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Bishop that during his sermon, he told the congregation of the pleasure it had given him. During service a babe was admitted to the Christian fellowship by baptism; and ten males, ages from 53 to 13, and three females, ages from 19 to 14, were presented by me for Confirmation. The people here are poor and struggling. The offertory was \$309, and there were twenty-five communicants. Four of the candidates (two boys and two girls), came eleven miles in an ox-sleigh to be confirmed. They left home at 10 a.m., and got safely back at 12 p.m., with their parents, all originally members of St. James' Church Toronto.

The afternoon of Monday, 24th, we attended a Church meeting at Aspdin, when the men present gave utterance to their gratitude for the privilege they now enjoy of a monthly service, concluding with the usual prayer: "Can your Lordship let us have more frequent services?" His Lordship warmly congratulated them on the progress they had made in the erection of their neat little church, where twelve months ago, the trees had stood; gave them a sketch of what had been promised in the way of help outside, and how very little had been performed, concluding with grief and the usual "No;" I'm sorry my friends to say I cannot help you, until these people do as they said they would.

Tuesday, Feb. 25th, we visited Hoodstown, and had a congregation of over seventy for service, at which the Bishop baptized, preached and administered the Holy Communion. Upon this occasion very few people were present who do not belong to the Church, and the number who met together may be pointed out as a fair indication of the earnestness of our own members. The weather was most un-propitious, yet many (women as well as men), seemed to consider a walk of 3, 4, or 6 miles, with a heavy fall overhead and a deep snow to walk through, as nothing in comparison with the pleasure and profit of meeting their Chief Pastor. The man, whose little one was to be baptized, lives five miles from the place of meeting, and as both mother and father must go to the service, it was absolutely necessary that the whole family of children must come too, as they have no neighbours near enough to have taken charge of them. The father has only one ox, so a jumper had to be manufactured with box on it to bring the little ones; and it was no small source of amusement to see the picture they presented. Father sat on the front of the jumper; mother, well wrapped up, in the centre of the box, with hay all round her, and some five little ones with her, their heads propped up, making them somewhat like birds popping out of their nest, but looking, in spite of their thick coating of snow, happy and comfortable. There were twenty-nine communicants; offertory, \$7.20. After service refreshments were provided by the female members of the congregation, consisting of tea, cakes and biscuits, which were much enjoyed by all as they were handed round the room *a la pic-nic*. The Bishop passed round from group to group, winning the hearts of all by his urbanity and the cordial manner in which he joined them and entered into their conversations. Tea, &c., having been discussed, a Christmas Tree (?) gave great delight to old and young, but especially the latter, who, proudly received the presents therefrom, at the hands of their Bishop. The bows and curtsies made by the youngsters were rather unique in their style, but they were evidently sincere. By their behaviour and manner of responding during service, it is plainly to be seen these little ones are being well trained to their church, and that with intelligence. A Church meeting was then held, at which Mr. Harston and other friends (who had come on snow-shoes several miles), were present. The subject of getting a resident clergyman in the neighbourhood was freely discussed, and the good, earnest, sound tone of the men who spoke at this meeting was indeed a refreshing by the way. The Bishop not only spoke of it, but showed by his manner the pleasure he was experiencing. The result was an agreement that Hoodstown would join their efforts with Ilfracombe, and canvas Ravenscliffe, to obtain more frequent services than once a month, by having a clergyman living amongst them. There is every prospect that this desirable object will be obtained, for the people themselves wish

it with all their hearts, and are determined, by God's help, to raise the necessary income for a parson without calling upon aid from the Diocesan Fund, or to only a trifling extent.

At the close a very pleasing incident occurred. Some of your readers may remember that two young men were Confirmed at the Visitation of '78, who had been brought to inquire into matters, through being lent some copies of the DOMINION CHURCHMAN. These young men have persevered in their good walk, notwithstanding much opposition: they have done more. By their persuasion the father and mother were induced to attend our services at Hoodstown (a journey of over 7 miles for the old folks), and the result has been, they have given up the Dissenting meetings which were held in their house, and the old lady at this our meeting, asked the Bishop what she must do to be a member of the Church. Kindly and patiently did his Lordship show her the way she had to go, and proudly her sons stood by her side (they are both married men and fathers), their eyes sparkling and cheeks glowing with joy. I am pleased to testify that since Confirmation the lives of these young men have been consistent. I promised to see the mother myself, and with her "Thank you sir," "God bless you sir," ringing in our ears, we turned our backs upon one of the heartiest, best and most cheering meetings we have had anywhere. And the warmth which this feeling produced had not left the Bishop after a slow ride of nine miles in the dark on a cold night. The body might feel weary, but what we had seen and heard took away all sense of weariness; we could thank God and take courage still to keep our hands to the plough, and to work on in faith.

WM. CROMPTON, Travelling Clergyman.

RUPERT'S LAND.

SIR.—Knowing you are always ready to receive correspondence from your western friends, I take the liberty of sending you the following short account of this mission, which I hope will interest the many readers of your valuable paper.

