

patiently, learning all that Mrs. Martinez could teach her, till she could play all of the Church music.

Her parents began to go to church, were converted, and they, with the children, united with the Church. When I went there in the summer of 1884, Melila and I became fast friends. A choir was formed, Melila played the organ, and Pasco, her brother, was one of the five young men who sung.

In December of 1885 an assistant was needed in the day-school. Melila took the place, and was faithful to her little classes, besides doing some studying, for she wanted to learn much more. For six months she had entire charge of the school. A year ago last fall she came to Mexico City, and entered the Girls' Boarding School in order to take the regular four-years' course. She is doing well in her studies, and we think she will make a very efficient teacher.

In the same boarding-school is another girl who was a little Catholic when she began attending there. She often came to school with her forehead marked with a black cross. Little by little she heard Bible stories and the gospel of Jesus' love, and told them to her mother. At first the mother did not pay any attention to the stories, and used to take the child to the Catholic Church and wanted her to confess to the priest, but the girl said: "No; I would rather talk to God than say prayers to images and pictures or confess to the priest."

After awhile the mother would listen to the stories, and sometimes went to church with her daughter. By-and-by they read and studied the Bible, and talked about it together. Now the mother is a member of the Church, and both are living Christian lives.—*Children's Work for Children.*

## Along the Line.

### THE INDIAN WORK.

#### MOOSE WOODS RESERVE.

*Letter from REV. F. B. STACEY, dated PRINCE ALBERT, SASK., Nov. 21, 1890.*

THURSDAY morning, Nov. 13, I left home for Saskatoon, one hundred miles south, to hold Quarterly and Missionary Meetings on the Sabbath. Arriving at that "city set on a hill," Bro. Bennie said: "Would you like to drive over to the reserve?" "Certainly, I would;" was the answer; and so the next morning we drove over the prairie to the Moose Wood Indian Reserve, eighteen miles distant. We were most cordially greeted by Mr. and Mrs. Tucker, formerly of Ontario, and, after dinner, it was our privilege to visit the day-school taught by Mrs. Tucker. Here were twelve or fourteen children, from seven to fifteen years of age, acquiring the rudiments of a common school education; they could read and write fairly well, could quite readily solve practical problems in the fundamental rules, could give me general information about pictures and objects in the room. Two years ago these children knew not a word of English, while their actual school life covers little more than a year. They have certainly made remarkably rapid progress,

which, however, must be attributed to the patience, zeal and fidelity of the teacher, rather than to any peculiar brightness or aptness of the children. When these exercises were over, they sang several Sunday-school songs, and then we all stood and repeated "Our Father." Who can tell the results of this mental and moral training upon these minds as truly heathen as their ancestors? The next morning, Mr. Tucker showed me around the reserve. Here also were seen the beneficial results of wise, judicious and Christian oversight. The houses were quite comfortably built, with a fair supply of common furnishings. We came to one shanty with door closed and window curtained; within we heard a noise like a big rattle-box, and a voice accompanying the jingle, with a rising and falling inflection. "He's curing his daughter," explained my friend. We knocked two or three times, but the noise and incantations continued, and we turned sadly away. Under Mr. Tucker's instruction the Indians are greatly improving in their habits of life. He has succeeded in abolishing their degrading and impoverishing "pow-wows." Although some still believe in the "medicine man," others look to the "white chief" when in trouble. This reserve was brought under the influence of Methodism, and the services of Bro. Tucker and wife, secured for the work through the efforts of Rev. A. Andrews, then Chairman of the Regina District. One cannot visit the reserve without being convinced that here at least is a small but successful Indian day-school. Our missionary at Saskatoon visits the reserve monthly for religious service, but so far the older Indians have not been reached. As I bade the instructor and his noble wife good-bye, after a full day's visit, I thought, here is another proof that the days of Christian heroism is not past; here is an earnest, devoted man, and a cultured Christian woman, practically isolating themselves from society, sacrificing worldly prospects, that they may work for God and man through the channels of our beloved Methodism; and in this great North-West the name of such is legion. Returned to Saskatoon for Sunday. Good meetings; missionary funds nearly double of last year. Home again on Tuesday, resolved to write the *OUTLOOK*, and ask all its readers to pray more earnestly for their missionaries and their work.

Fraternally yours,

F. B. STACEY.

### JAPAN.

A PRIVATE letter from Rev. J. G. Dunlop to Dr. Kilborn (one of the volunteers for China), contains some interesting information, from which we have received the following extracts:—

NIKKO, JAPAN, *August 27th, 1890.*

"In what is called now the Kanazawa district, there are four large cities, viz.: Kanazawa, population 97,000; Toyama, population 57,000; Fukui, population 37,000, and Nagano, 18,000. Of these, Kanazawa and Nagano are the most important, and the smallest of all; Nagano, seems the busiest and best to do. This is due to its position on the line of the Karinzawa-Navetsu Railway, running across the island from sea to sea, and in