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EVEN OUR FAITH."

Missionary Leaflet.

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

VOL. VI.

TORONTO, JULY, 1890.

No. 7.

SUBJECTS FOR PRAYER.

JULY.

For the conversion of the Jews, and for the increased success of the McAll Mission in France.

JAPAN.

Letter from Miss Wintemute.

KOFU, April 15th, 1890.

As I take up my pen to write, it really seems as though my lips were sealed and I could not say a word. Before this reaches you, you will have heard the terrible news of Mr. Large's murder by robbers during the night of 4th and 5th of April. As the papers and the letters from Tokyo will give you full accounts of everything, it is not necessary for me to write also; but the memory of the tragedy still hangs over us like a shadow, and whenever no immediate duty claims our attention, our thoughts continually return to all that has happened; so that, as I take up my pen, I feel I cannot write about it, and at the same time I cannot but write about it.

On Saturday, the 5th, a telegram came to us. On opening it, we read, "Mr. Large killed last night by robbers. Mrs. Large ill. All come immediately." We could not believe it, and telegraphed back, to be sure there was no mistake. At first we were in a dilemma. Miss Lund had her travelling passport, but Miss Preston and I had none. On inquiry, however, we found they would give us special ones that night; so, while waiting for an answer to the telegram,

we made our preparations for starting. We left at nine o'clock, together, with Mr. Elliott and Mr. Yamanaka; travelled all night and all the next day, walking about ten miles through the mud, on account of the roads being so bad that the "bashas" could not run part of the way, and reached Hachioji at night, two hours too late for the last train. There we saw the Saturday papers from Tokyo, and learned some of the details of the murder, and that Mrs. Large was wounded also. It seemed as though we could not wait for the morning to come. The first train brought us to Tokyo about ten o'clock, and forty minutes later we arrived at the school.

At Hachioji, when we found out from the papers that Mrs. Large was wounded, we thought that, with the shock and all, she would be completely prostrated, and that probably no one would be allowed to see her except those who waited on her. But when we got there, and the ladies met us at the door, they said, "Mrs. Large has been waiting so anxiously for you." I was simply astounded to hear that she was able to see people and talk with them all the time, and until they assured me it was all right, I could hardly think of going up to her room immediately, although I was just longing to see her. She told us the whole story herself—all that happened that terrible night; how brave the ladies were, how kind all the friends had been, things Mr. Large had said and done shortly before, and how she felt about it all.

But we cannot but be thankful that the tragedy was no more horrible than it is, and there is even a bright side to it all, that it would take pages to tell—the story of Mrs. Large's bravery and of the way she has been sustained through it all. Oh, what a lesson it has been to all who saw her, both foreigners and Japanese. Letters of condolence and tokens of sympathy poured in from every side, from Japanese as well as foreigners, but they were as nothing compared to the comfort wherewith she was comforted of God Himself. Truly, indeed, "He maketh sore, and bindeth up; he woundeth, and his hands make whole." I don't believe there was one who went into that room but who went out of it again strengthened for work, and a step nearer God. Mrs. Taneda said to her, "Oh, Mrs. Large, I hope you do not think all our people are so cruel." She was so afraid that the Japanese would think she might have hard feelings against them on account of it, that even during all those trying days she allowed a great many of them to go up to her room to see her.

The messenger who was sent for Dr. McDonald that night simply told him that some one was sick at the school, and that they wanted him to come immediately; so he started without any instruments, and when he got there, of course, could do nothing but turn around and go all the way back to Tsukiji to get them. During that time, Mrs. Large suffered agonies; but after that she had very little pain, and every day went through the process of having her wounds dressed more as if she were a doctor attending to another's wounds than the one going through the ordeal herself. To all who came in, it was the same, a text of Scripture or a few words giving some of the deep experience of her heart. Once she said to some of us, "Oh, girls, I wish you had my experience; not that you had to suffer as I have done, but that you had my experience of God's power and presence." How true it is that the *fire* only *refines the gold*!

