



THIS IS THE VICTORY

EVEN OUR FAITH.

Monthly Letter.

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SUBJECTS FOR PRAYER—APRIL.

That Christian governments may recognize their responsibility in relation to liquor, opium, the African slave trade, reform of the social evil in India and the traffic in Chinese girls on this continent. Prov. xiv. 34; Acts xxiv. 25.

A CALL TO PRAYER.

Will every member of our Woman's Missionary Society join in earnest believing prayer that God may speedily call and send forth more missionaries?

The need is great.

This summer four very efficient workers return from Japan, having spent five years there. Two of them, owing to ill-health, must not linger longer than May.

The work in China claims addition, also the Indian.

Surely the Lord will make it clear to some hearts that He wants them to go to these fields, and will enable them to respond. Luke x. 2; Matt. xviii. 19.

CHINESE WORK IN BRITISH COLUMBIA.

From Mrs. Morrow.

100 CORMORANT STREET, VICTORIA, B.C.,

January 1, 1894.

The end of the year and the time for the quarterly account have arrived together, and I am reminded that it is just twelve months since Miss Leake left the Home, leaving me in charge. I am thankful we have had no serious illness, except that case of Jessie's eyes, during the whole year, and that the retrospect is one of so many mercies and blessings. I ask myself, has all been done that could have been, but I know that I have gained in experience and knowledge of the girls and the work to be done.

The girls have had a very happy Christmas, and I trust that "Jesus' Birthday" is well understood by them in its best sense, and the reason why we rejoice in the glad tidings of great joy. We got up a Christmas tree. Some of the girls got English Bibles, and each had an apron and a handkerchief, an orange and some candy, also a book for each from Mr. and Mrs. Gardner. We had the married girls and the little ones to dinner. They all came except Tsoi Lin, the mother of "Susannah Wesley," who had a little son of about ten days old. We were twenty-five in all, and all dined together in the school-room. Everything went off very happily.

I am glad to say our weekly prayer-meetings are well attended. Last week we had twenty-seven Chinese present, and great interest is taken in the verses of Scripture repeated by the girls, and in the explanation of them, but we long for a more decided outpouring of the Spirit, that the Word may be in greater power.

Miss Wickett appears to be making good progress in the study of Chinese, which she hopes will be of some use to her in the coming year. She has found access to many of the homes of the women and girls of Chinatown, and I hope some will receive the Word of Life she is so desirous to convey to them.

JAPAN.

From Mrs. Large.

(Letter of last month continued.)

Now I must turn from these two encouraging stories to tell you of the other side, and we have that, too. Last spring we obtained permission from the mother of one of Yoshida San's Sunday School boys to use her house once in the week and on Sunday for an hour or so.

The father was a jinrikisha driver, the house was only about 9x9, the walls were broken and the winds whistled in, the girls gathered up old papers and took them over for the woman to paste on the walls. We soon found that the father drank hard, often for days not bringing home a sen for his family of five; that there were days when they went without any food at all; that on other days they were fortunate if they had a sweet potato each.

Yoshida San gave the husband some strong lectures on intemperance and succeeded in getting him to give up drinking; this he did for some time, and though he never went back to what he was when she first saw him, he did at times use up all his earnings for liquor. We wished to make some return for our use of the house, so undertook to pay a share of their rent. Later we found that the wife was somewhat of a shrew; she tormented the old man enough to drive him out of the house. One day Yoshida San sat three hours between them to prevent a fight.

In summer, while we were away, one child and the father fell sick; they had no money to buy food or get a doctor, so we asked that they might be put in our bed in the hospital. The boy was afraid of such a big place, but the father was taken in and remained there until his death, in September. The lessons taught in the hospital touched him, and he expressed sincere sorrow for his past life and his resolve, by God's help, to do better (at the time he expected to recover), but liquor had done its work, and at the last his death was sudden, he passed away without a word. While he was

ill at his home, Sentaro had supplied the family from the school, but when the mother was relieved so that she could work, he ceased, as he had no desire to do them harm by being too kind to them.

The husband, of course, must be buried; we were told that there was not a relation on whom to call. The wife had nothing, so we arranged for his burial in our lot, bearing all the expenses. Mr. Takagi took charge of the funeral and thus had an opportunity to preach to those whom Christ's name is unknown, save as they recognize us as "Yasu folks." But when the time for the funeral came, three strong men relatives were present, and cakes to the cost of over a yen were passed around among those present (the whole funeral expenses were not two yen).

