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Missionary Leaflet.

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

VOL. VI. TORONTO, NOVEMBER, 1890. No. 11.

SUBJECTS FOR PRAYER.

NOVEMBER.

For the women and children of heathen lands; for all schools, colleges and homes; for hospital, dispensary and medical work engaged in by the missionaries of all denominations.

JAPAN WORK.

Extract from Miss Munro's Letter.

NIKKO, August 25th, 1890.

There is one thing that I wish the Christians of Canada, who have been praying for us, knew—you will be pleased to hear it.

When the news of Mr. Large's death reached Canada, all our Church with one heart prayed for us. Every letter from across the ocean said, "We are praying for you." God has answered those prayers. We—I mean the members of our mission—have not only been upheld and cared for, but quickened, built up spiritually, mentally, physically. I have noticed it in myself and in my fellow-workers, and we

have all spoken about it. We have taken great strides in spiritual things. We have grown in obedience, in love, in trust. We are better Christians, and more faithful work will be done because of those prayers. Is it not strange how the wish of a mortal can touch the heart of the Almighty?

I am so glad that these holidays have been a time of such growth, for now, when Mrs. Large is gone, we seem to need a special baptism of heavenly wisdom. In those last few days I think we felt as Elisha must have done when Elijah was about to be taken away, and I know our prayer was the same, for "a double portion of the spirit which had rested upon our head."

We have had very heavy rains lately, and consequent floods. Eighteen miles of track between here and Tokyo have been washed away, and one of the railway bridges is down. If we can get through we will return to Tokyo on Friday, the 29th. The opening of school may be delayed. Cholera is pretty bad, and it is still very hot in the city. We are waiting to learn what the Government schools intend doing before deciding.

INDIAN WORK.

From Miss Cartmell.

SUNNYSIDE, NORTH PACIFIC CANNERY,
SKEENA RIVER, Sept. 11th, 1890.

Anchored here in mid-stream, I am trying to make the best of my disappointment in not getting to Port Simpson to-night. The weather is most delightful and the scenery charming. The channels are narrow, the hills high and well wooded, distant snow-caps appear now and again, and the boat's company is more than agreeable, very kind and entertaining. We have been in the Skeena all day. Salmon canneries abound; the yield this year is the best for many

seasons, they could not use the whole catch. Still the immense fish will bound out of the water with a splash, showing they have not been exterminated. Friday, September 12th.—Arrived here at Port Simpson this morning. The mist has not cleared in the least, and whether I am to get a favorable view of the place or not remains to be seen. However, the situation can hardly be surpassed on this coast of marvellous beauty. The Methodist church and spire is the most prominent feature. Mr. Crosby's house is on an eminence that commands the harbor; the boys' new school stands back of it, and the present girls' school just below, between it and the church. The neat little Indian homes, the Indian fire-hall and council chamber, the well laid-out streets and gravel roads speak well of the mission work of the past.

I was introduced to Dr. Bolton on board the *Boxcowitz*, and he led me up to the Home, where they were somewhat prepared to see me, though they looked for me by the mail-boat. I had a few calls. Mrs. Crosby came in to say I would be welcome to a room in her house; and out of consideration for the ladies whose hands are so full, and who have everything stirring by 5.30 every morning, as well as for myself, I thankfully accepted.

Mrs Crosby then went on to the village school, which she takes every morning for an hour and a half, and Miss Hart every afternoon for the same length of time. They have been without a teacher for the day-school since June, and this adds very much to the burden of the few workers.

