

She is good and active, and can talk English very fairly. Amongst other things, she is being trained as a sick-nurse, and she takes it week about with another girl to attend at the dispensary."

After a while, we may reasonably suppose that the girl will go back to her own people, to help them in sickness as well as teach them in health. Let us hope and pray that she may be an influence for good amongst them, and bring them to a knowledge of the Saviour.

SASKATCHEWAN.

The following extract from a letter from Bishop McLean will be read with interest:—

PRINCE ALBERT SETTLEMENT.

"Leaving the Nepowewin, I crossed the South Branch of the Saskatchewan, and after passing through a beautiful section of country well covered with pine, poplar, and willow, I reached Prince Albert Settlement, which is situated on the south side of the North Branch of the Saskatchewan. It is about sixty miles east of Carlton House, and about fifty miles west of Fort LaCorne. The soil is well adapted for farming. The settlers, as a rule, have taken up their claims on the same plan as those of Red River—the frontage being comparatively narrow, and the lots extending a long way backwards. In this way the frontage of the river is closely settled for about twelve miles. For five miles further on, the land is all claimed, and building material laid on the ground, while a few families are already settled within three miles further to the west. The Settlement thus in reality extends for about twenty miles along the river front,

THE NEW SETTLEMENT.

"The present population is about 500. Of these, three fourths, at least, belong to the Church of England. Many of them are old Red River settlers, who owe their religious training to the missionaries of the Church Missionary Society. Some time ago, a number of them united in a petition to the Venerable Archdeacon Cowley, as the representative of that Society, requesting the services of a missionary of their own Church, the Presbyterian Mission being the only one in the Settlement at that time. I stayed a month at Prince Albert, holding Sunday services regularly in two large rooms. On Easter Sunday, 110 persons were present at morning service—fourteen were confirmed, and twenty-five were communicants. Various business meetings were held on week days relative to Church work. One of the settlers, Mr. Beads, gave up a part of his claim of land, in the centre of the Settlement, as a site for a church. The people went to the pine woods, cut and squared the timber for the walls and rafters, and drew it to the site with their oxen, doing all this freely as their contribution to the building; while Lawrence Clarke, Esq., J.P., factor at Carlton House, contributed £30 (or \$150) towards the work, and greatly aided it in other ways by his advice and influence. I then entered into a contract for the material and labor required to render the church fit for service by the month of October next. The total cost will be about £350 sterling, of which £100 is contributed in labor and cash in the Settlement, £150 from funds placed at my disposal for Church building by the Society for Promoting Christian Knowledge, and £100 from the Saskatchewan Mission Fund.

A SECOND CHURCH.

"Arrangements have been made for the building of a second church in Prince Albert Settlement, at a distance of seven miles from the first one. The people have already cut and squared the heavy timber for it. Ten chains of land fronting the river have been secured, the whole a free gift from two churchmen, Mr. W. Erasmus and Mr. Demerais, making a most beautiful and eligible site for a church and parsonage, with land enough for a good farm. I trust the second church will be opened within a year from the

opening of the first. This building will also be aided by the grant for churches made by the Society for Promoting Christian Knowledge, though the sum will require to be smaller than that assigned to the first church. The Society for Promoting Christian Knowledge has taken an active interest in promoting Church work in the Diocese of Saskatchewan, which is shown not only by the liberal sum it voted for the Episcopal endowment, but by its grants for Church building and the diffusion of religious knowledge."

FRENCH MISSIONS IN CANADA.

SKETCH OF THE HISTORY OF SABREVOIS MISSION.

The first operations were commenced as far back as sixteen years ago, by a gentleman in private life, the late Major Christie, proprietor of several Seigniories in the locality of Sabrevois. His attention was first turned to a practical effort, by the conversion of a French Canadian farmer, belonging to one of the best families in regard to position and wealth at Sabrevois. The conversion of Mr. R. was due to the study of the Bible in private. He then attached himself to the English Church. An able and devoted Missionary was found to assist the spirit of enquiry, in the person of the Rev. Daniel Gavin. A Church was built by the liberality of Major Christie, the site being given by two English landowners, and Mr. Gavin entered upon his Ministry in 1848. For seven years he continued to labor faithfully and energetically, and was the means of bringing in some five or six families. His death in 1855 proved to be a severe blow to the work, as it was long before his place could be supplied; and his immediate successors, though men of ability and piety, did not prove to be adapted to the post. Upon the death of Major Christie, the Mission was placed by his widow in connection with the Colonial and Continental Society, from whom a part of the funds are drawn at the present time.

In 1859, the Rev. B. P. Lewis, the Missionary Pastor now at Sabrevois, was placed in charge, and by the simplicity of his character and devotedness of spirit, has won the respect and esteem of the community. Much, however, remains to be done. The seed sown in past years needs to be watered, and fresh seed to be continually scattered in the thickly populated district around, before the harvest of souls can be reaped. Time, patience, effort and prayer, must all be given ere he that soweth and he that reapeth will rejoice together.

AUSTRALIA.

Bishop Hadfield, of Wellington, has admitted to Deacon's orders two persons, conformably to a resolution of his Synod, 'willing to devote some portion of time to the ministry, without giving up their secular occupation.' In confirmation of the propriety of this, he cites the opinion of the late Bishop Patteson and the West Indian Bishops in Conference.

WEST AFRICA.

The Bishop of Sierra Leone has been visiting the Yoruba Mission. On Feb. 6th, at Abeokuta, he admitted two native deacons to priests' orders; and during the following week, at Aké, Igbore, and Shuren, he confirmed 483 native candidates. At Lagos and Badagry, 400 candidates were confirmed. Special services, both in English and Yoruba, were held in the Lagos churches throughout the week ending Feb. 26, at which Bishops Cheetham and Crowther, and three white and two native presbyters, preached. On March 5th, three Africans were admitted to holy orders. The Bishop opened a new church at Ebute Meta, and formally established a native pastorate organization on the plan of that at Sierra Leone.

JAPAN.

Remarkable news comes from Japan. The Japanese Government have abolished the old national holiday, which was every fifth day,