

THIS IS THE VICTORY



EVEN OUR FAITH.

Monthly Letter.

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SUBJECTS FOR PRAYER—FEBRUARY.

The Indians. The Methodist Orphanage, Newfoundland.

INDIAN WORK.

FROM MISS CLARKE.

Notes from Coqualeetza Industrial Institute, and request for prayer.

CHILLIWHACK, B.C.

I am sure you have wondered many times why you have not received a "leaflet letter," but, truthfully, dear Mrs. Strachan, neither Miss Smith nor myself have had the time or strength to write one. There is continually a "next thing" to be done. Dr. Sutherland has come and gone, leaving pleasant memories of his visit, which was rather hurried.

Mr. Robson is good, and dear Mrs. Robson is as lovely as can be; it is like a benediction to have her in the house, and it helps make us more gentle and thoughtful.

You will probably see Dr. Sutherland ere long, and he will be able to tell you his impressions of the Institute. I think we have great reason for gratitude because of the success given us. The children are very happy here, and are doing well; still, we would like to see more spiritual results. I would like to lay the school before our friends as a matter for earnest prayer, that the children and young people may be converted. May the Lord give to us the crowning joy of seeing them all brought to Himself.

CHINESE WORK.

FROM MRS. MORROW.

Double Wedding—Christmas reunion—Faithful work done by
Tom Chue in Nanaimo.

VICTORIA, B.C.,
Dec. 11th, 1894.

I intended to write you some time ago and tell you of our double wedding. It was quite unexpected when I last wrote, for then I thought it would not be this year; but when Mary began to use her eyes and to do without glasses, Ah Lim began to think of matrimony, and as Rose and Too Tuck were waiting (as they all intended to live together), the preparations were soon made, for the wedding clothes were ready long before. We had quite a nice wedding. Nearly sixty were present, including the married girls as well as those in the Home. The bridegrooms had some friends—those they worked for, or others, and some of the principal friends of the Home. The brides got quite a number of nice presents, and were nicely dressed in Chinese clothes, which, as usual on such occasions, were provided by the grooms. The two couples are living together in a very neat house, comfortably furnished. No other Chinese woman in British Columbia has such a house, unless it is the missionary's wife, Mrs. Chan. A lady who went to see them said, "What the Chinese Home has done for those girls!" Rose is not quite so clever as Mary, but

she is a good needlewoman, and will keep a neat, orderly house, and in her gentle, quiet way, will be a good example.

Mary has a good knowledge of scripture, and if asked for a verse on any scripture subject, would soon give a suitable one. She is a pretty good cook, and is clever at all kinds of handiwork. Her eyes are not quite well yet, and will, I fear, be weak for some time.

I trust this household, so happily established, will be a true Christian household in the best sense of the term. Mary and her husband teach in the Mission school in the evenings, and desire to be useful. A lady remarked, "What a power for good Mary will be!"

Daisie's marriage will be the next, and the last for a good while, as there are no other prospects at present. I do not know exactly when Daisie's will be, but probably early in the year. The others are all well, and I am thankful that we have peace and comfort in the Home; but I desire to see more evidence of true conversion and spirituality in some of the girls. There is still much to pray and hope for.

I continue to get encouraging letters from Gertie as to their work in Nanaimo, and hope she and her husband will be made a blessing.

Lu Yuet and his wife Num Yeo have come back to Victoria. Num Yeo was brought here for shelter for a few days by her husband, while he looked for work and could get a place to take her. I had never heard Num Yeo pray before, although she attends our Friday afternoon prayer-meeting; but on the Sunday evening she was here, when we had the usual evening prayer-meeting among the girls in the Home, Num Yeo began to pray hesitatingly, and soon broke down in sobs of thankfulness for the help of this Home and the kindness she found here.

Cuan Sui, Carrie's husband, who has a laundry, gave Lu Yuet some work till he could get something better to do, and found them a room. So Christian Chinamen do help one another.

On December 31st we had a happy Christmas, having all the married girls in Victoria and their little ones, and the number of both had increased this past year. Num Yeo and

Lillie were too far away to come, but Gertie came from Nanaimo. I am glad to say I think her improved, more in earnest, and more inclined to try to do her part well in the common things of every-day life. Tom and she seem to be meeting with encouraging success in their mission school. Mr. Gardner has been up there, and is quite pleased with the work. May they indeed be a blessing. Rose and Mary, who were the last married, seem doing nicely, and will, I hope, be a powerful influence for good. The end of the year has arrived, a time of looking backward, with thankfulness for the many mercies of the past year, and forward with trust for the future.

JAPAN.

