses Wintemute and Preston, sang the 23rd Psalm, in Japanese, to the tune "Portuguese," and did it so well that there was not a flat note rendered. One of the older girls recited "Courage, Brother." Her enunciation was so clear that every word was intelligible, and it was not without accent or emphasis, though she was a *large* girl who had only studied English one year.

Miss Kanako, one of the teachers, gave an address on women and woman's work. Miss Wintemute, who followed her, seemed to take up the thread where Miss Kanako dropped it. That their remarks struck home is plain from Mr. Shinkai's remark, "We have heard so much about women to-day that our ears pain." How much the addresses were needed will be clear from the fact that though seventy women had been invited, only *four* came. There were about seventy well-educated men there—and at a girls' school closing—but the mothers were at home. The school, then numbering fourteen, has since increased to twenty-four at least, perhaps more. With their present quarters they will be almost more than full.

But news of Mr. Large's death called me home, leaving three days' word in Yamanashi, and seven in Shizuoka ken, till such time as I or some one else can visit them again.

The whole seems like one troubled dream, and not a reality, yet He who knows the end from the beginning will one day make all things plain. Till then we wait and watch and pray.

From Miss Preston.

710 NIKKO, August 8th, 1890.

I am again taking my summer rest in this delightful retreat. The wheels of time have rolled another year into the past.

To us, as a mission, it has brought great changes. The sky has been very dark with clouds of sorrow and deepest grief, but the darkness seemed only to make more visible the illuminating, comforting and sustaining presence of Him who never leaves nor forsakes.

The bond of love and sympathy that unites us has been strengthened by the sorrow which we have in common shared. To those of us who were in Nikko last year, there is constantly present with us thoughts of those who were with us then, and now are not. But it seems as if the Heavenly Father knew just how much His children could bear, and I am sure this rest and peace, this ability to enjoy the beauties of nature so lavishly bestowed upon us here, and the society of our friends, comes from His hand.

To me the past year has been a happy one. Outward circumstances have not altogether made it so, for in Kofu, since Mr. Elliott and his family left us, we have had no foreign society outside of ourselves, and therefore lack many of the opportunities, social, intellectual and spiritual, that we have at home. But the hours and the days have each their duty, and it seems as if when the Father gives us work to do, He gives us a reward in the very interest which it creates in us and the love which we have for it and for those among whom we labor.

Then, there has been to me a constant pleasure in the opportunities for study of Japanese customs and life. At the same time, while I find pleasure in the increase of knowledge, it makes me realize more vividly the difficulties and responsibilities of the work and the necessity for carefulness in every word and action. We can but turn to God for guidance and with Him leave all results.

Being surrounded as we are by people of another tongue, we are under constant discipline. No matter how full our hearts may be, nor how we may long to talk to the women or to the girls of the school, we have nearly always with us the feeling of being tongue-tied, and of not being able to say what we wish. Again, when we are able to express ourselves but partially, there is danger of being misunderstood.

What we need for Yamanashi are good Bible women, and that is just what we find very great difficulty in securing. The women are so ignorant that so far we have not been able to find a suitable one who could do Bible work without a great deal of training. We are going to make an effort to train our own workers, and have already made a beginning. We have one young girl, Naito San, employed, and she will next year enter the Kofu school. We have our eyes on another

who desires to be a Bible woman, but we are waiting for further information before making a decision.

The work of another year will soon be ushered in. May the Lord be with us in richest blessing, and grant us a glad ingathering for the eternal harvest.

INDIAN WORK.

Extracts from Miss S. Hart's Letter.

PORT SIMPSON, B.C., July 24th, 1890.

Mrs. Walker left on the 14th. She expected to go the boat before, but I went to Queen Charlotte Island for a fortnight. The boat I expected to return in was wrecked, so I was delayed. However, I felt the delay quite providential, as Mrs. Miller, the missionary I was visiting, was very ill, and certainly I was needed there for the time.

