

Missionary Leaflet.

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

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SUBJECTS FOR PRAYER.

MARCH.

FOR JAPAN.—That divine direction may be given to the rulers at this crisis; that Christianity may be permanently established and our educational and evangelistic work greatly prospered and extended.

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

Isa. li. 3-5; lii. 7-15. Rev. xi. 15-17.

INDIAN WORK.

From Miss S. Hart.

PORT SIMPSON, B.C., Jan. 5th, 1891.

The busiest season of the year past. How quickly they come and go. Our Christmas and New Year's were very pleasant. All were well and could enjoy the pleasures of the season. We went out Christmas eve as usual to see the illumination in the village, but it had not as grand an effect as usual, as the night was so very light, but looked very pretty. Christmas morning, only the firemen came up to shake hands and cheer us with their band music. We had a good service in the morning, the church quite full. We had our Christmas-tree in the afternoon. We had a little entertainment before the gifts were distributed; the children sang several pieces, and each recited a verse.

The tree looked very pretty, there were several gifts for each child present. The children made quite a number of pretty things, as well as useful; and then the box from the "Gleaners' Band," Halifax, arrived just two days before Christmas, with dolls, cards and letters for all the little ones, and how delighted they were with them. It was so new to receive letters from the Christmas-tree, so that the letters pleased as well as the toys. Mrs. C. sent gifts to each of the girls from the box she received from Barrington, so all were well remembered.

On New Year's day all the societies of our village were out in holiday attire. Each with the badge of their respective society. Our children marched as members of the Band of Hope. The first procession, headed by the Riflemen's brass band, included the Temperance Society and the Band of Hope. The second procession, headed by the Firemen's band, was composed of the village councillors. The processions after marching around met on the front street, there formed two lines, one on each side of the road. It made a grand sight for here; the Firemen's band in their blue uniform, Riflemen in navy blue, the Temperance Society with their bright regalias, and the children with their badges and sashes, the councillors, all in black skirt coats, rolls of MS. in their hands, spectacles on their noses—they looked wise, indeed—altogether the sight was striking. While standing the bands played, then followed speeches from several, ended with a general hand-shaking, wishing each other a happy New Year. In the afternoon the Riflemen had a sham fight; very good, indeed, when we consider how they have learned these things. A service in the church closed the day.

Now, we are ready for school and regular duties again, but as there is still no teacher, school has not opened. I had school with our children to day; we will have to manage that way for the present.

There is very little to record that has happened during the last three months, except in the case of two girls. One evening, while I was out at my class in the village, Sarah thought she would have a little fun. She slipped out, just outside the gate, the doctor met her, she thought she was caught, so went off; that is her story. She knew the doctor would tell me, but the child did not think of the greater wrong she was doing by running away. I missed her when I came home; no one knew anything about her. We looked till midnight, and again next day. At noon, we found she

had gone to the mill, about ten miles distant. We sent two men after her. I could not leave, and, indeed, did not think it necessary; but towards evening they came home without her, but with a note from the owner of the mill, not a good man. He said the girl was there, but did not want to come back; that he would take care of her till her father came. She expected her father from Tongass a month from that time. When I read that note, I felt sure that we were not being helped in that direction. I wanted to start at once, but, of course, could not go alone. Mr. C. was away, the Doctor was very busy, but things were put aside. We did not get off till seven p.m. The night proved dark and foggy, but, by God's mercy, we arrived at the mill all right, and not only that, but came across a canoe with several in it, who were totally lost. It was so dark that they had lost their way, and were pointing to open ocean. Our men, two in number, laughed at the idea of being lost going to the mill, but one would have to be very sure of the way not to miss it on a night like that. But we arrived all safe and sound, and, though all had gone to bed, we had no trouble in getting our child. We did not meet a warm reception from the owner of the mill. My heart went down a little when I heard the way he talked, but when Sarah appeared, she seemed only too glad to come, so, after a good deal of talk, we left; got home about three a.m. Sarah was a changed child. She had gone through much more than she expected to, and the man I spoke of would not let her come back, though she wanted to when our men had called for her. She told the girls she was so glad when she heard my voice, for she knew that I would not go back without her. However, I expected, when her father came, she would want to go with him, but she did not. She wants to finish her ten years here.

The other girl that gave us trouble was one we took in during the summer. She had no mother; the aunt who put her in said the father and herself would clothe the child. They were quite able to. In the fall, when she wanted winter clothing, I took her to see the father, and told him what clothing she needed. He was angry about it, and said that, as she worked for us, we should clothe her; but he partly promised to supply the clothes needed. Not long after, Nancy slipped off. I told Mr. Crosby as soon as we missed her. He sent for the father. There was a good deal of talk, but the trouble was, the father wanted us to do the whole thing, clothe as well as feed and teach his child. We

would not do that, as he was quite able to clothe the child, so she left us. No others have been taken in, and as our boys entered the Boys' Home in October, our number is quite small comparatively; however, with the accommodation of this Home, it is better so. Our winter has been very mild, indeed; we have had no real cold weather yet.

There has been a good deal of sickness and several deaths in the village, but we have all been blessed with good health.