A few days later, Michiwaki (the woman) told us that the house in which she lived was to be torn down and she must leave. We had found her house too small for our Sunday School and had talked of renting one, so as we had no one else to put in as caretaker, and as we did not want to close our school, we rented a larger house and moved her into it.

It was not long before Michiwaki was grumbling to her neighbors that she had received food from here while her husband lay sick, and now when he was dead it had been cut off; that the child of another had been taken in to be cared for instead of her children (she referred to the motherless child, Kome, the first we took). In the meantime two of her children who had been taken away by relatives, were returned as too bad for the relations to have around.

Next she took up the time of one of the Sunday School teachers to complain, and to ask her to request that the food be given her constantly. Yoshida San made her see clearly why we had helped her, and why we could not do more for her. We concluded that we must let her look after herself, to teach her to appreciate what had been done.

About this time two cases came to us that ought to be helped—a girl of twelve and a boy of six. The mother is a widow, earning \$1.50 a month as servant, unable to be at

home at night, so these two were left to grow up as best they could, the girl making 30 sen a month by making slate and blackboard erasers.

The mother was willing to pay all her earnings for them, but we could not take any more into our school building; then, too, the children needed to be taught some industry, and in a foreign building was not where they should be. What were we to do? In a recent letter* you have what we had decided. The "Home" was opened last week, the two little girls we had here, and the other two are in it.

As the house that Michiwaki was in was too big, we decided to move her into a smaller one and use that one for our "Home." She did not want to leave it, and knew we could not put her out unless we bore all the expense. In the meantime we learned that her story about her former home being torn down was false, a ruse by which she could saddle all her rent on us (I am of the opinion that the relatives put her up to much of this). We asked her to find a smaller house and we would pay the rent for a time.

Next day she came to the school asking for a promise that she should stay where she was until the end of the month. Ito and Yoshida San sent her off with a reproof for wasting her time when she should be working for her family. Later Yoshida San called to see her, only to find the family away. A neighbor told her they had all gone to the cemetery to "play." As she had led the poor man a hard life, we could not believe that affection had taken her there. Yoshida San went into the house to see its condition, when such a sight met her as made her resolve never to go there again. The woman still refused to move unless we would promise her an 85 sen a month house and other things as well.

Yoshida San and a companion went once more to see her. It was almost dark when they returned, and two more frightened girls I never saw. She had pretended hysteria, had screamed for a razor that she might take her life, and then her funeral expenses would be paid. She pretended to get a razor and to cut her throat. A crowd gathered. Yoshida San got two women to keep guard while they came home.

* See Letter for February.

They were ready to go into hysteria themselves, and not until they were quieted were they permitted to tell their tale, when they were able to laugh heartily over the way she had frightened them. Sentaro went over after tea only to find Michiwaki as gentle as a lamb and alone with her children. The next day Miss Hart went with the girls to the Sunday School, when she was ready to let them wipe their shoes on her.

The last of the month came; we had to evict her or bear the rent for another month, so our man-servant was sent to find a cheap house and move her, but she would not be moved until she had come to Sentaro for money to buy macaroni to treat her new neighbors, so the men were left waiting while she came and begged, until at last Sentaro said: "If you do not go home at once I will go and move your things myself, I won't give you a sen, you can tell your neighbors you are poor, and ask for their goodwill."

After she was moved she came to the school and I made her apologize to Yoshida San for her behavior; she asked for money, and was told that we had done all we could do until she was willing to help herself; when she was worthy of help and needed it, we would do what we could for her.

Then came a "show," she began her hysteria again, her howls soon brought a crowd on the flat below the school kitchen; she would not stir though Sentaro and the man servant tried to help her. I advised all to leave her. She soon stopped her noise but did not move; nine o'clock came and a policeman was called. He heard the woman's story, then our side from Sentaro (I heard all from behind a door; in such matters it is best to leave the Japanese alone when you have those who can be trusted), after which he gave the woman a good lecture.

He rebuked her for her want of thankfulness, for her greed to get rather than to help others. He then spoke of the Christians and the principle that moved them to help the poor as they do; mentioned the school for the poor, dwelt long on the motive power, love.

He talked nearly an hour, and we all felt sure that if he

were not a Christian, it was not because he did not understand what Christianity meant, and that he did appreciate what was being done in Christ's name. He then told the woman to get up; she found her feet in very quick time, I can tell you, but before reaching the gate to which Sentaro escorted them, she stopped twice to ask for money.