FROM MISS VEAZEY.

Doors opened in answer to prayer.

75 HIROSAKA-DORI, KANAZAWA, JAPAN,

October 9th, 1894.

It had seemed to me that so much had been written at different times concerning our Industrial Schools here, and particularly about the Kawakami embroidery class, that to write much more concerning it would be but repeating an old story. Recently, however, several letters have come from Canada, asking for more particular information about the girls and their work, and in these busy days which follow return from our summer rest, I have found it impossible to answer such requests separately. I thought, therefore, it would be well to give a general statement of our work here and its object, for some of the criticisms that have been made of this manner of working among women could only have come from those who had no definite idea of the work, or a radically wrong idea of what the object aimed at is.

Some have said that they did not consider it missionaries' work to spend their time in a foreign field raising money for the Society. *Most assuredly not*; and were this the

object of our Industrial work I would vote most emphatically to close it to morrow. No one in the Home Land can feel more strongly than do the workers here on the field, that a Missionary's first, last and only business is to teach the Gospel, both by preaching and practice, to the people among whom she is living.

What often seemingly indirect methods have to be employed, however, as a means to this one end, only those in the active work can fully comprehend. For instance, the time given to selecting shades and qualities of silk, choosing patterns and overseeing the embroidery of dainty silk centre pieces, doilies or handkerchiefs, viewed by itself, would seem misspent in a missionary's life. Viewed in the light of a means (and the only means at present available) of filling our night school, Sunday School and preaching service, and of bringing a class of young women under direct every-day Christian influences, while their homes are opened up to the visits of the Bible-women, it becomes a different matter; and the more I see of the difficulties of carrying on Christian work in this city, the more I recognize God's hand in leading those with whom this work originated.

When the Kawakami bui'ding was first opened, envelope-making was the industry taught; but it brought in only a few of the younger children, mostly boys. The free night school and Sunday School were for a time well attended; but Buddhist opposition was aroused, and both were soon broken up. Handkerchief making was then introduced to attract the class of girls whom it was most desirable to reach, the handkerchiefs being secured from the factory and returned when finished, the girls being paid for their work the same as in the factories; but we required them to rest on Sunday and attend the Sunday School, and also the preaching service and night school during the week. This worked nicely for a while, and it was hoped it would prove permanent; but a depression in the handkerchief trade left us without work, and no further prospect of sub-letting it.

A class of twenty young women and girls willing to receive Christian teaching is no small thing accomplished in this land, and we felt it could not be disbanded when the ground was but barely prepared for the reception of the Truth.

The only way open, then, was to assume the responsibility of buying materials, and then disposing of the finished work in Canada.

If we can but keep the girls employed and sell the embroidery at prices that will cover the expense, our object is attained. Through the kindly interest of the friends at home, however, the work has been sold at prices which leave a fair profit to the Society. They have also sent enough orders for work to relieve us from any anxiety as to keeping up the class through the coming winter; also to warrant us in enlarging the cramped quarters by the addition of two rooms to the Kawakami building, giving us thus a preaching place well suited to the needs of the growing congregation, while providing suitable rooms for the night school and envelope work.

When the charge of this work first fell to me, on Miss Hargrave's leaving in the spring, and I realized how many hours of precious time it was going to consume, I was led to seriously question (as Miss Hargrave also had done) the right of devoting that amount of time to such seemingly non-missionary work. As I went more among the girls, however, and saw from what kind of lives this was helping to lift them, saw the change which it was making in their feelings toward Christianity, and their increasing interest in their Bible lessons, I felt that here was a grand opportunity for work, and though my part in it may be indirect, I am content to do it so long as I have faithful and consecrated Bible-women to do the direct evangelistic work in teaching the girls and visiting in the homes.

Recently when thinking of this matter it came to me in this light: Suppose we closed this embroidery department. I would then have at least an hour or two more time each day to devote to visiting at homes, but I must take my interpreter with me, for it will not do to use blundering Japanese when trying to make Christianity plain to darkened minds. I am really not using any more time if I give my hour or two to attending to the business part of the work, letter writing, etc., while my interpreter is free for the visiting and teaching those truths which have previously been taught to her. This has settled the question for my own peace of mind at least.

