

'THIS IS THE VICTORY



EVEN OUR FAITH.'



Monthly Letter.

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SUBJECTS FOR PRAYER:

“Missionaries and Missionary Ships.”

Japan.

From MISS VEAZEY, 14 TORII ZAKA, AZABU, TOKYO,
March 23rd, 1899.

DURING my stay at home last year, I was frequently asked questions relative to Sabbath observance in Japan whether we had any real Sunday here, and, if so, how it was observed, and kindred queries. I have thought, therefore, that it might be of interest to our auxiliaries in general to hear something of Sunday as we know it here, and how the day is spent in our school, where, as at home, it forms one of the brightest and happiest days of the seven.

Japan as a country has as yet no Sabbath, for although Sunday is now commonly observed as a holiday in all government offices, banks, etc., and in the government schools, the great mass of the laboring people do not know it as a day of rest even, and a day of worship it is not of course to any except the one or two in each thousand who have accepted the Christian faith. Buddhism and Shinto

ism do not provide for any regular day of worship or religious instruction, all days, outside of the special fast days and anniversaries of departed friends, being alike in the temples. It is, therefore, no easy thing for a man or woman who becomes a Christian to begin at once an observance of the Lord's Day as taught in God's Word. To their non-Christian friends there is neither right nor reason in the closing of shops or stopping of work on this one day more than on others, and not until the Christian himself comes to realize something of the privileges and blessing which come to him personally through the keeping of the Sabbath do we find it kept in the spirit. How much we who have had our homes in a Christian land, owe to the land of our birth, and to our Christian parentage and training, we cannot fully realize until we come to a land where even for the Christian pastors Sunday has none of the hallowed associations that from childhood made it so much to us.

The fact that Sunday is a holiday in the schools is a great help in maintaining Sunday Schools, as otherwise it would be difficult to get any children to attend outside of our own work. The next generation of Japanese Christians will, we hope, have richer memories of the Sabbath than the present Christians can have, and we can only pray that before a second generation has grown up, Japan as a land may have come to know a Christian Sabbath, and with it the "Righteousness that exalteth a nation."

I would like now to carry you briefly through one of our Sundays in Azabu, that you may see somewhat of the contrast that it would present to a girl coming from a heathen home into the atmosphere of one of these Christian schools. The day is shortened a little at each end, for an extra half-hour on Sunday morning seems to be as welcome here as at home, and there being no special morning duties for the girls as on other days, no hurry is caused by the extra nap, so the rising bell, which rings at 6 o'clock on other mornings does not disturb us until 6.30 on Sundays. Breakfast is at 7.30, and prayers, which come at 8 on school mornings are held at 8.45 on Sundays, when all assemble for Sunday School, the Japanese teachers as well

as the daily students coming in for Bible lessons. At 9.45 a long procession, including teachers, pupils and servants, forms for the short walk up the hill to the church, where we are glad to see a good congregation outside of the pupils from the two schools. A little time for exercise intervenes between the return from church and dinner, which is at 12, and at 12.50 two class-meetings are held, attended by all the Christian girls and those who of their own desire wish to attend, a request to enter these classes being equivalent to the declaration of a girl's desire to become a Christian. On coming from class-meeting at 1.30, twelve of the older girls go off in groups to the four Sunday Schools where we have work, three of them being in the poor districts, and the fourth the regular church Sunday School, to which we furnish three teachers in addition to the one of our number who goes to conduct an English Bible-class for young men, which is well attended.

Another one of the foreign teachers accompanies the girls who go to the poor districts, visiting the three schools in turn, in order better to help them by suggestion and criticism at the normal class held with them on Wednesdays. A third lady goes with one of the Bible women to a distant part of the city visiting two of the church Sunday Schools there and teaching the singing, then holding a woman's meeting at the close of the last one.

In the meantime at the school the "quiet hour" has been rung in, and the pupils who have not gone out to teach, spend from two to four o'clock in their rooms, resting or reading, the older ones with English books or papers, the younger ones with something in the way of Christian literature in their own tongue. At four o'clock the girls who have been in their rooms through the afternoon assemble for a half-hour prayer-meeting together, led by one of their number. A period for recreation follows, and then at ten minutes past five all gather in one of the large school-rooms for the Sunday afternoon "sing," when familiar and favorite hymns are called for and sung in English and Japanese alternately, the girls being very fond of many of our favorites in the Canadian Hymnal.

The evening service at the church is not until seven, and

in the hour intervening between tea and church going, the girls gather in little groups here and there, some for quiet conversation among themselves, others around the piano or organ again, for some seem never to tire of singing, while others seek the rooms of the teachers for a little Sunday evening talk.