The case from Toronto arrived last mail, and we send our most sincere thanks to all the donors. The bed comforters are lovely, I am so glad to get them; but everything is so useful, and will help us so much with the clothing. Many of the clothes will need very little altering.

We have not had the religious revival we hoped for, but are having very good services at present. May it be the dew drops before the plenteous showers.

JAPAN WORK.

It may be remembered that Miss Cunningham went last fall to Kanazawa, a city on the west coast, where Rev. J. Saunby had been appointed to open up work on behalf of our Canadian Methodism.

The following letter from Miss Cunningham will be read with interest:—

KANAZAWA KAGA, Dec. 8th, 1890.

We opened our first Woman's Meeting on the 23rd of October. Besides Shimadasan and myself, there were five present. A preaching service is held in the same place on Sunday evenings, and also a Sunday-school in the afternoon, in which Mrs. Saunby and Shimadasan teach. On Sunday mornings and also on Friday evenings a service is held at another place quite near. These latter services are attended mostly by those interested in Christianity. There are sometimes twelve or thirteen present.

Buddhism is very strong in Kanazawa, and the great difficulty has been to get any one to rent a house for Christian services. At last (we feel sure, in answer to prayer), three rooms were obtained in a splendid situation. Work was opened there the first week in November. November 9th, we started a Sunday-school in Nagadohei, which is the name of that part of the city. When Shimadasan, Mr. Hosaka and I reached the house, about twenty-boys followed us in.

We began by singing "Jesus loves me." We sang this over and over again. Then Mr. Hosaka talked to them for a short time. Afterwards we sang "There is a Happy Land," and Shimadasan spoke to them for a few minutes. We closed with singing and a short prayer. During the hour the people kept coming to the door, and at the close of the time, we had fifty inside and about twenty outside.

The following Tuesday evening, we attempted to start a Woman's Meeting in the same place. When we arrived there at seven, we found the place packed with men, women and children. Several of the men were smoking. The tobacco smoke made the room almost unbearable. I persuaded the men to stop smoking, and tried to coax them to leave, telling them that this meeting was for women only, and reminding them of the one to be held on Thursday, to which *all* were welcome. At last the boys promised to leave if we sang first. So we sang for about half an hour. I need not describe the singing. Those who have been at a similar meeting know it is beyond description. We did manage to get some of the men and boys out, and then I displayed my wool-work. The scene was so funny that I felt inclined to laugh all the time. I actually could not move, so closely they pressed around me. Even the children did not seem afraid of me. One little girl nestled closely up to me, and put her head on my shoulder. That wool-work was passed around from one to another, and it was amusing to watch the looks of astonishment and perhaps admiration.

I do think the hair-oil was worse than the tobacco. But the poor little children were a sad sight. Some were deformed and some covered with sores. How thankful I am that these things do not distress me now. When I first came to Japan, it made me almost sick to look at the black teeth of the women; now that my work is among poor people, I feel so glad that all that feeling is gone.

Oh! I forgot to tell you how I got the boys to leave. It was by promising to come the following Friday and teach them singing. On Friday we went, and how those boys did sing; it did me good to listen to them. They seemed to enjoy it so.

Since opening the Sunday-school, the largest number present has been seventy inside and about twenty outside. The last two Sundays we have had about forty. The number will probably go down to thirty; and if we can get thirty to attend regularly we shall be satisfied.

Not far from our meeting place is a Higher Common School.

Two or three weeks ago a number of girls, passing from school, came in. We invited them to Sunday-school the next Sunday, and ten came. We put them in a class by themselves, and Shimadasan taught it. Last Sunday the whole ten were there again. Six of them also came to the Woman's Meeting last week. A nicer looking lot of girls I have never seen since I came to Japan. They are refined, lady-like, and so attentive. One especially is a beautiful girl.

The rooms in which we hold our meetings at Nagadohei are about the dirtiest Japanese rooms I have ever been in. They are dark, and the walls and tatami (mats) are so bad. At Shintata-mashi we have very good rooms. I was very much afraid that those respectable looking girls would not continue coming to such a place; besides, there is always a crowd around the door, and the boys, being angry at not being admitted, cause us a good deal of annoyance. Mr. Hosaka said he would ask Mr. Ishi, one of our students, and a teacher in the Normal School, if he would allow us to have the use of his rooms for our Woman's Meeting on Monday afternoons. He has two fine rooms, and is not home in the afternoons. I was almost sure he would refuse, but to my great surprise, he didn't, but seemed glad to be able to oblige us. Mr. Ishi's house is not far from our present one, and is nearer the school which the girls attend. We will still hold a meeting at Nagadohei on Tuesday afternoons. We will admit all, women, boys and girls, and babies with babies on their backs, for they are nothing more. At this meeting we will have singing, and Shimadasan will tell them simple Bible stories. You can't tell how glad I am that Mr. Ishi will let us have his room. As Mr. Saunby so often says, "The Lord is with us." Last week another preaching place was found, in as good a situation as Nagadohei. We will open there soon.

