

MATTAWA.—Sunday, the 18th inst., will long be remembered by the congregation that assembled in Holy Trinity Church, Mattawa. The missionary, the Rev. C. V. F. Bliss, had been for some time preparing a class for Confirmation, and the 5th Sunday in Lent was the day appointed on which the candidates should receive the Apostolic Rite of the "Laying On of Hands." This and the consequent presence of the Bishop of the Diocese made the day of more than ordinary rejoicing to all concerned. The Bishop was accompanied by the Rev. R. J. Harvey, Incumbent of Stafford. Twenty candidates—9 males and 11 females—some of whom were adults from 21 to 50 years of age, were presented "severally" by the missionary to the Bishop to receive the lesser sacrament of Holy Confirmation. Among the number were 6 members of one family—father, mother, daughter and 3 sons. Doubtless a lasting impression for good has been made on the whole congregation in thus witnessing this little band of 20 soldiers of the cross, young and old, confessing before the Church their obligations to the God who made them and who caused them to be baptized into the Church of His Dear Son. The Bishop delivered an admirable and telling address, which was listened to throughout with close attention. At the conclusion of the address the Holy Communion—the Bishop being the celebrant, assisted by the Revs Harvey and Bliss—was administered to nearly 40 communicants, all the newly confirmed communicating. In the evening a special missionary meeting was held. The Bishop again delivered an able address, setting forth in his usual practical way the duty of Christians to support the work of the Church not only at home, but also in foreign parts. The Rev. R. J. Harvey followed with an earnest and interesting address, in the course of which he related a few incidents in his own experience as a missionary. The offering in aid of the Mission Fund was \$10. The congregation on both occasions was large and the services were hearty. Mrs. Bliss, the esteemed wife of the missionary, presided at the organ. The Bishop expressed himself as highly pleased with the work done by the missionary under God, not only in a material way, but more especially in bringing into the way of "truth" and "holiness" the people committed to his charge. Altogether, the missionary may well feel thankful to the Great Head of the Church for having so abundantly blessed his labors in His vineyard, and be encouraged thereby to strive to accomplish still "greater things than these." May he who has given up so much of this world's goods for the sake of the Divine Master long be spared to help to extend His kingdom on earth.

OTTAWA.—Easter Day at St. Alban's.—After a very long and cheerless winter, unrelieved by even a "January thaw," Easter dawned upon us in this high latitude in the very loveliest manner. Snow still lay deep, and sleighing was good; the sun shone bright all day; the air was pleasantly warm; everything in nature combined to make people thankful and joyful. The services at St. Alban's were attended by crowds, over 100 communicants knelt before the altar at 8 a.m. At the principal service, at 11 a.m., the church was filled far beyond its ordinary seating capacity, many being, no doubt, attracted by the new organ, which with its recent additions (of which the most important is already available) is now nearly complete, and the anticipation of unusually good music. Amongst other strangers to the services at St. Alban's, His Excellency the Marquis of Lorne, Governor-General, with his suite, came in so quietly that few were aware of his presence. The Rector, Rev. J. J. Bogert, M. A., Rural Dean, officiated, being assisted in the administration of the Holy Communion by the Rev. J. H. Simpson. Again over 100 persons received the Blessed Sacrament. A very beautiful feature of this service was the singing of the *Sarsum Corda* (Dyke's in F) and the *Sanctus* (Four's in F), which had not before been sung in this church. St. Alban's was beautifully adorned with flowers, supplied by many kind friends, and most tastefully arranged. Among the many who contributed to the floral decoration it would be invidious to name individuals, but I may mention one feature of it which was very much admired, a cross of flowers about two feet high

placed on the super-altar. Handsome as the Easter decorations at this church always are I think it must be confessed that this year they were handsomer than ever. The Rector had expected two clergymen to preach for him in the afternoon and evening, but, these having failed him, he himself delivered short but practical and forcible extempore addresses on the great truths connected with the doctrine of the Resurrection. The offerings during the day amounted to about \$145—\$96.36 being for general purposes and the remainder for the addition to the organ and other special objects.

Province of Rupert's Land.

Including the Dioceses of Rupert's Land
Saskatchewan, Moosonee & Athabasca.

HISTORY OF THE CHURCH OF ENGLAND IN RUPERT'S LAND.

By THE VEN. ARCHDEACON PINKHAM, B. D.

CHAPTER VII.

On Sunday, Dec. 22nd, 1850, Bishop Anderson held his second ordination, when Mr. Henry Budd was admitted to the diaconate, and the Rev. John Chapman of St. Paul's parish, and the Rev. W. H. Taylor, formerly of England, but more recently from Spaniard's Bay, Newfoundland, to the priesthood. Mr. Chapman continued for the next two years to minister at St. Paul's, and Mr. Taylor was placed in charge of the new district of St. James, on the Assiniboine, whose population at that time comprised a few families of emigrants from St. John's and St. Paul's, and a number of pensioners from the Royal Canadian Rifles who had decided to make this country their home. Speaking of this ordination the Bishop said: "December 22nd will long be remembered by us all, and also the missionary meeting of January 3rd. The ordination throughout was a most solemn and impressive service. All the clergy were present except Mr. Hunter and Mr. Hunt, Mr. Cowley having arrived from Fairford the previous afternoon. Many were present from all the different congregations and St. Andrew's Church was filled to overflowing. All the clergy present took some part in the service. Mr. Taylor read the Gospel St. Matthew, ix. 36, a very suitable one from his lips."

