

the way may yet be opened out for beginning good work among them.

The Rev. G. Holmes has had to defer his return to Lesser Slave Lake for another winter on account of Mrs. Holmes' state of health. I hope, however, to see him back at his mission in the early summer of next year. In the meanwhile the Rev. W. G. White continues in charge, while superintending the work of his own mission at White Fish Lake. Mr. A. S. White, who was stationed at this post last winter, has been accepted by the committee of the Canadian Church Missionary Association to receive, at their expense, a theological course at Wycliffe College. Mr. W. has served a good probation, having wrought for two years, the only remuneration being his board and clothing. He is possessed of good missionary qualifications, earnestness, a readiness in picking up the language, a strong constitution and a capacity for bearing hardness and fatigue.

I need not recapitulate my visit during last January and February to Wapuskaw, Trout Lake, White Fish Lake, and Lesser Slave Lake, an account of which I published last spring.

Re Lesser Slave Lake; letters lately received from Rev. W. G. White report the prospect of a good attendance at the Boarding School this winter. Miss Durnall discharges her duties as matron with thoroughness and efficiency. This is of great importance as it is desirable to win the Indian children to habits very different to the slovenliness and dirt that too often prevail in their homes.

Mr. D. Currie returned from here in October after a visit to Edmonton. Mr. Chas. White is waiting here for an opportunity to join his brother at Lesser Slave Lake as he sorely needs assistance.

Rev. M. Scott, at my request, paid a visit to Wapuskaw last summer. He travelled by canoe along a route very little known. On account of many rapids, made worse by low water, he had a very trying journey. Mr. Weaver referring to his visit writes, he came at a good time as the Indians were all gathered round the two (*i.e.* Wapuskaw) lakes for the fishery. He accompanied Mr. Scott to three encampments, in all about 45 tents. Mr. Scott gave addresses besides visiting and talking with them in their tents. There is, however, a lamentable slowness in coming forward for baptism. I trust, however, the earnest efforts made for their instruction will with God's blessing effect a change.

I have not yet decided on my movements this winter. I am hoping, however, to visit Wapuskaw and even further.

At the Landing we have no resident Indians in the winter. In summer they camp here

from different points, sometimes coming from long distances. Many opportunities are thus afforded for visiting them in their tents and thus imparting Christian instruction. Our school has a steady attendance, almost entirely of half-breed children some of whom are little removed from the Indians.

Mr. Gordon Weston is busy at present in putting St. John's Gospel in large Cree syllables through our little printing press. St. Mark's Gospel is already bound and in circulation. Though well bound in cloth it only weighs $4\frac{1}{2}$ ozs. It is therefore in a very portable form.

Our Indians can now sit by their camp-fire and read a portion of God's Word in their own tongue. I remain,

Ever yours most sincerely,
RICHARD ATHABASCA.

THE FOUNDING OF THE CHURCH IN BRITAIN.

(From the Story of the Church of England. G. H. F. Nye.)

The foundation of the Church in this country (Britain) can be traced to three sources:

1. The ancient British Church.
2. To the Mission of St. Augustine, who evangelized the Pagans south of the Thames, (principally in Kent).
3. To the efforts of Irish and Scottish missionaries, who converted the northern and midland counties.

"When was the Christian faith first preached in Britain? is a question," writes Prof. Bright,* "which it is impossible to answer." "We see," says the historian Fuller, "the light of the Word shining here, but see not who kindled it." Some language of Theodoret, which associates St. Paul with the other Apostles, speaks of them as having evangelized the Britons, and though it is possible that St. Paul himself, as already stated, visited our shores, there is really no proof of his coming. In the ancient Welsh Triads, † Bran the Blessed, the father of Caractacus, is said to have brought the faith to Britain. Old chroniclers point out Avalon, or Glastonbury, as the spot where the first Christian rites were performed by Joseph of Arimathea and his twelve companions, who there planted Joseph's staff in the ground, which grew into the Holy Thorn.‡

SITE OF THE FIRST CHRISTIAN CHURCH.

Not only do we not know the exact date of the introduction of Christianity into Britain, but the spot on which the first Christian church was built has yet to be discovered. Old

*Bright's Early Church History, p. 1

†The Triads are historical poems of very ancient date, in which the facts are grouped by threes.

‡The legend, like many others of early days, is one of great interest, but, according to the historian Seames, was unknown until Norman times.