Sept. 15th.—With regard to the site for the new school, I must say I see no argument in favor of its being taken from Port Simpson. If I understand correctly, the Ladies' Society have no intention of making the school they build one of many small ones, but rather a chief centre, into which may be gathered selected pupils from near and far. The principal objections mentioned have been its nearness to the boys' school, which is built and must remain here, and the strong temptations incident to a sea-port and growing commercial centre. To the first, I would say, while greater discipline and vigilance may be required, there will be healthful stimulants and opportunities for teaching the social relations

which would not be found with the school's apart. In the second place, the best preparation for the age and the responsibilities of life can be had where there is the best outlook, the sharpest competitions, the clearest view of the contest between right and wrong. It is only by an intelligent choice to make virtue, honesty and uprightness the rule of life that the most stable character can be formed. It seems to me that when the missionary's teachings and warnings are seen to be true in actual life there will be fewer dupes found among those who go out from us. We will hear less of the overmastering power of the temptations of cities, there will be fewer deliberately walking into danger for the sake of money and flattering attention. The tale of shipwrecked life along this coast is repeated again and again, and the more attractive our girls become the more they are sought after, and the more they are lifted up by conscious superiority, the more likely to lean to their own understanding and become restive under restraint and guidance. Some of these have manifested a determination not to marry Indians but white men, and trusting them, have imagined themselves legally married, when the white man knew he was not and did not wish to be. But I hear nothing that makes me think that the work would be better or more permanently done with less to contend against. To my mind, the battle has been half fought in a place like this, and would only have to be begun afresh in a newer place. Mr. Crosby tells of parents coming to him with their daughters of twelve and fourteen, saying, older daughters have gone to ruin, and begging the help of the school to save them.

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MISS M. WILKES,

84 GLOUCESTER ST.,

TORONTO, ONT.

PRAYER CARD LEAFLET.

SUBJECTS FOR PRAYER.

DECEMBER.

For the utter destruction of the liquor traffic and the opium trade; that these blights and impediments to the progress of Christianity may no longer disgrace professedly Christian governments and countries.

THE LIQUOR TRAFFIC AND MISSIONARY WORK.

Our prayer cards enjoin us to pray for "the utter destruction" of the liquor traffic. Why? Because it stands in direct opposition to the work we are trying to do. "The World for Christ" is our motto, and so we must array ourselves against everything that interferes with the advancement of His kingdom. This liquor traffic is not only a disgrace to the civilization of the nineteenth century—a daily insult to the God of heaven, but the mightiest weapon ever wielded against our blessed Christianity. Thoughtful Christians are asking themselves Can a traffic be right which by its very nature destroys multitudes of men and women for time and for eternity; which brings unutterable misery on thousands of families; which entails poverty, disease and wretchedness on wives and children, handing down ruined constitutions and depraved appetites to future generations; and which causes three-fourths of all the crime and insanity and nine-tenths of all the pauperism in Christian lands, thus inflicting very many burdens on society, and greatly hindering its progress and prosperity? The

number who have come to the conclusion that it cannot be right has increased in proportion as the subject has been examined in the light of Christ's spirit and aim, and the influence of the great law of love, until now, in some places, at least, a majority are prepared to sacrifice personal prejudices and vote, as Christian citizens, that this ruinous traffic must cease. We have not the ballot—we may not vote, but we can pray—and by-and-by, when the franchise shall have been extended to us, I trust we will be true to our convictions, and so "vote as we pray." Do we realize that this traffic in strong drink causes the waste of more than three thousand million dollars per year in Christian countries? The cost to Great Britain is about seven hundred millions—twice as much as the cost of bread, twelve times as much as the education of her people, and twenty times as much as can be obtained to give the Gospel to the nations in obedience to the direct command of Christ. In a special number of the organ of the Methodist Temperance Committee attention is drawn to the fact that there are twice as many known drunkards in Great Britain as there are members of the Wesleyan Church, and that every week far more persons become drunkards than become Methodists. During the past four years there have been thirty million gallons of spirits poured into Africa, and the consumption of alcoholics in India has doubled in ten years.

In view of these facts and figures, is it not the duty of Christians to come to the help of the Lord in this matter? "To him that knoweth to do good and doeth it not, to him it is sin." God holds communities and individuals responsible, and deals with them according to their opportunities for knowing His will. May our eyes be fully opened to our responsibility and our privilege, and while we labor for the overthrow of Satan's kingdom and the complete and speedy destruction of the accursed liquor traffic, let us with stronger faith send up the prayer, "Thy kingdom come."

E. ADELIA LUCAS.

Toronto, December, 1890.

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