

# INTER-DENOMINATIONAL MISSIONS.

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## AN APPEAL

TO THE

Christian Endeavor Societies, Epworth Leagues of Christian Endeavor, and  
the Christian People of Manitoba.

IN BEHALF OF OUR

## SUFFERING INDIANS.



There are in the Dominion of Canada at the present time, as nearly as can be ascertained, over 125,000 Indians. These are for the most part in a dispirited and suffering condition; they are only

PARTIALLY CIVILIZED.

The Government has located reserves for the most of the Indians in the Provinces and organized Territories, and considerable is being done to instruct them in the arts of civilized life. For their education there are in the Dominion, 23 Industrial, 28 Boarding and 241 Day schools, some of the latter are very small and are of little use. These schools are principally under the care of the different religious denominations, and are, partly supported by the Government and partly by the churches. A number of heroic missionaries have been among these people for many years, and their labors have been greatly blessed so that there are about 28,000 Indians connected with the various Protestant churches; but notwithstanding all that has been done, it is a sad fact that we still have in Canada about 55,000 Pagan Indians, 34,000 of these are in the Provinces and organized Territories, of which over 3,000 are in

MANITOBA.

and many more in neighboring territories. We are, as a Christian people under a

## TWO FOLD OBLIGATION

to look after the temporal and spiritual interests of the Indian. First, because we have their country, "we have taken away their hunting grounds, their fishing streams and their homes; and we have driven them away to the mountains or waste lands." As our civilization has advanced their means of living have been cut off, and, while their wants have been multiplied, no means of supplying them have been provided. Thousands of them have neither been civilized nor christianized; and then again the love of Christ to us, the blessings of the Gospel which we enjoy makes it at once our duty and our high privilege to do all in our power to help and save them.

### THERE IS NO TIME TO BE LOST

in this great work. These suffering people are dying fast—melting away like snow from the face of the earth; they are dying of want and the vices which they have learned from white people. According to the best authority available there has been a decrease in the Indian population, within the last 43 years, of no less than 170,000, and this startling decrease is going on still. The causes of this fearful mortality are many, but there is only one remedy, namely,

### PRACTICAL CHRISTIANITY.

The missionary and the teacher must be sent to lead them to the Saviour, and extend to them a helping hand until they can be taught to provide for themselves.

It does not seem creditable to our churches that we have 26 bands of Indians in Manitoba who are without either teacher or missionary, and many of them perishing in darkness and sin on reserves which are partly or wholly surrounded by prosperous Christian people. It is difficult to see how we, as Christians, can be clear in the sight of God, while we allow this state of things to go on without making a vigorous effort to supply their crying needs. (See Prov. 24, 11 and 12, and Matt. 25, 40.)

## ORIGIN OF WORK AT DELORAINE

At almost the first meeting of our society, in 1892, the subject was "The North American Indian," and during the discussion the question was raised, "What can we do for the Indians in our own neighborhood, yea, at our very doors from day to day?" Upon touching this question their appeared to be a marked co-incidence in the fact that several, if not all our members had the same thought in their minds, that it was most inconsistent, to have these Indians living right in our midst without a knowledge of the Gospel and their children growing up without any education, to be a blight to our country for a generation to come, and no effort being made to enlighten them.

Before the meeting was dismissed it was suggested that we think and pray over the question until our next regular meeting and come prepared to vote on it. At the next meeting it was unanimously decided to make an effort to reach those Indians, and a committee was appointed to formulate a plan. After considerable correspondence our Indian teacher was engaged and went on the reserve June 1st, 1892.

The first difficulty was to secure a suitable building for the school, when Old Mary (our friend at all times and under all circumstances), came to the rescue and offered one of her cabins, which was accepted. We might say just here that it was to a large extent through the entreaties of this old woman for a school in which her grand children could learn to read and write that this matter has been forced upon our individual members. We ordered benches, school supplies &c., and soon had the school running satisfactorily, and service in the school house every Sabbath. Frequently one of our members would be there and speak through an interpreter, but if no one could go the teacher would preach to them in their own language. The enthusiasm which they showed, and especially the children, in singing the Gospel Hymns, which had been translated into the Dakota language, is a feature which every one notices in their services.

A patch of ground had been prepared, close by the school, for a garden which was attended to by the children; an effort was also made to induce the Indians to give some attention to farming. The garden proved quite a success, and the following year it was doubled in size, small portions being allotted to each child to take care of, and many were the flattering comments made upon those little gardens.

The first year a total of \$421.47 was raised for the work: Boissevain E. L. of C. E. raising \$160; Deloraine Union Y. P. S. C. E., \$180; praiseworthy assistance was also received from Melgund, Hartney, Grand Bend and Ninga, and a number of personal subscriptions from various points.

Disbursements were as follows: Furniture account \$30.40; building, \$8.75; supplies, \$11; expenses, \$24.30; fuel, \$26.25; farm, \$12; salary, \$308.77; total, \$421.47.

The present year up to date there has been received \$337.83 from the following sources: Deloraine, \$217.19; Boissevain, \$42.64; Melgund, \$25; Grand Bend, \$25; Holmfield, \$15; Cartwright, \$7; personal \$16; and disbursed as follows: Salary, \$254.53; repairing building, supplies, &c., \$33.30.

During the past winter there was a night class formed for young men, which was well attended, and a class to teach the women to knit, which met with very marked success; the rapidity with which they acquired the art surprising every one.

The work of raising funds, and in fact the entire management of the mission was vested in our Missionary Committee, which was composed of four or six members, having a convenor, secretary and treasurer. A large proportion of the funds have been raised by direct subscription to the work.