The procession which forms for church at seven is only about half the length of that in the morning, for three services during the day are found to be enough for either pupils or teachers to attend with profit, so that those who have been teaching or otherwise busy during the afternoon remain at home at night; also the younger pupils, who have a little meeting of their own with one of the older girls as leader, before going to bed at eight o'clock.

A Bible-woman accompanies one of the foreign teachers to the King's Daughters' school where a woman's meeting is held for the mothers of the children who attend the poor school, from ten to fifteen women and twice as many children gathering in for the hour's instruction in simple gospel truths. By 8.30 all have returned to the school, and at nine darkness and quiet settle upon the building, and Sunday at Azabu is over, leaving all stronger in heart and better fitted we trust to take up the varied duties which the new week brings to each.

China.

From MISS FOSTER, CHENTU, January 25th, 1899.

WE are poor orphans, now that Miss Brackbill has left us for her well-earned furlough. We miss her very much.

It is unfortunate both for the work and the workers to be obliged to take full responsibility so soon after coming to the field, but we hope the Lord will send us such a good supply of missionaries that this will never occur again in the history of the mission in China.

With all our lack of knowledge of the language I am sure the Lord can use us if we but do our best and look to Him continually to guide and bless in all that we do.

Miss Brooks is taking up the school work. Dr. Killam opened the Dispensary some time ago but the attendance is still small. It will, no doubt, increase much after the Chinese New Year is over. There are still but four children in the Orphanage.

Chentu is very quiet but the country between Kiating and Chung King is in a very unsettled state. The rebellion, instead of being suppressed, seems to be spreading. The Roman Catholics are being very badly treated.

Mission work in the disturbed district is suspended; that is, missionaries are devoting their time to building up the native Christians as outside work is impracticable at present.

We hope that the Lord will bring order out of disorder by and by, and that the work of extending His Kingdom in this empire may be carried on peacefully; if not, we can only say, "Thy will, not ours, O Lord, be done." We are sure that His promise, "All things shall work together for good to them that love Him," will be fulfilled if we but trust Him. We have not heard when our new missionaries are coming.

We are all well and busy in the Master's work.

Chinese and Japanese Work in B.C.

From MISS MORGAN, VICTORIA, B.C., *March 31st, 1899.*

DURING the past quarter there have been nine names enrolled on the register of the Home School—three Chinese and six Japanese (five of the latter were residents and one a day pupil). Owing to the fact that several of our Japanese girls have taken situations during the last two months, the average attendance has been but four. The progress made by the girls has fully repaid us for the time spent in the school-room with them. Ah Ho, the youngest Chinese girl, has finished the first primer. She writes a very legible hand in English, and can recite very perfectly nearly twenty texts of Scripture. O Natsu—a Japanese woman—who came to us late in January, finds studying very hard work, but she can read several lessons in English

very nicely and is learning to read the Bible in her own language.

It saddens one to meet so many of these women who can neither read nor write a syllable in their mother tongue, coming out here with very vague ideas of what they can do or what they want to do. This woman is the one referred to in the last report as being undecided about accepting our help or continuing in a life of shame. She came to say good-bye early in January, as she expected to leave for San Francisco that night. A week later I heard she had been kidnapped and was in a cabin near one of the boarding houses. It was more than a week before she was found, when she gladly came to the Home. Another young married woman sadly in need of medical aid was rescued and remained with us for six weeks, but finally returned to her husband.

A short time since nearly two days were spent in trying to make out a case against two Chinese women who arrived here and passed the customs under pretence of being married women, one of the so-called husbands taking his master's name, which greatly enraged the latter who went to the mission to get help from our Christian Chinese. Unfortunately the capitation fee had been paid and we could do nothing. I saw the women the day they arrived in a house of questionable character, but before I could speak to them they were told to have nothing to do with me.

Two hundred and twenty calls have been made, two new homes entered and the promise of three more. By last night's steamer *Empress*, three women, wives of one man, left for their native land. The Sunday School and Sabbath meetings have been held regularly.

In December a meeting for Japanese women was started in the Home. Wednesday afternoon some weeks we have had seven present, but latterly the girls have not been able to come. The last time Ishi was here she told me she wanted another place as the lady she worked for was not a Christian and would not let her come to meeting, an evidence surely that our labors have not been in vain.

The Friday afternoon meeting has been fairly well attended; last week we had the closing meeting of the

Mission Band. About twenty-five of our English friends were present. The attendance during the year has been 14 adults and 5 children. Amount raised \$29.05. These Friday meetings have only been in my care since Miss Bowes left in December. The success of the year's work is entirely due to her efforts.