The Bishop held his primary visitation shortly afterwards, when he delivered his first charge, in which we find the following summary: "Two churches have been consecrated, that of St. Andrew's, Red River, and Christ Church, Cumberland, with the burial ground of the latter. Two ordinations have been held. . . . Besides this there have been five confirmations, four at the Red River and one at Cumberland. The number of clergy at the present moment, with myself, is ten. Of the nine, four have, I may say, parochial charges, including that of the Assiniboine. The other four have native charges and more purely missionary work."

Mr. Budd left the settlement on 6th January, 1851, with Mr. Cowley, in whose company he travelled as far as Fairford, he himself going on to Cumberland on foot. On the day before leaving he received the following address:

"Rev. Sir.—We, your countrymen and friends, sincerely congratulate you, as well on your present promotion as on the prospects which lie before you; and feeling anxious to express our sympathy on your behalf, cannot allow you to depart from us, now that you are about to enter into a field assigned to you as your ministerial charge, without accompanying you with some token of the sincerity of our feelings and good wishes.

We feel indeed that our offerings are but small when contrasted with the noble character of the cause to which we contribute our mite, and when compared with the vastness of the field in which you are called to labor. Humbly trusting, however, that He who did not overlook the "two mites" will be pleased to vouchsafe His blessing upon our humble efforts, we beg you in His name to accept the following contributions specially for your station of missionary labor. And should they tend in the least to aid and facilitate your labors

in endeavoring to ameliorate the present wretched condition of our poor and benighted brethren, we shall feel ourselves more than amply rewarded.

With these we would add our humble but earnest prayers for you and your family, for your safety and your success, and for better and brighter days to all around you."

Then follow the names, with the offerings in grain, clothing and money of those who presented the address.

In September, 1852, Mr. Budd commenced the Nepowewin mission on the north bank of the Saskatchewan, opposite Fort a la Corne. The name Nepowewin signifies "the standing place," because the Indians are accustomed to await the arrival of the Hudson's Bay Company's boats as they tack up the north side of the river.

During the spring of this year "the great flood," as it is called in the history of the country, occurred. The waters of the Red and Assiniboine rivers overflowed their banks. The overflow did not extend northwards beyond Parks' creek. The lower bank of the Assiniboine was flooded from beyond Fort Pelly. The Bishop and those who were with him at St. Johns sought refuge with Mr. and Mrs. Taylor at St. James, whose parsonage, though by no means complete, afforded a tent-like shelter. Nearly the whole of what is now the site of the city of Winnipeg, was submerged, and the high water extended a considerable distance beyond. People had to abandon their houses, and driving their stock before them, they sought the higher ground at Bird's Hill, Little Mountain, Sturgeon Creek, &c. The water in the church at St. Johns and in the bishop's residence was between two and three feet deep, and the current swept through the latter as if it were a mill race. While making his headquarters at St. Johns his Lordship, with two Indians in a birch-bark canoe, went about from place to place visiting the refugees.

Archdeacon Cowley gives a thrilling account of his experience of the flood. He had been visiting the mission at Fort Pelly which had recently been started by a catechist named Charles Pratt, and having to return to his home at Fairford by way of Red River (where he came for supplies), the Archdeacon purchased a small flat-bottomed boat, which turned out to be very cranky, and with Mr. Pratt and a half-breed, started down the Assiniboine. At that time the Sioux, who used to go as far as Brandon, were hostile, and the little party were not only in imminent danger of being drowned by the upsetting of their boat in some of the eddies into which they were constantly carried, but they hardly dared light a fire or fire a shot lest they should attract the attention of the Sioux. But notwithstanding their danger, they made the journey safely, and in an incredibly short space of time they arrived at St. James', where they found the Bishop.

It was well nigh the end of June before the waters retreated to their accustomed channel. St. John's church was re-opened on 20th June. Archdeacon Cochran, with his family, and the pupils from St. John's, had removed to the Indian settlement—the former for the rest of that year, the latter for a short time only.

Towards the end of the month Bishop Anderson left the settlement to visit Moose and Albany on the shores of James' Bay. His Lordship's journal of this visit is published in a most interesting little book called "The Net in the Bay." This journey was made in a large birch-bark canoe, which had been built at Lac La Pluie the preceding winter. Mr. Hector Mackenzie accompanied the bishop as far as Lac Seul, where his father at that time was stationed. The first Sunday was spent at Islington, where a mission was afterwards started by the Rev. R. James and Mr. Philip Kennedy, now under the Rev. Baptiste Spence; the second at Lac Seul, now in charge of the Rev. James Irvine; the third at Osaburg, and the fourth at Albany. On the Monday after his arrival at Albany, the Bishop started for Moose, sailing along the shore of James' Bay. The distance from Red River to Moose is 1,200 miles. The journey was made in twenty-six days and a half.

(To be continued.)