

to accept of this writing. They listened to all I said with the greatest attention. In their bartering concerns with the crew, they constituted me the arbiter of their differences; 'for,' said they, 'you are our friend.' They begged me to come again the next year with some of my Brethren, and were overjoyed, when I promised that I would. I told them also, that on my return, I would speak to them of things which were of the greatest importance to their happiness, and instruct them in the knowledge of God. One of them asked if God lived in the sun. Another enquired, whether it would make him more prosperous in his affairs if he believed in his Creator. I replied, there was no doubt of it, if he attended to them with proper diligence; but the happiness of a future life was infinitely preferable to present prosperity; and this might confidently be expected by those who trusted in God while here, and lived according to His will. When I was about to take leave of these interesting people, the Angekok,* Segullia, took me into his tent and embracing me said, 'We are at present rather timid, but when you come again, we will converse together without suspicion.'

Having thus successfully broken the ground and, to a certain extent, won the confidence of the terrible Eskimo, Mr. Haven returned to St. John's, Newfoundland; the natives also leaving, sailed northwards to the coast of Labrador where they, although unconsciously, prepared the savage minds of their brethren to greet the missionaries when the promised time arrived. On the 17th July, 1765, Mr. Haven, accompanied by three Moravian missionaries, of whom Mr. Drachart, who had been a most successful worker amongst the Greenland Eskimos, and had acquired a perfect knowledge of their tongue, was one, landed on the southern coast of Labrador, and, almost immediately thereafter, separated, Mr. Haven and a companion proceeding north on a voyage of exploration while Mr. Drachart and the other missionary remained in Chateau Bay. Mr. Haven saw not a single native; but Mr. Drachart and his companion met with several hundred, and he remained with them a full month.

(To be continued.)

OUR PARISHES AND CHURCHES.

No. 17.—ST. ANDREW'S PARISH, MANITOBA.

By JAMES TAYLOR, WINNIPEG.

ST. ANDREW'S Parish, Manitoba, commences at a point about 12 miles north of the city of Winnipeg, and is eight miles in length by the same distance in breadth, embracing an area of 64 square miles.

The Red River, which empties itself into Lake Winnipeg flows through the middle of this large parish from south to north, and upon its banks on either side stand the homes of the parishioners, principally, however, upon its western bank. As

near the centre of the parish as possible, and upon the west bank of the river above the Rapids, stands St. Andrew's Church, a neat and substantial building about 100 feet long by 50 feet wide, with a tower containing a peal of three bells. It is built of limestone from the quarries near at hand and is a monument of the faithful labors of the late Archdeacon Cochrane. A wall of the same kind of stone surrounds the church and graveyard. Its position upon the banks of the river is a very fine one. Standing near the porch one may look up or down the river and see the neat homes and farms of the settlers, while its tasty outlines form a prominent object in the landscape from whatever point viewed. At the north end of the parish there is a small chapel, built by the Rev. Dr. Gardiner, now of Birmingham, England, called the little Britain Chapel of Ease; and in the south end of the parish another chapel built by the Rev. Dr. Young, now Bishop of Athabasca, called St. Stephen's.

A brief account of the history of this parish from its organization may prove interesting. It was in the year 1829 that Archdeacon Cochrane resolved to move to Grand Rapids, now St. Andrew's. Here, upon the western bank of the river, he built a log house in which he resided. At this period the surroundings were dreary and wild. The commonest necessities of life could be procured only from the parishes of Kildonan and St. John. For many months the only bread he had was made of flour ground between two stones dug from the bank of the river and afterward sifted through a piece of parchment perforated for the purpose. Mr. Cochrane saw that, not only for their temporal but for their spiritual welfare, it was of the utmost importance to reclaim the people with whom he had to deal at that time, as much as possible from their wild and wandering habits and to lead them to more settled and peaceful employments. While, therefore, he took every opportunity of declaring to them the Gospel in all its simplicity and power, he spared no pains, either by argument or example, to induce them to turn their minds to agriculture. He took a considerable piece of land near his own house into cultivation, partly for the support of his own family and his future schools, and partly as an opportunity of accustoming his people to labor. It was not long before he began to see some results of his patient self-denying labors, and though the people did not entirely relinquish their former mode of life, yet they set about the cultivation of the land and the rearing of cattle in good earnest, so it was not long before the whole face of the parish assumed an encouraging aspect. The few bright months of summer they devoted to the care of their land, and though still obliged to eke out their subsistence by hunting buffalo and fishing, yet, if their expeditions proved unsuccessful they found a sufficient supply in their own farm yards to keep them from want.

Their spiritual progress also kept pace with

*Native priests or conjurers.