

September. I want that time for my visitations in the Gulf. Two clergymen of the diocese have died since we last met. The Rev. W. C. Merrick was indeed more closely connected with the diocese of Montreal than with us. He resided in that diocese, and he seldom took part in our deliberations. But he held, till his death, a small charge in the diocese of Quebec, and to the few of our communion which live in Riviere du Loup, en haut, and St. Ursule, he ministered most faithfully and affectionately. His death was sudden, and was sincerely mourned not only by his flock, but by all who knew him, for I suppose that none who knew him did not love him. The Rev. A. J. Woo ryche, too, has passed away in the interval between this Synod and last. He was well known to us all. He had a large share in forming the original constitution of our Diocesan Board, of which he was for some years the secretary. During many years he was the secretary of the Church Society; and these offices brought him necessarily into contact with the Church all through the diocese. The brilliance of his powers we all admired; the genial kindness of his nature we appreciated. Through a large part of his life he endured the pangs of a painful malady; and latterly his sufferings were extreme, he died in faith and hope. Two who still live have been obliged, through the pressure of advancing years, to retire from their missionary charges—the Rev. W. King and the Rev. Dr. Ker. The first of these has borne the heat and the burden of a long day in the diocese, during many years of which he has travelled, notwithstanding his great age, with unflinching persistence, over a mission more than 80 miles in length. Truly he has been ready to spend, and he spent, for the souls committed to his care. Another of our elder clergymen, the Rev. Dr. Reid, has resigned the parish of Sherbrooke; but in such ministrations as may be suitable to his strength, we hope to have him yet long laboring amongst us. The Rev. C. C. Hamilton, who, when we last met, had returned to the diocese, has, to the regret of all, been compelled, through illness in his family, to leave us again. The Rev. J. Boydell left the diocese to take charge of the mission, now the self-supporting parish of Brandon, in the diocese of Manitoba. The accessions to our clergy have been the Rev. E. J. Harper, the Rev. A. H. Judge, and the Rev. Gustavus Nicolls. Mr. Nicolls has been licensed to be curate of St. Matthew's in the city of Quebec. The appointments to missions will appear in the report of the Diocesan Board. The vacancies in the diocese at the present time are Brampton and Windsor, St. Sylvester, Sandy Beach, Sherbrooke. Those ordained are: Priests—Clement D. Brown, Robert W. Brown; Deacons—E. J. Harper, A. H. Judge. I have consecrated two new churches and a chancel added to an old church. The number confirmed are 759. In consequence of the reduction of the grant from the Society for the Propagation of the Gospel, a scheme for the re-assessment of the Diocese was proposed for the guidance of the Diocesan Board at the last Synod. This proposal has been substantially carried into effect. The assessments have been raised generally. Stoneham has been annexed to Valcartier, New Carlisle has become self-supporting, the missions of Coaticook, Cookshire, Durham and Stanstead have increased their assessments, and are on their way to self-support, at the time indicated in the recommendations of the Synod. \$1,400 have been bequeathed by the late Mrs. Aylwin for the support of the clergyman in the mission of Bourg Louis, and \$1,000 by the late C. A. Richardson, Esq., for the endowment of Stanstead; this latter bequest not to be available till the death of Mrs. Richardson. The three places which have now for a long time been asking for a resident missionary have not yet been supplied, and there is every prospect that it will be necessary to establish a new mission shortly in the neighborhood of Lake Megantic, where the country is fast being settled by immigrants. At present service is held there in the vacation every Sunday and in term time once a fortnight by a Divinity Student from Bishop's College, Lennoxville, the distance between the places being about 70 miles. In Advent, 1881, the Rev. Isaac Thompson was appointed "Missioner" for the Diocese, and since that time he has been occupied in conducting missions in the country districts, and I believe that these services have done great good. Mr. Thompson will report to the Church Society, and from his report, together with the reports of the clergymen for whom he has conducted missions, interesting information concerning the nature, extent and effects of his work may be obtained. At the last Synod it was moved and carried,—"That the Bishop be respectfully requested to name a committee who shall, under His Lordship's direction and superintendance, form a branch of the Church of England Temperance Association for the Diocese of Quebec; and that His Lordship be requested to bring the matter before the various parishes and missions of the diocese, inviting that a branch of the society be established in each, and be affiliated to the main body in Quebec." I formed the committee, and we drew up an outline of an association indicating the mode in which country associations could be affiliated to that in Quebec. This was forwarded to all the parishes and missions. Associations have been formed in the parishes of St. Matthew's and St. Peter's in the city of Quebec. Members have been enrolled in the Cathedral congregation, but the association is not yet complete. This also is the case in the congregation of Trinity Church. In St. Paul's congregation there are 23 members of the association, 9 of whom are total abstainers. Associations have been formed in East Frampton, West Frampton, Portneuf, Bourg Louis, and New Ireland. In all of these nearly all the members are total abstainers. In Riviere du Loup (en bas) no Church of England Temperance Association.

