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THIS IS THE VICTORY GO QUICKLY AND TELL EVEN OUR FAITH."

UNITED CHURCH
ARCHIVES



Missionary Leaflet.

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

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SUBJECTS FOR PRAYER.

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.

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

*Micah vi. 6, 7, 8; Col. ii. 15-20, 23; Eph. ii. 8, 9, 10;
John viii. 12.*

FRENCH WORK.

French Methodist Institute.

Many have toiled patiently for years, believing that all God's processes are slow, but not a few who at one time had their interest aroused in French Canadian evangelization have become disheartened, and impatiently have lost hope.

The bright outlook of the work to-day is most cheering to the hearts of those who have been submissive to the divine order, and should, at the same time, inspire to fresh effort those who, Elijah-like, have thought in their despondency that all previous labor was lost. Now is the time for the united Church of God "to look forth as the morning, fair as

the moon, clear as the sun, and terrible as an army with banners."

Although but in the second year of its organization as a mixed school, our Institute has, since last summer, received more than 100 applications for admission to its doors. Of these, eighty applicants have been accepted, and have been with us as pupils during the present session. Two-thirds of this number are of French nationality, the remaining third being made up of English and Indians. Fourteen of them are Roman Catholics, and many of the others have lately become Protestant. Among them are some very earnest students and sincere seekers after the truth. One of these, a young woman of good family and influential connection in the Roman Catholic Church, is enduring not only isolation from all that she has held dear in life, but scorn, persecution, and what is, perhaps, more difficult to withstand, loving entreaty from her mistaken friends, in order that she may be trained to go as a Bible-woman among her compatriots, and carry to them news of Him whom she has left all to follow. An interesting circumstance in her conversion is, that it occurred through the instrumentality of a former pupil of the Craig Street Institute, at one time a missionary in Africa, and at present laboring with great success among the French-Canadians in the United States.

Many other encouraging instances of undoubted devotion and self-sacrifice might be mentioned did space permit.

For the very necessary enlightenment of those who come to us, special prominence is given to Bible study and controversial doctrine, but a regular course of study, comprising all the elementary branches, is also taken up by the pupils in both French and English.

Extra classes are provided for those who are more advanced, and who are preparing for mission work. In addition to the regular daily lessons, weekly ones are given by members of the Douglas Mission Band in drawing and sewing. There is also a lesson in class-singing every Saturday afternoon, and by the kindness of Mrs. Morton, one of our lady directors, a fortnightly lecture on hygiene and temperance.

Outside of school-hours, the pupils are all required to take part in the various household duties, each taking his or her turn in the various departments.

A prayer-meeting and a literary society have been organ-

ized, and are conducted by the pupils on alternate Saturday nights, and on Tuesday evening a class-meeting is held, conducted by Mr. Hall.

On Sunday morning all attend service at Douglas Church ; in the afternoon is Sunday-school—taught in French and English—and held in the Institute chapel, followed by a preaching service in French in the evening. All pupils are expected to attend each service, and to most of them it is a delight to conform to this regulation.

By the kindness of the Douglas Mission Band and the generosity of other friends, some very pleasant breaks have enlivened the monotony of a hard winter's work. The first of these was a social held on Thanksgiving evening, followed, during the holiday season, by Christmas-trees, a sleigh-drive and magic-lantern entertainment.

Since that time our work has been somewhat interrupted by an invasion of measles, which caused us much anxiety, but soon yielded to preventive measures and careful nursing.

We are now approaching the close of our second year's work, all too short for what we wish to accomplish, but long enough for us to have seen a marked change take place in many of those who have been with us, and to have received many wonderful proofs of the "marvellous loving-kindness" of Him who has said, "Surely I will be with thee." Not only in our own work do we see that a great awakening is at hand, but from all the missions of different denominations in the Province comes the glad news that the field whitens for the harvest.

ISABEL G. MASTEN.

Côte St. Antoine, March 13th.

As during this month our Society is called upon to pray especially for the French work, we would ask the members particularly to remember the work of our two Bible-women in Montreal.

These women are visiting day by day the homes of the sick and needy, offering here a word of advice or encouragement, and giving there a promise from the Word of Life—the precious seed of truth—which they are seeking to sow ; though in places the soil may be rough or stony, be it ours to water with our prayers and look in earnest faith to God to give the increase.

