

zation of this new work, being eminently qualified to do so, gave an interesting address, speaking, among other things, of the fine characteristics of the Chinaman, which, when he is brought under the influence of Christianity, will produce a noble specimen of a Christian. It is an appalling fact, that one out of every four human beings is a Chinese. When China is leavened with the Gospel, the kingdom of our Lord will soon come.

"Missionary Day," which began with a prayer-meeting in the morning, closed with a missionary stereopticon lecture by Dr. Hart at night. It is wonderful to what an extent the "magic lantern," as it used to be called, is being used as an aid in preaching the Gospel. Dr. Eby uses it most successfully in Japan, and Dr. Hart will use it in China.

Dr. Sutherland presided, in his usual happy manner, at all the meetings. One of the practical outcomes of the day was the promise, from two present, of fifty dollars each toward the support of two native preachers, and as the authorities wish to launch this new mission without drawing on the regular income, I trust all will try and make a special effort this year and give *something* over and above the ordinary subscription. "Speak to the children of Israel, that they go forward."

T. C. C.

#### MISSION WORK ON MOOSE WOODS RESERVE

WE clip the following extracts from a letter written by the Rev. Alfred Andrews to the Virden, Man., *Advance* :—

We arrived at the reserve on Thursday evening, April 9th, after a pleasant drive of sixteen miles from Saskatoon. Mrs. Tucker, the teacher, was well, and glad to see the face of a friend from the outside world. The dwelling-house and school-room, clean and tidy throughout. Friday forenoon I spent in the school. When on the reserve three years ago, many of the children seemed sickly and emaciated, now they are as healthy and full of spirits as any children need be. Their better clothing arises from donations sent them from Montreal, Virden, Ingersol and, I think, some other point.

The scholars began to arrive at the school as early as eight o'clock, and the last one had put in an appearance before the clock struck nine. They rarely miss a session of school. Often during the winter the Indians would drive the children to school, when the weather was rough, rather than let them miss a day. I noticed that during the whole time the scholars gave good attention to their work, and the order was as good as you would find anywhere. Two years and a half ago those scholars had not one word of English, and seemed as timid and frightened of a white person as a young fox would be. Now, all their exercises are in English, and they understand, apparently, nearly all that is said. Mr. and Mrs. Tucker have both learned the Dakota, so as to read and translate the Bible into English, and explain English words by rendering them into Dakota,

but they don't teach the scholars the Dakota (Sioux). We first had an exercise in spelling, all the school taking part, and they did well. Then they gave the number of days in the year, number and names of the months of the year, days of the week, number and names of the seasons. Then we had arithmetic.

Their mental arithmetic greatly surprised me. I gave this example: "What will 4 beaver skins, at \$1.50 apiece, and 2 at \$1 apiece, amount to?" They could not do it, and Mr. Tucker said he did not see why. Then he said perhaps they did not understand what apiece was, and said, "4, at \$1.50 for each one." Then they knew, and did it all right. I gave them other simple questions, which they did easily.

Then they sang, "Come to Jesus," both in English and Dakota; also in English, "Ring the bells of heaven," "There is a happy land," "Praise God from whom all blessings flow," "Nearer, my God, to Thee," "John Brown had a little Injin boy," "You had better come to Jesus," a round—"Potatoes, potatoes, do boil, do boil; come quickly, come quickly, or else they will spoil," and "God save the Queen." I learned that in the evenings the scholars often meet in one of the houses and have singing, etc. Sometimes they write invitations. Here is one which Mrs. Tucker found :—

CHARLIE,—Tom come Maggie's house Jim come Sam come Mary come all come, you come too. Lots good singing. Maggie's house good, lots books. PETER.

Maggie, mentioned above in Peter's letter, is a fine unmarried Indian woman, about thirty-five years of age, a sister of the late chief White Cap. She lives in a very neat house, having two rooms, a good hewed log floor and a clean, bright stove. In one corner stands a neat feather bed on a bedstead, with white spread and good white feather pillows. I found her making buckskin moccasins, and gave her an order for three pairs. She was dressed as neat and cleanly as any white woman needs to be. All her clothes she makes herself, with a little of Mrs. Tucker's showing. She attends the Sunday-school, which Mr. Tucker holds every Sunday (they ought to have a nice bell for the school-house), and is the only adult Indian yet who does so. They say, "white man's religion good for children, but no good for old Indians." However, I am satisfied that it will not be very long before they will many of them come. I asked Maggie (who, by the way, speaks very fair English, and has learned a great deal of Dakota, more than she ever knew, by reading the Sioux Bible with Mrs. Tucker) if she loved Jesus, and what Jesus had done for her. Her answers were very satisfactory. Mr. Tucker thinks she is a real Christian. I asked Maggie why she did not get married. She looked around the house a minute, and then said, "Me got nice clean house. Lots Sioux boys (they call their men boys) no clean; sit in house and lots smoke, no work. Me make good deer-skin moccasins. Me works well."

There are, in all, about fifty Indians on the reserve. We had thirty-six out at a magic lantern show I gave them on Friday night. Some would not go, for fear it was something to compel them to be Christians; but several who had said during the day that they would not go, did turn up, and, of course, enjoyed it immensely. Mr. Bennie, our missionary, goes down from Saskatoon