Miss Ross arrived by the following boat, so I was not alone quite a week. Naturally I was curious to know what the new lady would be like, but did not feel at all anxious, as I knew the Lord would send the right one, and I feel that He has indeed. She seems to understand and adapt herself thoroughly to the work already. I cannot help feeling thankful she was sent here instead of to the Chinese work.

We have no large girls at present. Sarah Williams went to Mrs. Green to live. Jennie McKay wished to visit her mother, and as Mr. Crosby had promised her she should do so, he took her to Essington, but her mother refused to let her return. It makes a good deal of difference with the work, but the little ones are doing splendidly. Betsy and Priscilla are getting to be capable girls.

August 2nd.—Since I wrote last we have taken in another girl. We need another clock. The one in the dining-room gave out last fall. I think it is past use. It seems necessary to have a clock where the children can see it. A much better one could be purchased for the same money in the East. However, if thought best we can get it in Victoria.

From Miss Ross.

PORT SIMPSON, B. C., July 23rd, 1890.

I arrived here quite safe after a most comfortable journey from Toronto, and I thank our Father for His guidance. Miss Hart was very glad to see me, as Mrs. Walker had left some days before, and Miss Hart was quite alone. I found

all the children well, and we are getting on nicely in our work together. "Dolly" (Mrs. Walker's adopted baby) is the only one who has not quite made friends, but she will be won over in a little while. The girls are quite willing to learn, and I am sure we shall do well. I shall do my best to make them all practical Christian men and women. Miss Hart and I are already good friends, and I know we shall be able to work well together. I am glad to be with any one so bright and cheerful. She is delighted at the thought of some of the ladies paying us a visit of inspection, and I do hope some one will be able to come.

Port Simpson is 640 miles from Victoria, and is beautifully situated. On view from the front door, looking across the water through a gap in the islands, is the shore of Alaska. As it has a southern aspect, the sun shines very much more there than here, and it is a lovely picture to watch it now and then. There is a long wooden bridge from Port Simpson to an island, and we have a very long wharf. Miss Hart, the girls and myself have had some very nice walks. I do hope I shall have tact and strength in spiritual affairs to help the people. After Sunday-school Miss H. and I take turns visiting in the village. Betsy goes with us as interpreter, and does very well indeed.

From Miss Clarke.

CHILLIWHACK, B.C., Aug. 22nd, 1890.

Death has again entered our circle, and taken this time little Mary, aged five years, after an illness of a fortnight, during which time she suffered intensely. Through her illness it was so touching to listen to her innocent prattle about Jesus and heaven. She was buried from the Home on Sabbath, eight of the boys carrying her body to its last resting-place in the quiet and somewhat neglected Indian cemetery, just beyond our church, where the funeral service was held.

The eldest boy Sam has been taken into Mr. Tate's home, so there are sixteen girls and eleven boys remaining. The latest arrival, a little girl from Nanaimo, has been under Miss Lawrence's care for some time.

In sewing and darning, the girls are making marked improvement, and at present are very busy making articles for the local exhibition.

Your suggestions regarding the garden and fruit trees, I am pleased to say, had been anticipated. For some time the Home tables have been supplied with potatoes and other vegetables of our own growing, and a number of fruit trees.

were planted early in the season. Up to the present time the allowance has not warranted investing in a cow, though we feel the need of one very much.

CHINESE WORK.

From Miss Cartmell.

VICTORIA, B.C., Aug. 30th, 1890.

I have just returned from a walk through Chinatown, calling at several places, but only seeing one woman in her home. Tom Chiu (a converted Chinaman from Toronto) was my conductor. He finds it difficult to get any of the men to promise to admit me to their homes. It will be slow work because of the opposition of the men and the idea the women have that they are too old to learn. But the one was very much pleased, and begged me to come again.