They do find many encouragements in their work. They are more welcome than formerly to the homes of the people; and parents having once found the benefit of the schools in connection with which these women work, are more and more anxious that their children should attend regularly. They also are the means of inducing the older members of the household to come to church, and during the special services held of late some of these were among the first to testify to a saving knowledge of the Grace of God.

The attendance at the schools has been diminished by the sickness so prevalent among the children during the winter, but already, with the return of spring, the numbers are increasing, and soon it is expected they will be in advance of the beginning of the season.

An interesting service was held in connection with the Mission at the West End, one Sunday evening in March, when eleven adults and two children were baptized.

INDIAN WORK.

From Miss Clarke.

CHILLIWACK, B.C., January 12th, 1891.

The Christmas festivities are now a thing of the past, and we have settled down to the usual routine of school work, after having spent a most enjoyable holiday season.

With the children, Christmas and camp-meeting are the two events of the year, and as soon as one is fairly over they begin to count the time until the other shall be due, so in this way there is always something wonderful for them to look forward to.

We had a Christmas-tree on Christmas-eve, in the Church, which was occupied on that occasion for the first time since its enlargement. A Christmas-tree is a Christmas-tree the world over, and these Indian children were quite as delighted as white children usually are under similar circumstances. The kind Burlington friends, who sent so many nice things for the tree, would, I feel sure, have thought themselves amply repaid could they have seen the delighted face of our little Amy as she ran forward with outstretched arms to get her baby doll.

I said there is a similarity between all Christmas-trees,

but to me there was something unique in the supper, which preceded the distribution of gifts. The Indians, with whom the Church was well filled, came provided with a bountiful supply of refreshments, in the way of bread, cakes, pies, etc., besides quantities of black tea, a beverage of which they are very fond. It was wonderful to see how quickly the good things disappeared, and I can assure you the boys and girls of Coqualeetza Home performed their part not less vigorously than others.

The children sang some Christmas carols and other selections very nicely. The people take great delight in listening to their singing, which is really very good, some of the children possessing excellent voices.

Christmas morning dawned very wet and stormy, but the state of the elements did not prove sufficient to deter two of the teachers and the older children from attending a ten o'clock service at the church. As soon as this was concluded, long tables, occupying all the available space, were put up and covered with strips of white cotton in lieu of table-cloths. Large pans of beef were then brought in, cut up and laid—a row on each side—the full length of the tables. Besides the beef, pilot and soda biscuits were provided, and these were heaped up between the rows of beef until it seemed as if the tables were capable of holding no more. The guests all seated, the blessing was sung in their native language, and the work of demolition proceeded without interruption until the cravings of appetite were appeased, and then the food that remained immediately in front of each individual was gathered up and tied in a piece of the table-cloth ready to be taken home. Several yards of white cotton and about two boxes of biscuits fell to our share, besides a large piece of the uncooked beef that remained over.

On New Year's eve Mr. Tate gave a magic-lantern exhibition at the church, after which supper was served; and from 10.30 until midnight a very profitable watch-meeting was held. One cannot but notice with what warmth and earnestness these people enter into all these services—evinced such a knowledge of the “deep things of God” as is not always observed in more cultured congregations. Truly it is a blessed sight to see those people enjoying with quiet pleasure their Christian feast and the accompanying services, instead of participating in the orgies of the “potlatch” and “medicine dance” as of yore.

JAPAN EVANGELISTIC WORK.

From Miss Lund.

AZABU, TOKYO, Dec. 18th, 1890.

The enclosed Bible-women's reports only give a bare idea of their work. The most interesting parts are so often left out, not because they mean to deprive us of them, but because they don't seem to wish to tell on paper all their trials, joys and sorrows.

Mrs. Inomata has had joy in sorrow, indeed. She had the pleasure of seeing two women, whom she has been teaching for months, baptized last Sunday. One of them had been refused permission to receive baptism by her husband, but applied, saying she believes he would consent at last. 9.30 a.m. on the day set came, and still he had not consented, but just then he told her she might, and away she went to church, lest he should retract his promise.

Then our old matron's (O Chika San's) husband was baptized. You will remember that she died about two months ago. His friends insisted on a Buddhist funeral, which took place at 5 a.m. He was led by that funeral to careful consideration of Christianity, and last Sunday publicly confessed his faith in Christ. Truly, she being dead, yet speaketh. Some time before her death she persuaded him to give up the sale of saké (liquor), but the great result of her short married life follows after.

