

banks, and the people were obliged to leave their houses and lands and retire to higher grounds several miles back. Their houses and furniture were in many cases utterly ruined, and before the water subsided and the ground dried sufficiently for them to return, the usual seed time was past; consequently their crops were put into the ground so late that the yield was exceedingly small. So closely was the missionary pressed for food for himself and family that on one occasion he was obliged to cut the unripe barley, thresh it, and give it to his wife to dry before the fire, so that it might be cooked for the evening meal, and had he not been a man of more than ordinary courage, and devoted to his work, he would have been utterly disheartened. Three years later, Mr. Cochran moved to what is now called St. Andrew's, and here, after two years, he succeeded in having built the third church in the settlement. It was at first called the Lower Church, but now St. Andrew's. The other two are the Middle Church, or St. Paul's, and the Upper Church, or St. John's. The latter was made over to the Bishop of Rupert's Land when that see was created, and Bishop Anderson, the first bishop, appointed to it.

About fourteen miles above the mouth of the Red River Mr. Cochran established an Indian settlement. Here, as usual, the first step was to build a school, which is made, like most Indian schools, as nearly as possible an industrial one,—the boys being taught the use of carpenters' tools, and the girls sewing and spinning. Some idea of Mr. Cochran's labors may be gathered from the following extract from a letter written by him about four years after he moved to St. Andrew's. He says: "I am obliged to be minister, clerk, schoolmaster, arbitrator, agricultural director, and many other things, to this barbarous people, and it is no sinecure. They are scattered over twelve miles of country without roads, full of swampy ground and miry creeks, where, in wet weather, I have the utmost difficulty in reaching them. I have everything to teach them,—to enter into all their personal concerns, to be a peacemaker, and to teach them to manage the temporal affairs. Wearing as all this is to the flesh, it is very beneficial to the people; it teaches them to look upon me as one of themselves. They feel they can depend on my friendship. They know that I shall advise them only for their good, and this leads them to listen with a willing ear when I tell them of spiritual things." However, Mr. Cochran soon began to perceive the fruit of all his labor and sacrifice, in the religious, mental, and moral improvement of these people to whom he was so devoted. Two years and a half later he gives the following description of the settlement: "Twenty-three little whitewashed cottages are shining through the trees, each with its column of smoke curling to the skies, and each with its stack of wheat and barley, while in the centre stands the school house, where sixty merry children, just let loose from school are leaping. It is but a speck in the wilderness, and

the stranger might despise it, but we who know the difficulties that have attended the work can truly say that God has done great things, were it only that these sheaves of corn have been raised by hands that hitherto had only been exercised in deeds of blood and cruelty to man and beast."

Under Mr. Cochran's paternal care and unrelaxing efforts the settlement grew and thrived apace, and by the year 1836 the number of worshippers had so greatly increased that the school-room could no longer accommodate them, and it became necessary to build a church. This Mr. Cochran, with the same untiring zeal, set about and in the month of June commenced the work with his own hands. The church was finished at the end of twelve months, and here, two years later, he had the happiness of baptizing the Head Chief Pegins, whose influence had been exerted on all occasions in favor of Christianity, but who had not, until that time, been able openly and finally to become a Christian.

Turning now to Mr. Jones and his labors during this time, we see that the school for Indian boys, established by Mr. West, continued to grow, pupils coming to it from many different places in the Territory. In 1825 Governor Simpson brought to it the sons of two Indian chiefs who lived on the banks of the Columbia River, and they remained at the school without leaving for three years. At the end of that time they begged earnestly to be allowed to visit their friends, and were permitted to do so. When three months had elapsed they returned, bringing with them five other boys, four of whom were the sons of chiefs. During the visit of the two boys to their friends, they exerted all their influence in favor of Christianity, teaching such Bible truths as they themselves had learned, and succeeding so far as to persuade some of their hearers to a regular observance of the Sabbath. One of the boys died on Easter Monday, 1830, a happy, peaceful, Christian death; the other remained in the school two years longer, and then returned to his people.

In 1828, Mr. Jones went to England, and brought a wife from there, who proved to be helpmate indeed, and a most valuable coadjutor in his work. Industrious and energetic, though gentle and unassuming, she soon acquired great influence over the people, laboring constantly among them. In addition to her other duties, she established and carried on a school for the daughters of the Hudson's Bay officials. In 1836, after eight years of faithful toil, this estimable woman was called to her rest, leaving to her bereaved husband the care of five motherless children. Her death was deeply mourned by all those who had received her loving ministrations, her gentle help, and her tender sympathy. In August, 1838, Mr. Jones finding his health so broken as to render him unable to bear the heavy burden of his schools and churches, in addition to the care of his children, after fifteen years of faithful and zealous labor, left the Red River Settlement, and returned