(To be concluded.)

## Province of Rupert's Land.

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

### DIOCESE OF RUPERT'S LAND.

WINNIPEG.—*Ordination in St. John's Cathedral.*—On Sunday morning, January 7th, the Most Rev. the Metropolitan held an ordination in St. John's Cathedral, when Mr. W. L. Chevey, B. A., of St. John's College, was ordained Deacon, and the Rev. F. W. Greene, of Stonewall, the Rev. J. Irvine, Missionary at Lac Suel, and the Rev. A. L. Parker, M. A., Fellow of St. John's College, and Master in the same, were advanced to the Priesthood. The candidates were presented by the Ven. Abraham Cowley, D. D., Archdeacon of Cumberland. The Ven. Archdeacon Pinkham, the Rev. Canon O'Meara and the Rev. S. Pritchard united with his Lordship in the imposition of hands. Mr. Chevey takes the Springfield group of missions vacant by the resignation of Rev. S. Pritchard.

It was announced some time since in our columns that an English lady had given three thousand pounds to provide a Missionary among the poor of the English immigrants in Winnipeg. The arrangements are now finally completed. The endowment is named the "Chaffin Grove Endowment," after the donor, Miss Grove. The Missionary is to visit the immigrants, give them such advice and information as may be necessary, hold services if required, visit the immigrants in the hospital and at the immigrant sheds, and in the winter visit new settlements of immigrants, and hold services in any district in Winnipeg which may be "destitute of the means of grace." As Brandon, Regina and other places will be in the future distributing points for immigrants en route to the West more than Winnipeg, and as the Missionary will have to work largely in Christ Church Parish, while practically independent of all Parishes, in fact holding a roving commission, it would seem that this endowment might have been more useful if a certain district had been set apart, and a church built in the west of the city especially for English people, who are largely settled there. This church would correspond to Trinity Church, Halifax, and if the income were provided, a church could have been built by our people here. The Bishop has appointed to the position Rev. H. T. Leslie, B. A., Master in St. John's College, and late Curate of Christ Church. \$15,000 have been invested in the city as principal of the endowment.

CHRIST CHURCH.—The Vestry have unanimously decided to purchase or build a Rectory for the Rev. Mr. Pentreath, the cost, with the lot, not to exceed \$5,000. This will be attended to as soon as possible. Plans for a new church, of brick and stone, with a two-story school-house attached, have been submitted by Mr. C. O. Wickenden, but action on them was deferred, no sale having been effected of the church property. The proposed church seats 670. The school-house contains on the lower flat class rooms, and on the upper flat lecture room to seat 250, and two rooms which may be used on occasions of entertainments.

RAPID CITY.—The Rev. J. P. Sargent has resigned this Mission.

MORRIS.—This place is growing, and the Church is prospering under the Rev. A. Stunden, the new Incumbent. Several hundred houses are expected to be built this season, and a large boarding house for fifty persons is now in course of erection near the church.

### CHURCH OF ENGLAND IN RUPERT'S LAND. BY THE VENERABLE ARCHDEACON PINKHAM, B.D.

#### Chapter II.

Mr. Cochran was born about the year 1795. In early manhood he offered himself to the Church Missionary Society for mission work abroad, and having been accepted, was placed under the late Rev. Edward Bickersteth. Here he received special training for his future, and was, in due time, ordained by the Bishop of London, and sent to this country in 1825.

The year after his arrival was a peculiarly trying one for the settlers at Red River, the majority of whom depended almost entirely upon fishing and hunting for their support. The buffalo hunt, which occurred twice a year, and in which several hundred men, accompanied by their wives and children, took part, was a complete failure. Instead of bringing home the usual supply of provisions many of the hunters had been brought to the verge of starvation, being compelled not only to devour their dogs, but even their old shoes and the leather of their tents. Misfortunes seldom come singly. The spring of 1826 witnessed one of the severest floods ever known in this country, caused by the overflow of the swollen waters of the Red River. The people were obliged to leave their homes and go to the higher ground within a few miles, and when they returned they found their houses in ruins and their property almost entirely destroyed. But their trials did not end here. The flood had occurred at seed-time, and although as soon as the land was dry enough for cultivation, the plough and the spade were brought into immediate use, the season was so far advanced that even a moderate harvest was more

than could be expected. The missionaries were reduced to the greatest straits. The following extract written at this time is taken from Mr. Cochran's journal.