The other day our Bible lesson was on Acts xi., and in the review Mrs. Sabashi said, "That part of the lesson that tells about Peter being told by the angel to go along with the men from Cæsarea, nothing doubting, taught me a lesson. The other day I wanted to go to see a woman whose name and name of the square she lived in I knew, but whose number I did not know. So, as there was no way of finding out, I just told the Lord all about it, and started out, for I was sure He would show me the way. Well, I went over there and asked a man where Mrs. — lived. He said, 'I don't know.' I was a little troubled, but went on a little farther, and asked a child, and he said, 'I know,' and led me to the spot." To one who knows how difficult it usually is to find a person in Tokyo whose number is not known, that is a clear case of Divine guidance. Mrs. Sabashi was confident the Lord showed her the way.

Then, in the twelfth chapter, where it speaks of the angel coming to Peter in the night, our conversation turned to the comfort God gives in the night of trouble, and Mrs. Toyama said: "I know it; it has seemed in all these months, when my husband's health has been so poor, that I never had such strong faith in God. I have been able almost always to leave not only him, but all in His hands;" and I believe she has, for her face is always bright, only a shade sadder, if possible.

Everything in the school is going on well, the numbers are keeping up, and the girls are as diligent and obedient as we could wish.

PRAYER CARD LEAFLET.

MAY.

For the Indian work, the schools and homes, teachers, helpers and children, that those taught may become good and useful citizens.

For the Methodist Orphanage, Newfoundland.

Hymn. Scripture reading.

Prayer.—For all efforts made by the Parent Society, and all other societies, to elevate and save the Indians of our country from the degradation of heathenism, fitting them for a better life here and giving them a hope for life beyond.

The subject for thought and prayer this month is "The Indians," and as they are our portion of the heathen world, and a part of the population of our own Dominion, they have a right to look to us as Christian people for Christian teaching.

Humanly speaking, their salvation depends upon us. They cannot believe upon Him of whom they have not heard. They cannot hear, unless we tell them. They are our fellow-citizens, and if we fail to educate and Christianize them, it is not to be expected that Christians of other lands will do the work for us.

Q.—How many Indians are there in Canada? A.—According to the last census, there are 121,000.

Q.—Where are they to be found? A.—There are over 17,000 in Ontario, 11,000 in Quebec, 2,000 in Nova Scotia, 15,000 in New Brunswick, 320 in Prince Edward Island, 23,000 in Manitoba and the North-West, 26,000 in the Districts and Labrador, and 38,000 in British Columbia,

Q.—What is their religious belief? Q.—There are about 20,000 Protestants, over 30,000 Roman Catholics, 17,000 Pagans, the religion of the remaining 52,000 is unknown.

Q.—How many missions are under the care of the Methodist Church, and where are they? A.—They are 47 in number, and are in the Provinces of Ontario and Quebec, the North-West and British Columbia.

Q.—How many missionaries are employed for these? A.—Thirty-five missionaries, seventeen native assistants, twenty six teachers, and thirteen interpreters; total, ninety-one.

Q.—How many Indians are under our care, and what is the membership? A.—About 12,000, with a membership of 4,264. In British Columbia, as the direct result of missionary effort, tribal wars have entirely ceased, heathen villages have been transformed into Christian communities, and the gross immoralities of the dance and the "potlatch" have given place to assemblies for Christian instruction and sacred song. In the North-West, as well as in British Columbia, it has been conclusively shown that with the advance of Christianity the native tribes have developed in intelligence, morality and loyalty, as well as in the arts and refinements of civilized life.

Q.—What has our Woman's Missionary Society done for them? A.—We have built a Home and School at Chilliwack, B.C., where we support, educate and train thirty children—boys and girls. For seven years we have contributed to the support of the McDougall Orphanage at Morley—an institution on the industrial plan, where the boys are taught all kinds of out door work, and the girls are trained in domestic economy. The Government has just completed the erection of a new and commodious building, and there are at present forty inmates. For nine years we have mainly supported the Crosby Girls' Home, at Port Simpson, B.C., where there are at present only fourteen girls. The Woman's Missionary Society is about to erect a fine new building, capable of accommodating fifty girls. It will be under the entire control of our Society.

Through these homes and schools we confidently hope to reach many of our degraded, down-trodden, uncared-for heathen women and children, lifting them out of the mire of heathen serfdom that they may recognize the truth that they, "even they," are one in Christ Jesus with the good and blest of other lands.

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