We cannot report any conversions as yet among the girls, but there have been many little things which tell of deepened interest and breaking down of old prejudices, while the teacher, a young woman of a class rather superior to the girls, seems to be a sincere inquirer, and the Bible-woman says she feels sure she will "soon decide to be a Christian." We are praying that this hope may be fulfilled, as the influence of this teacher over the girls is very strong, and I feel that her decision would be a help to many.*

One little thing that pleased us very much was a request from the girls themselves in June, that the hour of the Sunday School might be changed to an earlier one, that they might thus be able to attend church at our central preaching place, a thing that we had not required of them as it meant an extra two miles walk for most of them. The change was made, and since then there have seldom been less than ten, often fifteen or more of the girls present, adding to the interest of the morning service by filling up the woman's corner and joining in the singing, and repeating of the Lord's Prayer.

As an instance of how this work appears to those who are trying to carry on similar work here, in conversation not long since with a lady of another mission, she asked me to tell her just what was the nature of the work which we had at Kawakami, of which she had heard a little. As I told her more fully about it she expressed her approval of the methods employed very freely, and when I had finished both she and her husband said that they would consider it a great cause for congratulation and thankfulness could they but obtain such a hold upon the girls in a certain factory where they have been trying for some time past to get permission to hold a weekly meeting.

I cannot but feel that to give up this class now would be deliberately closing an opened door, and a door for whose opening much prayer has been made.

I trust that this explanation may help to make our work here more real to those who may be interested in it at home, and that all may join us in praying and looking for a rich harvest from the seed now being sown.

*This teacher has since decided to become a Christian. See MONTHLY LETTER for January.

Suggested Programme for March Meeting.

I. Opening exercises :

"Woe is me if I send not or go not to teach them."

II. Regular Business.

III. Hymn.

IV. Subjects for Prayer for the month :

Japan, Korea and the Isles of the Sea.

"Out of 40,000,000 souls in Japan only about 35,000 are Christians."

Let it not be said of us that we would not, for Christ Jesus' sake, help the darkened and the dying of Japan.

Extreme degradation is the portion of woman in Korea.

At her birth a name is given to her, but she is never called by it. On her wedding day her name is made known to her husband, but if he ever calls her by it, it is when no one can hear him. She is known as "the daughter," "the sister," "the wife," or "the mother" of such a one.

The women live in almost entire seclusion, rarely visiting even their own sex.

Many of the houses have separate apartments for the women, that they may be kept in greater seclusion. In the small rooms assigned them they pass most of their dreary lives, meekly performing their daily drudgery, without mental culture, or a knowledge of the outside world.

Sadness and weariness mark the countenances of even the youngest women.—*Onward.*

V. Prayer That God will thrust forth laborers.

VI. The Watch-Tower.

We remind the ladies in charge of The Watch-Tower that by closely reading *The Guardian, Outlook, Onward, Palm Branch, W. M. S. MONTHLY LETTER* and *Reports* they will find the information they require.

VII. Our Industrial Work in Kanazawa.*

VIII. Hymn and Prayer.

 HOME READINGS.

JAPAN.

- Gleanings from Religious press of Japan - - - - - { *Missionary Review*,
Ap., '94, p. 277.
Present Situation in Japan, - - - - - *Miss. Rev.*, Sept., '94, p. 682.
The Year in Japan, - - - - - " " Sept., '94, p. 692.
Earthquakes in Japan, - - - - - " " Oct., '94, p. 768.

KOREA.

- Korea To-day, - - - - - *Miss. Rev.*, Sept., '94, p. 658.
Obstacles to Missionary Success, " " Nov., '94, p. 837.
Korea and Early Missionary Effort, - - - - - { *Missionary Review*,
Nov., '94, p. 350.

ISLANDS OF THE SEA.

- Missionary Work in Islands of the Sea, - - - - - { *Missionary Review*,
July, '94, p. 533.

* See Miss Veazey's letter, page 4. We urge the President to make a strong appeal that this department of our work be supported. Orders can be sent to Mrs. U. Ogden, 18 Carlton St., Toronto.

REPORT OF SUPPLY COMMITTEE.

Because this Committee works quietly, it must not be supposed that they are not doing very much. The appended list will let all our friends know how generously the Auxiliaries and Mission Bands have contributed to the needs of our Missions in British Columbia, the North-West, and Ontario.

These goods have all been sent out since our annual meeting in October :

To Cape Croker—Bayham sent a box valued at \$30 ; Varna, Woodham, Brucefield and Kippen.

Walford—Received cases from Dunkerton, Dungannon, and one from Iroquois, valued at \$85.

Powassan—From Berlin, Fallbrook, value \$35 ; Cobden "Starlight" Mission Band, value \$57.

Moose Jaw—Glencoe, valued at \$72 ; large case from Trinity Church, Toronto.

Orange Ridge, Man.—Excelsior Mission Band of Cambridge Street Church, Lindsay, sent case.

Lake Talon—Milverton and King Street Church, Toronto.