It seems inexpressibly sad for Mr. Large to have been thus cut down in the prime of his manhood. But *years* are not always the measure of our *service*, and although Mr. Large's career in this land was short, the memory of his faithful work and blameless life will never be forgotten, nor will his influence for good end with his days. None of his friends in Japan knew him better, respected him more, and will feel his loss more deeply than the ladies of our mission, for he lived in the school nearly three years; and none but those who knew him best realize what his death is to the wife who mourns his loss.

Mrs. Large's going home may necessitate considerable change in the arrangement of our work, and were it not so plain that she *ought* to go, it would seem as though she *could not* be spared at the present.

We see more forcibly than ever the folly of leaning unto our own understanding, and the need of seeking that wisdom which cometh from on high, for we are so totally ignorant of what the future may bring forth. We earnestly pray that at this time the Lord will instruct us and teach us in the way we ought to go, so that no mistakes may be made. The Lord will surely provide for His own work, since it is His hand that leads her home. But we shall all feel as if we had lost our "head" when she goes.

The last term being the closing one of our school year here, the pupils applied themselves to their studies even more diligently than before. The increase in attendance was very small. As I said in my last letter, school opened in January

with the same number as before Christmas—eleven boarders and two daily students. In February one daily student withdrew on account of sickness, and two new ones entered as boarders. The number was the same at the close of the term.

The time to which we have looked forward with hope all the year has at last come—the time of the promotion examinations in the Government schools, when we hoped to have a good number enter from the classes finishing the course of the lower common schools of the province. We have an increase, but not as great as some of the founders sanguinely expected. Five boarders and three daily students have entered, making in all twenty-two, eighteen of whom are boarders.

Kaneko San, the Normal School graduate whom we engaged at Christmas, is an earnest Christian worker, as well as a good teacher. Her coming has done the girls good. They respect her thoroughly, and may well look up to her, as they do, for she is more than an ordinary Japanese woman.

The Sunday services are the same as before Christmas; and, as time goes by, all seem to enjoy more and more the observance of the one day in seven as a day of rest and worship, and a special time for the study of God's Word. Their interest in the study of the Bible continues to increase, and the older students ask many questions that show they are thinking deeply. A while ago I saw that they were in danger of making the mistake of imagining that they must *fully understand* all the deep truths of the Gospel before accepting Christianity. I saw that they needed to be shown that it is not only not necessary, but impossible for us, with our finite minds, to fully comprehend all the great truths taught by Christ, and that though "great is the mystery of godliness," at the same time the Gospel is so simple that even "wayfaring men, though fools, shall not err therein."

As they understand the main facts of the Gospel pretty well now, it seemed to me that what is most needed is earnest prayer that the Spirit may convict of sin, convince of the truth, and lead to its acceptance.

The results of the examination showed that some who were at first indifferent, have become thoroughly interested. All the older girls have bought the whole Bible, bound in leather. It was somewhat of a surprise to me when they spoke of doing so, and I doubted at first whether their parents would furnish the money or not.

I enclose a programme of the closing exercises, and also a copy of the 23rd Psalm in Japanese, and a national song, both of which we sang. About a hundred visitors were present, and the students carried out their part of the programme as well as could be expected, except the singing. We find it very hard, as the numbers increase, to teach without an instrument of any kind.

Letter from Mrs. Large.

[We are sure the members of our Society will be gratified to read something from Mrs. Large's own pen. Let much prayer be offered for her in her lonely, fatiguing home journey.

E. S. S.]

JO GAKKO,

April 26th, 1890.

DEAR MRS. STRACHAN,—

I feel I must write you a few lines, even if it is hard work for you to read them. I am writing with my left hand, no easy task. To-day or to-morrow you will have the first intimation of the terrible news that is to reach you.

My darling has been taken from me, but I do rejoice that the Master has been so near, showing His love and care for his afflicted one. My heart is so sore, but I can say, "Thy will be done," and "Though He slay me, yet will I trust Him." Pray for me, that I may ever be kept by the power of God. His strength has been sufficient so far.

May 5th.

My hand is sufficiently healed for me to use it in writing. You will wonder how I manage it; the pen is between the third and little fingers, the handle between the thumb and stamp. I do not think I am ever going to have the use of the first joint of my thumb, the tendons were all severed.

I wish I could tell you what a rich blessing the Father above has given to me, every moment present with me, upholding and keeping.