At Shintatachi, the attendance as yet has not been over seven, but the women who attend appear interested, and we are not discouraged. Next Sunday morning Mr. Saunby will start preaching in the school. He hopes, by doing so, that many of the students will attend. That boys' school is going to do good. Such a fine class of young men attend. I never enjoyed teaching more than I do teaching them, and I believe they are becoming interested in Christianity. The other day, instead of the grammar lesson, we had a talk on the use of tobacco and wine. I expressed myself pretty strongly. There are two or three in the class who do not use tobacco, and they helped me in the argument. I know

that Mr. Saunby's English lectures on Saturday nights strike home, from the questions they ask in the conversation classes. On Sunday Mr. McKenzie, Mr. Burton and Mr. Saunby have English Bible-classes. These are very well attended by the students. Mr. Saunby says he knows that some of them don't want to attend, and yet they don't appear able to stay away. Surely this is the work of the Spirit. For three weeks the missionaries have had a daily prayer-meeting, to pray for the outpouring of the Spirit upon this place. The first week the meetings were held in the evenings, but they have now been changed to the afternoons. Surely God will not fail to answer these prayers. I intend taking one afternoon in the week to go out and distribute tracts in those parts of the city where it is impossible to get preaching places. Miss Peabody said at one of the meetings: "I am so glad that there are so many in this city to live Christ." Could we all live Christ as she does, surely more would want to become His disciples. Mr. Saunby said to Mr. Harkness, at the close of one of his lectures: "Now, if we can only follow up our preaching by living Christ, the boys cannot fail to be convinced that there is something in our religion."

December 24th we had a Christmas-tree at the school. All the pupils who attend the school were present, also our two Sunday-schools. The children of the Sunday-schools presented such a nice appearance. All were nicely dressed, and their behaviour was all that could be desired. Quite a number of children from both schools took part. Several hymns were sung and portions of Scripture recited. We all felt satisfied with our first Christmas-tree. At present, I have three meetings with the women. This foundation work is hard, but it is work that has to be done, and some one will see the result. I know that not all the seed sown will be lost. The people know nothing of Christianity. I will prepare a lesson which appears to me as simple as I can make it, and my teacher will tell me that there may be a few who will understand part of it. The words they can understand, but not the meaning. Their thoughts are so different from our thoughts.

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PRAYER CARD LEAFLET,

APRIL.

For the French work, the committee of management, the teachers and pupils, and for the purification of the Church of Rome from its errors. John i. 4, also iii. 36; Psalm cxix. 130.

To the above requests let us add earnest intercession that God by His providence would open means and opportunities for our Bible women and colporteurs, and raise up faithful workers to carry the glad tidings, that streams of Gospel light and liberty may speedily flood this land (the Province of Quebec), that has so long laid under the dark shadow of Rome's teachings.

Unless God's Word obtain an entrance into the hearts and minds of these deluded ones, the gross darkness that prevails concerning the Gospel of our Lord Jesus Christ must remain unbroken. Comparatively few amongst them know of God's simple plan of salvation—repentance toward God and faith in our Lord Jesus Christ but are taught, instead, salvation through penance, good works and faith in the Church, which, contrary to Christ, "teaches for doctrines the commandments of men."

St. Paul, in Gal. i. 8, declares, "Though an angel from heaven preach any other Gospel to you, let him be accursed."

In the catechism of the Church of Rome the children are taught as gross falsehoods and as heathenish practices as are found in pagan India or China. For instance, the following questions and answers from a catechism authorized by Cardinal Gibbon, now in the United States, and endorsed by the Pope:—

Q.—Have Protestants any faith in Christ? A.—No. They never had.

Q.—Why not? A.—Because there never existed such a Christ as they believe in.

Q.—Are Protestants willing to confess their sins to a Catholic Bishop or Priest, who alone has power from Christ to forgive sins? A.—No.

Q.—Then what follows? A.—They die in their sins and are damned.

Let Protestant parents who send their children to convents and Jesuit colleges ponder these things. The teachers promise not to interfere with the religion of Protestant children, but crafty and deceitful in their management, the poison is distilled like the dew, on the fresh unformed minds of the youth, and bears its baneful fruit in mixed marriages, and a negligence of God's Word and its simple teachings of faith and obedience.

Auxiliary and Band Exercise—Call for those passages of Scripture which show the errors of the Church of Rome. Let the President call upon the members for the verses designated. In their catechisms the second commandment is omitted; Ex. xx. 4, 5. To make up the number, the tenth is divided into two. This is especially forbidden in Deut. iv. 2, also Deut. xii. 32, and in Rev. xxii. 19. The Scriptures are forbidden to the people, contrary to Christ's command. John v. 39; Acts xvii. 11.

Prayers and masses are purchased with money. See also "Ticket for Heaven," published some time since in the *Outlook*.

Read Acts viii. 19, 20. The idolatry of the Church in worshipping the Virgin Mary, addressing her as Queen of Heaven, is like that of the idolatrous Israelites denounced by Jer. xlv. 17, 4-27; also Christ's teachings with regard to His mother, Matt. xii. 46, and four following verses, Luke viii. 19-21.