Next morning Sentaro met him again. He said he had just been around to make some more inquiries about Michiwaki; said she was then trying to give up her house and get back half of the month's rent that we had paid. He said he did not think she would come to us again, but if she did to send for him. On leaving the night before he had left his kind regards for me. It worried me to think we had been mixed up in such an affair, but all the Japanese seemed to think it was just what was needed in the beginning of this work among the poor, and that we had been put on our guard against even worse difficulties. To know the position the policeman had taken was worth all the unpleasantness we had.

But time would fail me to give you in detail all that comes before us day by day,—of the dealers in old goods who have been in trouble for months because ends would not meet; of how the father was laid aside, and in his hours of enforced idleness read his Bible and wanted to give himself to God, but he was too poor to keep the Sabbath; of how at last he received baptism, and thought to make a compromise by sending his wife to church while he carried on the business; of how these two have been taught to "trust," and now of how with the shop shut on Sunday and the two attending church, the money is increasing, and the debt contracted long ago when the father idled much of his time, is being paid off;—of the old woman who drank, who was put into the house occupied by the King's Daughters, with her sister, as caretakers, has learned to do without liquor, and came to church last Sunday morning;—of the woman who came with her child to the Sunday evening meeting for months, until last Sunday evening her heart was touched and she gave her heart to God; of how her joy was too much for her to keep to herself, and she must needs tell her neighbor, the wife of the dealer in old goods, as soon as

she arose on the following morning;—of the family to whom comfort has come through the ministrations of Yoshida San, until the wife rejoices that she did not throw herself into the sea that stormy night when she walked the beach at Kamakura, and thanks God that a friendly hand was held out and she saved, to hear of Jesus and His love;—of this woman's husband who has come home night after night for months too drunk to do more than tumble into the house, the terror of his children; who now comes back sober, for which his wife is thankful, for he has wasted thousands of yen in drink and has brought his family to poverty:—of the hearts reached by some salve for chapped hands, something for chilblains, sore throat, or bad colds (things that their extreme poverty prevents their getting for themselves) not such help as makes paupers of them, but only little kindnesses that open the heart to receive the Word and help them to understand the greater kindness of Him who died for them.

We are beginning to feel pretty well acquainted around here, for pleasant smiles greet us on every side, yet none, save Mrs. M., have "asked" for help.

The Azabu church holds its Christmas festival on Christmas evening. We are going to give out tickets of invitation to the worthy ones of the poor among whom we are working, to come to the church an hour before the time for the entertainment, and will have good hot soup for them, in an upper room, thus bringing them to share in our Christmas cheer.

New Year's day we intend inviting the policemen of this district to call, giving as our reason their many kindnesses to us, and our desire to show them that we appreciate them. We shall have refreshments for them, and a copy of a book on "temperance" by Mr. Anlo for each. It is interesting, and may reach some weak one.

We are praying for showers of blessing, and believe that our Father is saying to each of us, "Prove me now and see if I will not pour out such a blessing." May we each be faithful to our post.

I trust that what I have written may be of help in encouraging others to labor on. Yours sincerely,

ELIZA S. LARGE,

Cor. Sec. of Japan Aux. of W. M. S.

FRENCH WORK.

It may be of interest to many warm supporters of the French work in this city and neighborhood if I should sketch for you the work done and progress made in our mission schools. Two of these are in the city—one at the East End in connection with Rev. Mr. De Gruchy's Mission, and the other at the West End in connection with that of Rev. Mr. Barnabas' (successor of Rev. M. Sadler). Each school has a teacher and a Bible-woman. The West End school being very large—over 90 names on the roll—the Bible-woman assists by teaching the tiny children during the morning, after which they are dismissed. The East End school has twenty pupils in attendance—nine French Protestants and eleven Romanists. For December, the Bible-woman reports the sale of two New Testaments, six more families to be visited, also the attendance of two Romanist ladies at our woman's prayer-meeting every Friday.

These schools are regularly visited by members of the School Committee every month, and a report is also received from both teacher and Bible-woman every month. One lady attends to the purchase of all school requisites, such as books and stationery, and we aim by careful supervision to secure efficiency and economy. The children are asked, if the parents can afford it, to pay a small sum per month; if not, they are taken free, but we find that the privileges of the school are more highly valued when a small sum is paid for them.

Each school and the institute is provided with a Christmas tree, entirely from the liberality of friends in the city. No missionary money is used in that way. The committee in charge is deeply grateful for the assurance that each teacher and Bible-woman is earnest in her work and successful in implanting Bible facts and truths in the minds of the children.

The Woman's Missionary Society also grants \$50.00 per annum to two localities, St. Theodore D'Acton and St. Faustin, to assist in maintaining Protestant district schools. Pray, dear friends, that more doors may be opened for these schools to save the children.