It might be well to explain that of the \$29.05 raised during the year, \$6 were the result of an entertainment Miss Bowes had in the Chinese church; \$5 more a thank-offering, the remainder accruing from the monthly collections given by both English and Chinese.

Notices to Auxiliaries.

"OUTLOOK" SUBSCRIPTIONS.

WILL subscribers kindly remember that *Outlook* subscriptions are not to be sent to Room 20. Address REV. A. SUTHERLAND, Methodist Mission Rooms, Wesley Buildings, Toronto.

THE following leaflets have been dropped from the Catalogue: Experiences of Some Mite-Boxes, Have You a Mite-Box? The Voices of the Women, The Grace of Liberality, Inasmuch, Metlakahtla, A Basket Secretary, and The Great Harvest Field of Missions.

THE ANNUAL REPORT.

PLEASE do not send any more orders for the Annual Report, as the entire edition is sold.

WOMAN'S Missionary Society writing paper, letter size, 100 sheets in a pad, 45 cents; note size, 30 cents; post cards, per dozen, 15 cents.

ROOM 20 and the Depots at Sackville, N.B., and Winnipeg, Man., will be closed during the month of August, as usual. Please send all orders before the 26th of July.

TREASURERS' QUARTERLY REPORT BOOKS.

THE Treasurers' Books for Quarterly Reports from Auxiliaries and Bands are now ready. They may be ordered from Room 20 or either of the Branch depots. (For addresses see foot of last page.) Please enclose 2 cents for postage and wrapping.

SUBSCRIPTIONS for the following missionary periodicals will be received and forwarded by MISS OGDEN:

Missionary Review of the World, per year, \$2.25; Gospel in All Lands, six months, 40 cents. Subscriptions to this Magazine may begin at any time, but must continue till December and then end. Message and Deaconess World, 50 cents; The Double Cross and Medical Missionary Record, \$1.00—to missionaries and student volunteers, 50 cents.

THE Literature Committee at Room 20, and the Branch Depots in Sackville, N.B., and Winnipeg, Man. (for addresses see foot of last page), are prepared to receive deposits of \$1.00 for the literature to be used in connection with the Suggested Programme for Auxiliaries, and will send the necessary literature whenever called for by the Programme as long as the money lasts, and without it being necessary for the Auxiliary to write for it. The usual charge of two cents, for wrapping and postage, will be deducted for each parcel. Subscribers will be notified when their deposit is expended.

THE MONTHLY LETTER.

THE Executive Committee has directed the Literature Committee to *receive no subscriptions for the MONTHLY LETTER for next year*, as it is expected to be discontinued after the August-September number, and the publication of the letters in the *Outlook* continued.

Increase.

TORONTO CONFERENCE.—Singhampton Auxiliary.

MANITOBA.—Fort Frances, Killarney, Devlin Auxiliaries.

Suggested Programme—July.

Prepared by MRS. A. BURNS, President London Conference Branch.

Subject of Prayer and Study for the month :

“India and all Mohammedan Countries.”

(To be read at the opening of the meeting.)

I. Opening Exercises.

“And I, if I be lifted up from the earth, will draw all men unto me.”

Hymn, Heber's, 744.

Scripture Reading, Micah iv. 1-7.

Prayer.

II. Regular Business.

III. Watch Tower.

IV. Exercise on “India : Questions and Answers.”

(To be procured from Room 20.)

To be prepared by Auxiliary Programme Committee and so arranged that as many members as possible may take part.

(a) Map Exercise from 1st to 9th questions.

(b) “Population” and “Government,” 19th to 27th questions. Reading : 1st, “British Law in India,” “Canals and Railroads.”

(c) “Schools,” question 39. Reading : 2nd, “Schools in India” and “Education.”

(d) “Religions.” Questions 49 to 54 and 68 to 77. Reading : 3rd, “Hinduism.”

(e) “Mohammedanism,” etc. Questions 78 to 86.

(f) “Missions in India.” Questions 87 to 108.

(g) Readings : “Lady Dufferin's Hospital Work,” “The Land of Idols,” “What Will the End of it All Be?”

V. Hymn, 743.

VI. Closing Prayer.

The “Exercises on Questions” should consist of short readings compiled from the questions numbered, and not to exceed five minutes in length to keep the Programme within time.

The “Readings,” price 1 cent, and the “Questions and Answers on India,” price 5 cents, can be procured from Room 20 and the Depots (for addresses see foot of last page). Please enclose 2 cents additional for postage and wrapping.

LEAFLETS AND OTHER PUBLICATIONS FOR SALE.

Please Send Remittance With Order.

Those Leaflets marked thus * have just been added to the list.

(A signifies Adult; J, Juvenile.)

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