"Being in difficulty from want of provisions, I took my man with me and cut ten sheaves of barley. It was not fully ripe, but we had no other means of subsistence. We threshed it and gave it to Mrs. Cochran to dry by the fire, that it might be ready for the evening."

The severity of their trials seems to have led many to think seriously of their spiritual condition. The seed of God's Word grew and multiplied. We are told the churches at St. John's and Image Plain, which had been more or less injured by the flood, but which were now again fit for use, were crowded, and the number of those who presented themselves to receive the holy communion was constantly increasing.

In 1829 Mr. Cochran with his family and the native children who were then boarded and lodged under his care, settled at the Grand Rapids, now known as St. Andrew's, where for sometime previously he had been holding services it being considered undesirable to form a native village in the upper part of the settlement, where the Europeans were. Mr. Jones continued in charge of the Upper Settlement. What Mr. Cochran was to the people settled around him at this time may be gathered from the following quotation from one of his letters, written three or four years later: "I am obliged," he says, "to be minister, clerk, schoolmaster, arbitrator, agricultural director and many other things to this mixed and barbarous people; and it is no sinecure. They are scattered over twelve miles of the country, without roads, full of swamps and miry creeks, where in wet weather I have the utmost difficulty in teaching them. I have everything to teach them, to enter into all their personal concerns to be a peace maker, and to teach them to manage their temporal affairs. Wearying as all this is to the flesh, it is very beneficial to the people; it leads them to look on me as one of themselves; they feel they can depend upon 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."

Mr. Cochran's self-denying labors soon bore fruit, and although the people still clung to many of the characteristics of their former mode of life, the cultivation of the soil, and the rearing of cattle became general and consequently the face of the country soon assumed a more pleasing appearance. But best of all their spiritual advancement appeared to keep pace with their worldly and social improvement. They seemed anxious for religious instruction; many adults sought baptism, and in 1831 the congregation had grown from thirty to three hundred, whose moral conduct general character bore testimony to the reality of the work which God's Holy Spirit had wrought in their souls.

When he settled at the Grand Rapids, Mr. Cochran had built a large schoolroom. For the first two years this room was used for Divine worship. But the increase in the congregation made the erection of a church a necessity. Thus the third church in the settlement was built in 1831. Mr. Cochran made his schools, as far as he could, industrial. The boys were instructed during part of each day, in farming in the use of carpenters' tools, etc., etc., and the girls taught to sew and spin.

While these improvements were going on at the Grand Rapids, Mr. Jones continued his labors at St. John's, and the Middle Church. He had visited England in 1828, and brought back a wife with him, who proved a most valuable worker. Shortly after her arrival, Mrs. Jones established a boarding school for the daughters of the higher classes of the Hudson's Bay Company's officers. The Indian boys' school, established by Mr. West, continued to grow and to receive pupils from different parts of the Territory. In 1825 Gov. Simpson brought two boys, sons of two chiefs of the western Indians on the banks of the Columbia, to the mission school. Three years afterwards while Mr. Jones was in England, Mr. Cochran, at their urgent request allowed them to visit their home, and to his great joy they returned a few months afterwards, bringing with them five other boys four of whom were also sons of chiefs, but of different tribes and speaking dialects so unlike that their only intercourse was by signs. Mr. Jones learned afterwards that these two boys had tried during their brief visit to teach their friends such Bible truths as they themselves had learnt; that they were listened to with great attention, and that they had prevailed on some of them to observe the Lord's Day. One of these boys died at St. John's on Easter Monday, 1830, a true child of God; the other continued at the school till 1832, when he returned to his own people. There are many touching stories about the Indian boys who were received at St. John's. The work done in this way by these missionaries was in many of its features identical with that which the martyred Bishop Patterson on so successfully in Melanesia, and the Islands of the Pacific, and in which Bishop Selwyn and his fellow-laborers are now engaged.

In October, 1836, the little band of faithful missionaries experienced their greatest trial, in the death of Mrs. Jones. Gentle and unassuming, yet full of quiet energy, and of that hidden power which the love of God shed abroad in the heart invariably bestows upon those who are so blest, this lady seems to have won all hearts. Never, we are told, did the death of any missionary's wife leave a greater blank in the sphere she occupied, nor was there ever a deeper and more affectionate sorrow manifested than by the numbers who attended the funeral. For two years Mr. Jones, who had now not only the care of his schools and congregations, but also of his five small motherless children, struggled on; but he found his career too great for his enfeebled health, and in August, 1838, after fifteen years of faithful labor, he bade adieu to the Red River Settlement—the scene of so many joys and sorrows, labors and privations.