Suggested Programme for May Meeting.

- I. Opening exercises.
- II. Regular business.
- III. Hymn.
- IV. Subject of prayer for the month :
 The Chinese Empire. That the way before our missionaries may be opened up and difficulties removed. 1 Chron. xvi. 24.
 That the prayer for additional workers may be speedily answered. Dan. xii. 3.
 All the Chinese on this continent, and our work among them in British Columbia. Matt. ix. 37, 38; Isa. xlii. 16.
- V. Read the names of the Society's missionaries in China and British Columbia. Let special prayer be made for them, and for the people among whom they labor.
- VI. Scripture reading :
 Will my obligation be met if I give, and pray, and work only for those of my own land and nation? Matt. xxviii. 19, 20; Mark xvi. 15.
 Paul's view of his responsibility. 1 Cor. ix. 16; Romans i. 14.
 Have I any responsibility in the work of another? John xxi. 22.
 Limit of my responsibility. Matt. xxv. 15; 2 Cor. viii. 12; Romans i. 15.
 Address (five minutes) — Subject, "Personal Responsibility."
- VII. Conversation on China.*
 Sub Topics—Progress of Protestant Missions in China; The Spiritual Condition of China; Woman in China; Education; Idol-Making.
- VIII. Prayer.
- IX. Closing hymn and benediction.

*Give out the sub-topics at least a week before the meeting, asking each member to get all the information she can upon the topic given her, and come prepared to tell it informally. See *The Gospel in all Lands*, February, 1894. Price 10 cents. *Woman in China*, 1 cent.

HOME READINGS.

The Ceremony of Devil Burning - - - - -	} <i>Gospel in all Lands,</i> Jan., '93, p. 47.
The Cane Temple of Trurain in Cochin China - - -	
Character and Customs of People - - - - -	} <i>Missionary Review,</i> Oct., '93, p. 784.
Chinese Ways - - - - -	
Missions amongst the Chinese in United States and Canada	} <i>Missionary Review,</i> Nov., '93, p. 831.

Notices to Auxiliaries and Mission Bands.

The W. M. S. books may be ordered from Room 20, instead of the Book Room, as formerly. Price \$1.25 a set, or separately as follows, postage paid: Treasurer's book, 60 cents; Recording Secretary's book, 60 cents; Corresponding Secretary's book, 30 cents.

Orders for the MONTHLY LETTER for May should be sent before the 15th of April. If not, they will be too late for that month. It is very desirable that this rule be always followed when ordering the MONTHLY LETTER.

Will friends who order literature from Room 20, kindly remember *not* to send three-cent stamps, if larger or smaller denominations can be procured. Remit by money order or bills when possible.

Subscriptions for the following missionary periodicals will be received and forwarded by Miss Ogden: *Missionary Review of The World*, per year, \$1.50; *Gospel in all Lands*, nine months, 60 cents; *African News*, per year, 75 cents; *Message and Deaconess World*, per year, 50 cents; *Heathen Woman's Friend*, per year, 50 cents.

NOTE.—Subscriptions to *the Gospel in all Lands* may begin any time during the year, but must continue till December and then end.

Back numbers of these periodicals are not furnished by Room 20, unless specially announced.

W. M. S. note paper and post cards, for the use of officers, may be ordered from Room 20; at the following prices :

Letter Size, 100 sheets in a pad, per pad..	45c.
Note Size, " " " " ..	30c.
Post Cards, per doz.	15c.

Friends will please notice that the Prayer Card has been dropped from our list. The prayer for the month can always be found in the MONTHLY LETTER.

Note from the Supply Committee.

Auxiliary and Mission Bands are requested to correspond with Secretary of Supply Committee before shipping their parcels or cases, enclosing a list of contents. In most cases the parcels, etc., can be sent direct to a mission, thereby saving freight. When boxes, etc., are sent to Toronto for the Committee to ship to their destination, the freight charges have to be collected from the societies sending, as the Committee have no funds for any purpose.

The freight charges to the North-West and British Columbia average about \$2.88 per 100 lbs.

When parcels are sent to the Committee they should be addressed to Mrs Briggs, Methodist Book Room, Richmond Street West, Toronto.

If the name of the place sending, as well as their destination, is put on the label, it will save much trouble to the Committee.

The present need at Chilliwhack is sheets, pillows, pillow-slips, dresses, new material, men's and boys' clothing.

At the Chinese Home, Victoria, Mrs. Morrow would be glad of sheets, pillow-cases and night-dresses.