We recommend the pledge card system to all societies for raising missionary money, which may be had from the secretary of the Central Committee by sending a post card, stating the number you require:—address, C. E. Gutteridge, Deloraine. This system is not only the most business like, but also the most satisfactory for those who have the disagreeable position of collecting. It places your Missionary Committee in a position of knowing just what they can depend upon getting. Every member of every society should subscribe something definitely each year for missions, and not have their givings so hap-hazard and unreliable as in the past.

Copy of Pledge Card.

**MONTHLY OFFERING.**

  
**YOUNG - PEOPLE'S**  
  
**SOCIETY OF CHRISTIAN ENDEAVOR.**

I hereby pledge myself to contribute MONTHLY for one year, from.....the sum marked below ; the payment to be made at such times as the Society shall decide.

10c   20c   30c   40c   50c   60c   70c   80c   90c   100

Name .....

[This pledge being voluntary, may be withdrawn at any time by notifying the Treasurer.]

One of the first outside of Deloraine to notice the working of our plan was the Rev. W. Kinley of Boissevain, a brother who for some years has been laid aside from the active work of the ministry through illness. The idea came to him, "could not other bands be reached in the same manner or on some such principle as this one." The thought led him to make our Manitoba Indians a study, and by making use of every possible means he soon discovered their alarming state in our Province, and the Territory to the west of us, as described in the present pamphlet. For several months past this brother has been presenting our plan among the Y. P. S. C. E. and E. L. of C. E. throughout the South western portion of the Province, with the object of ascertaining their feeling on the question. The result being that at almost every point it has been received with favor and even enthusiasm.

## EXTENSION OF THE WORK.

In order to extend the work and with a view of reaching all the neglected bands in the Province and the adjoining Territories, a Central Committee was formed at Deloraine on the 15th of May, 1894, composed as follows: Messrs. H. L. Montgomery, chairman, C. E. Gutteridge, Secretary, W. A. McKenzie, treasurer; Revs. W. Bridgman and D. Munro, and Rev. W. Kinley, Boissevain, agent. The president of each society rendering aid to the work is also a member of the Central Committee.

This Committee will receive and disburse all monies, and employ the teachers and missionaries and supervise the work.

## MISSIONARIES AND TEACHERS EMPLOYED.

At present the Rev. A. F. McKenzie and his devoted wife are to take charge of the Deloraine Mission, and Mr. John Thunder is being sent to open a mission, and if possible establish a school on the Moose Mountain Reserve, where there are about 250 Indians without either teacher or missionary. There should be at least two teachers at that place.

The Committee is encouraged to undertake this work by the general expression of sympathy on the part of all the Societies heard from, the approval of the various ministers consulted, and with the hope that all the Young People's Societies and all earnest Christians will help it on. Here is a grand work for the Missionary Committee of every Y. P. S. C. E. and E. L. of C. E. to take up. This need not interfere in any way with the regular work of the church. These missions are undertaken in this way because this inter-denominational plan seems to be the only way the work can be done. It will be admitted on all hands that this work has been

### DELAYED TOO LONG,

and the longer it is left the greater the difficulties will be. It is true that "the times are hard," but hard as they are we can get money for sports on a large scale, and many can procure the luxuries of life for themselves, and if we could throw aside our natural selfishness and deny ourselves a little for the sake of Him who "gave Himself for us," could we not all spare something to help to rescue these suffering people for whom Christ died? The Indians feel their sad position, and their hopeless poverty is as a canker in their hearts, corroding their spirits and blighting the free and noble qualities of their nature. A short time since an old man was seen sitting on the ground weeping bitterly, when asked why he wept, he replied, "I see the prospects of life fading away before my eyes; once we had everything, all the land and all the game, but now we have nothing." They wonder that we are not more in earnest about their salvation, if we truly believe in the necessity of our religion. Mr. Duncan, who has been so successfully among the Indians on the north west coast of British Columbia, said that one of the most embarrassing questions which he was ever asked was by an Indian who asked him "what he meant by 1857," and when he was told that it was that length of time

since the advent of the Saviour, he exclaimed in astonishment "then, why were we not told this before? Why were not our ancestors told this?" and dear reader if we believe that "the Gospel is the power of God unto salvation," that it is as necessary to them as it is to us, can we not gladly plan to do something to help them, and deny ourselves, if need be, of a few pleasures, that we may help to bring them into the fold of Christ; and "the least" you do for Jesus will be precious in his sight. The Indians have the same capabilities, the same emotions and aspirations, sorrows and hopes as we have, and can we delay to try and save them from the misery and sin in which they are now perishing?

### MORE LABORERS WANTED.

Any earnest Christian, male or female, who may feel called to undertake this God honoring work among the Indians, are invited to write to the secretary at Deloraine, or to Rev. W. Kinley, Boiscovain, and any person or society, or Sunday school, who can spare any amount for this important work is invited to remit to W. A. McKenzie, treasurer, Deloraine. We are now in need of funds, as there will be extra expense in opening new work on the Moose Mountain Reserve, and as there is not much money in circulation at this season of the year any amount that may be sent will be a help, and will be thankfully acknowledged. Dear friends, let us all resolve, that by the help of God, there shall not be a neglected Indian in the Province at the end of this year.

Hoping that this enterprise may meet with the full sympathy of all, and praying that God may bless the work,

We remain, dear brethren, Yours in

CHRISTIAN ENDEAVOR,

Signed in behalf of the	}	H. L. MONTGOMERY, Chairman.
Central Committee.		C. E. GUTTERIDGE, Secretary.

DELORAINÉ, MAN., MAY 22, 1894.