I was in a "Joss house," and saw the usual display, but no worshipper. They usually go in the morning or on fête days. There are as many as a hundred families and more than two thousand Chinese in Victoria. Last evening Mr. Gardner told us of a poor woman who appealed to him for protection. She is the mother of ten children, but the father of most of them is not her legal husband. He is a gambler, etc., and abuses her and her children, and now talks of selling her two elder daughters, girls of seventeen and fourteen years. She needs the money they can earn, and so is anxious to get them places in respectable families as servants. She asks ten dollars a month for the eldest. This is reasonable for a good one, as things go here. Mr. G. is hoping, if we can accomplish this, that we will be able to secure three or four younger girls. But this will necessitate our taking the mother under our protection till she sails for China, as she hopes to do soon with somebody who has befriended her and will take her to her eldest son in China. This is the business now pending. We hope for a speedy, peaceable and inexpensive ending. If you hear nothing more, you may know it was only another of the uncertainties of this kind of work.

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PRAYER CARD LEAFLET.

SUBJECTS FOR PRAYER.

OCTOBER.

For the women and children of heathen lands. For all schools colleges and homes; for hospital, dispensary and medical work engaged in by the missionaries of all denominations.

The condition of women and children in non-Christian lands is a condition so sad, so helpless, so full of privation, and ignorance, and wrongs, that an intelligent consideration of it, in any of its aspects, cannot fail to enlist the sympathies, and inspire the prayers, and stimulate the efforts of Christian workers everywhere. The awful prevalence of infanticide and the selling of female children into a slavery which is worse than death; the different forms of degradation and cruelty sanctioned by custom among the poorer classes; the secluded life of the high-caste lady, with its limitations and disabilities; the system of child-marriage and infant betrothal, with the wretched, outcast child-widowhood it implies; all these are so many proofs of the low estimate placed upon womanhood and girlhood in lands where the benign influence of the Gospel is unknown. The savage and half civilized man, wherever he may be, is a firm believer in the doctrine that physical "might makes right," and so it comes to pass that the inferiority of woman is the settled belief of the Oriental mind. The idea that women have souls seems to be an idea foreign to Hinduism, Mohammedanism, and all the other much-vaunted Eastern civilizations; and in the enforced seclusion of zenanas and harems there is nothing whatever to interest, or instruct, or even to amuse, so that the mind thrown back upon itself, with its powers undeveloped, its questionings unanswered, becomes either morbid and restless or hopelessly dull. And yet these women are not without influence. It has been truthfully said that in all lands women are the conservators of religion, whether

that religion be true or false, and the children of such mothers, born and nurtured in superstition, cannot escape its deteriorating effect. If we wish to elevate a nation we must begin by the elevation of its women, and a prayer for the emancipation of womanhood is a prayer for the emancipation of the race.

The educational agencies of the various churches, wherever they have been established in heathen lands, have already done and are destined to do a glorious work, but the prejudices against the education of women and the difficulty of obtaining access to them in their seclusion, has long been a mighty barrier in the way. Slowly but surely these prejudices are breaking down, and the Girls' Mission Schools and Rescue Homes are becoming centres of influence in favor of Christianity. Shall not our prayers be earnest, our labors more abundant, in behalf of these schools and colleges and homes? As we value our own educational and social advantages, shall we not rejoice in the dissemination of knowledge, the growth of mind, the gain of wisdom, whose "price is above rubies?"

The importance of medical missions, in relation to the great work of Christian civilization, cannot be overrated. As those of old brought the sick and the palsied, the lame and the blind, to the healing touch of the Great Physician, and by that touch they were encouraged to accept the spiritual gifts He waited to bestow; so in heathen lands to-day, stricken humanity—groaning beneath its two-fold burden of suffering and sin—is offered through hospital and medical dispensary, a two-fold cure "in His name and for His sake." Is it not an inspiring thought that by our self-denying efforts and prevailing prayers we may become the instruments of strengthening such agencies as these, and of saying to some afflicted mourners, bound in the fetters of a double bondage, "In the name of Jesus Christ of Nazareth rise up and walk?"