This Mission is comprised of two reserves, each inhabited by Cree Indians, and was established by the Church of England Missionary Society in 1874, the Rev. John Hines being the labourer, who has ever since, under many difficulties, laboured until now. It has very fair prospects for the future. Our reserve is situated about fifty miles to the north of Carlton (H.B.C.) and is the residence of the above named missionary, who succeeded last summer in finishing a handsome parsonage, and intends next summer to build a church, a considerable amount of money already being donated by friends of the work here. The reserves were surveyed last summer, and both the chiefs seem well satisfied with the government, and are trying to make their livelihood from the ground. They raised some wheat, barley and potatoes last year; but they are now busily engaged in cutting rails to enlarge their farms so as to put in a good crop the coming spring. Divine service will be held in both places every Sunday, and all are very regular church goers. They are indeed an example to many who have had the gospel preached to them all their lifetime. The greater part of them also are baptized and lawfully married. A regular school is kept in both places and the children are making good progress. Many of the young men and women can correspond with one another on subjects which they find very useful. The other reserve, from which I write this, is about twenty miles from the first, and thirty miles from Fort Carlton; and the people are doing their best here too. I have a very good attendance at school, and all are doing well. The Chief Mistowasis (Big Child) with most of his people have been baptized, and a good many have been lawfully married. It can hardly be expected they are so far advanced as at the other place, where the minister is a resident amongst them and has a farm there, and they can learn from him, but very encouraging results indeed are manifest here too. I will now give you a brief account how New Year's Day was spent here. The chief received five bags of flour, five bags of pemmican, besides raisins, currants, tea, sugar, &c., &c., from the H. B. Company and the government, and he

made a big feast on New Year's Day. Before daybreak I was awakened by the reports of guns all around my house. They at length came in, and after wishing me a happy new year told me the chief wanted me over to the feast. I accordingly got ready and followed them. As I neared the house the first thing that took my eye was the Union Jack floating bravely over the chief's house. When I entered, I found them all, young and old, big and small, giving the eatables fair justice. I was soon shown a place to partake of their feast. I tried to do my best, although their art of cooking hardly agreed with my taste, for they had flour, pemmican, raisins, sugar, rice, apples, &c., all boiled together in one large kettle, and two stalwart young men were kept busily dishing it. Among all their rejoicing though, they did not forget that the church required them to meet together for public worship, and at the appointed hour they all assembled in the house of God to thank him for the mercies of the past year and grace for the coming. Thus they ended their day of rejoicing with praising God.

I remain yours, &c.,

JOHN PRITCHARD.

Snake Plain School, Mistowasis Reserve, January 3.

British and Foreign.

GREAT BRITAIN.

Earl Dufferin has received the degree of LL.D. from the University of Dublin.

In some deep sea sounding lately made with the view to laying cables between Europe and America, a weight of 360 pounds sunk to the depth of 12,000 feet in 25 minutes. The floor of the sea was found to be a gradual descent, until about half-way it reached 18,000 feet deep, farther on it was 15,000, and gradually ascended to the banks of Newfoundland. The water was found to retain its warmth for 50 or 60 feet, and then rapidly to chill. At 14,000 feet the water would freeze on the surface, if fresh.

Mr. Thomas Lunt, a congregational minister of Sandbach, has entered St. Aidan's College in order to prepare for ordination. When a student in Manchester New College, Mr. Lunt held "the Raffles scholarship."

On the grounds that the Scottish Establishment embraces only a very small minority of the population of the nation, and is not only a creature of the State, but a "political institution," the "friends of religious equality all over the country" are making determined efforts to bring about disestablishment.

Dr. Thomas Edward Clark who for 20 years has had a large practice in Bristol, is about to take orders in the Church of England.

A year's anti-ritual crusade in England may be said to have been entirely barren of results. One case failed from irregularity; one from being heard in the wrong place; and one upon appeal, whilst five were vetoed by the bishops. The only results in the whole seventeen cases were these: one discontinued the practices complained of, and another resigned. The Church Association has thus far spent £40,000 in this fruitless kind of litigation, and still seems anxious to carry on the work.

William Hay, Esq., so well known as the father of ecclesiastical architecture in this country, has just finished the restoration of St. Giles' Cathedral, Edinburgh, now used as a Presbyterian Kirk. The work has been accomplished at great expense. Mr. Hay lately delivered a lecture on the history of the building, before the Granton Literary Association. He stated that as the records of the ecclesiastical endowments of Scotland had been destroyed in 1296 the exact date of the founding of the cathedral could not be ascertained. The oldest record found in connection with the building is in 1359. At this period several chapels were built, which were demolished in 1829, with many other interesting monuments of its antiquity, at what was called a "renovation," to bring it into keeping with the Presbyterianism of that day. It has now been restored to bring it into keeping with the advanced Presbyterianism of the present day. It was in this church where the attempt was first made to introduce Laud's Prayer Book into Scotland, when Jenny Geddes threw her stool at the head of the Dean, the officiating clergyman, with the exclamation, "Foul thief, will you say mass at my lug?" and the immense congregation raised the shout, "A Pope, a Pope, the sword of the Lord and of Gideon! Confusion to the Service Book and its maintainers!" It is an historical fact, however, that the Scots were not so much