Southwold—Bowmanville, valued \$20.

Sudbury—Bowmanville, \$20 ; Seaforth, Chesterville.

Trout Creek—Penville, "King's Daughters" Wesley Church, Carlton Street Sunday School, and Elm Street Mission Band, Christmas gifts.

Moose Woods Reserve—Askin Street Auxiliary, London, value \$45.

Muncey (Rev. C. W. Vollick)—Wilsonville Mission Band, \$18.50 ; Rockwood, box from Newburgh.

Christian Island—Quilts and clothing from Selby, Tottenham, Bayside and Bath, value \$20.

Chilliwhack—Quilts from Exeter, Ravenscliffe Mission Band, "The Golden Reapers" Mission Band, St. Thomas, Stirling, Richmond Hill, "Glad Tidings" Mission Band, Belleville, Willowdale, Port Hope, Newtonville, Milton and Euclid Avenue ; cases and bales from Harlem, Gorrie, Castleton, Old Windham Mission Band, Simcoe, Port Dover, quilts from Bowmanville, \$8.

Saugeen—Stratford Sunday School, Christmas gifts and clothing.

Winnipeg, to Rev. J. Semmens, for shipping to distant points in the North-West—Hespeler, Wicklow Auxiliary, Aurora, value \$105; bale from Chatsworth, Gananoque, \$60; barrel from South Woodslee, \$53; Mill Grove, \$45.

St. Faustin—Lunenburg and Stony Creek.

Sturgeon Falls—Rednersville (Centre Church), and Hillier.

Thessalon—Yonge Street Auxiliary.

Gibson Reserve—Gravenhurst.

Muncey—"Willing Hands," Murray, Walkerton Mission Band, quilt and scrap books; Port Hope, Littlewood, value \$50; quilts from Nile; Newcastle, \$28.

Naughton—Colborne and Richmond Hill, \$50.

Rama Mission—Trenton, \$20; Little Britain, Green Bush, Cannington, \$20.

St. Clair—Woodham.

Yearby's—Muskoka, Oakwood and Orono.

Hiawatha—Barrel from Wellington.

Walpole Island—Christmas gift from Toronto Junction.

Mattawa—Case from Cannington.

Port Simpson—Rockton sent bedding and clothing for Miss Y. in North-West; bale from Kingsville, value \$28; quilts from Stouffville and Campbellford; \$4.40 from Toronto Junction; \$1 per Mrs. W. W. Ogden.

Soaforth sent a bale to Southampton (the Saugeen Mission), containing Christmas gifts, and a bale of clothing to Sudbury.

If Auxiliaries and Mission Bands would correspond with Mrs. Briggs, 21 Grenville Street, Toronto, *before* sending their bales and boxes, an address could be furnished them, so that their gifts might be sent direct to a mission, thus saving expense of re-shipping.

The Government *only* pays the freight on goods sent to Indians in the North-West. A list of contents of the box must be furnished, each article valued, and with freight bill sent to Secretary of Supply Committee, who forwards them to Ottawa. The freight on goods to British Columbia varies, seldom costing less than \$2.88 per 100 lbs.

Bands having small parcels or bales for British Columbia or the North-West can send them to the Methodist Book-Room, Toronto, addressed to Mrs. Briggs, where they wait for others going to the same place, thus lessening the cost

for each Band. Parcels sent to the Secretary should have name of place sending them written on the label, thus saving any confusion.

R. M. BRIGGS, Secretary.

Maps of China, Japan and British Columbia, painted on cotton, about thirty six inches square, may be rented from Room 20 for twenty five cents each, the Literature Committee paying the postage one way. The map is to be carefully *enclosed* in paper and returned the day after it is used. "Our Work, No. IV." is out of print at present. "Origin and Work" is also out of print and is being revised by Mrs. Parker.

INCREASE SINCE ANNUAL MEETINGS.

LONDON BRANCH.

Durham Auxiliary.
Clandeboye and Nursery Auxiliary.

HAMILTON BRANCH.

Hamilton, Barton Street Auxiliary.

TORONTO BRANCH.

Penetanguishene Auxiliary.
King Auxiliary.
Aurora, Mission Circle.
Weston, Mission Band.
Woodford, Mission Band.

BAY OF QUINTE BRANCH.

Havelock Auxiliary.
Enniskillen Auxiliary.

EASTERN BRANCH.

Athens, Ont., Mission Band.
Montreal, Douglas Mission Band, reorganized.

This is necessarily incomplete, as all the Branches have not been heard from.

NOTE. - Owing to abundance of interesting news from mission fields, etc., the notices have been omitted this month.