"Wonderful woman! wonderful recovery!" say those outside our own house. How it hurts me to hear it! "Kept by the power of God," and when we realize His power as I have during these four past weeks, there is nothing wonderful. I can but stand still and wait for whatever blessing He has in store for me. The tears do flow, but "Jesus wept," and may not I, His weak child! Indeed, those weeping

times are times of especial manifestations of His power to comfort and bless.

How this has changed the thought of life here. I feel that this earth is not my abiding-place. Heaven is my home. My loved one is there, my father, brothers, and sister are there, and, best of all, my God and Saviour is there. What a joyful home-going I shall have some day. We had looked to taking our furlough together, and often spoke of the joy of it; there it will be "to go no more out forever" when my work is done here and my little girlie needs me no longer.

You must be prepared for a great change in me, for I am not even like the picture in the group.

I have decided to leave in the *Batavia*, June 29th, and sooner if my strength does not increase.

I am anxious to leave everything in good shape here for our ladies. I can write no more. With love to you, one and all.

ELIZA S. LARGE.

INDIAN WORK.

From Miss Clarke.

COQUALEETZA HOME AND SCHOOL,
May 17th, 1890.

One of our girls, Lillis Commodore, aged ten, died last Sabbath, after an illness of two weeks. There was considerable fever, and toward the last her brain became affected. She was one of the first received into Mr. Tate's home in 1888, and consequently had made considerable advancement in her studies. Being naturally of a gentle and refined disposition, she endeared herself to us all.

To her natural graces of character were added the sweetness and consistency of a life given up to Jesus, as hers undoubtedly was. With this exception, there has been no serious illness among the children.

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PRAYER CARD LEAFLET.

REFORM OF SOCIAL EVIL IN INDIA.

SUBJECT FOR PRAYER.

AUGUST.

That the reform of social evil in India may be faithfully carried out; that all efforts to liberate and elevate the women of that country may secure the Divine approval.

About two years ago public sentiment was shocked by the fact being brought into notice that there existed in India a system of State licensed vice, than which nothing more revolting has been discussed in the public prints in this century of startling disclosures. It was stated that at the several military establishments where British soldiers were stationed, "Regimental Bazaars" of licensed women are a recognized institution, receiving not only the sanction but the financial support of the Government.

To quote from the *Christian* of April 27th, 1888, "Respectable girls are forced into lives of prostitution by the Government system of licensed sin. The poor people are afraid to refuse or resist, their daughters are delivered up and thus virtuous girls are consigned to lives of iniquity—drawn unto death" (Prov. xiv. 11).

As a result of this exposure of the hidden things of darkness being perpetrated in India under the protection of the State, meetings were convened both in England and Scotland to present petitions to Parliament for the repeal of the law rendering such a state of things possible.

The English Wesleyan Conference has forwarded to Lord Cross, Secretary of State for India, resolutions adopted by 3,437 churches protesting against the inaction of the Indian authorities in giving effect to the resolution of the House of Commons forbidding the continuance of licensed prostitution in connection with the military establishments. Government official replies intimate that the Indian Government have been instructed to enforce the regulation.

Surely, dear sisters, this question of social purity, both in India and at home, demands from us an intelligent conception of its importance and bearing both on national and family life. Names of noble women like Josephine Butler and Frances Willard stand at the head of this grand White Cross movement and let us as members of the Woman's Missionary Society, "Remember them that are in bonds, as bound with them" (Heb. xiii. 3).

The Educational work is worthy of thoughtful consideration. The Zenana agencies, which have for years been exercising an elevating influence on the secluded lives of our Indian sisters, are still in successful operation under the auspices of the various churches.

Medical Missions are becoming still more popular and useful. Mission day-schools are multiplying, and native women are coming to the front as authors and teachers, many periodicals in the native languages being issued whose chief contributors are women.

We can but mention the brave utterances and unique efforts of the Pundita Ramabai, whose recent visit to Canada endeared her to many earnest workers. Her school for high caste widows is but in its initial stages, but its progress will be watched with interest.

We as a Church have not yet been privileged to enter this vast and important field. Let us bear the workers and their trials in our constant and affectionate thought, and unitedly pray that India's women may speedily realize all the blessings that a Christian civilization can confer.