

received only theories, which appear dry to him because he did not perceive their connection with actual life. As to this work of the Sunday School; it was a necessity that was forced on the Church. It has not grown up from a preconceived plan, and it is not wonderful that there should be defects in the working it out. The defect that I allude to is, that when the children grow up to a certain age, they cannot be governed in classes in the ordinary way; they have an idea that they are too old for the School; and they go out into the world with scriptural ideas it may be, but never having had these practically applied to life. If they continued in the school in more advanced classes, they would soon feel the advantage of Bible instruction. Thus how dry in itself is the study of mathematics; but when as young men we deal with machinery, or any profession in which its laws are exemplified, we see its beauty and love its study. So if the older scholars were always drafted into good Bible Classes, where they would be instructed not in texts only, but in the practical application of Bible precepts to the circumstances and actual business of life,—to the selection of companions, or their trade or business, the improvement of time, &c., the Bible would be felt to be intensely interesting. And if the scholars could be taught to look to that as the intermediate stage between the School and their proper position in the Church, the Church would have more intelligent members, as a consequence it would be better and more easily governed, and ministers would be stimulated to continual study as well as sustained by the people.

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At this time, when the great Confederation movement is so keenly discussed in our political circles, and many are looking forward to a Railway line commencing at Halifax Harbour and ending at Burrard Inlet, beyond the Rocky Mountains, it may be interesting to remember that Christianity has been beforehand with its *Fæderal* bonds. It is gratifying to report that the Church of Scotland may indulge the reasonable pride of having pioneered our Christian faith to the settlement furthest West on the Pacific coast. By examining the map of our Continent, it will be perceived that the coast slopes out to the Westward from Panama to California, and more slightly from that to Cape Flattery, above the Columbia River. Though it has received this name from the Flathead Indians, who inhabit the district around, this Cape is bleak, rugged, and dangerous. It is a promontory of stupendous cliffs, with scattered rocks in front rising up like huge giants from the waters, amid which civilization erected the friendly beacon. But immediately behind this terrible point is the Strait of Fuca, which is an arm of safety for the bark on this dangerous shore. And here lies the Island of Vancouver, the singular beauty and fertility of which put the discoverer vividly in remembrance of the older lands of Europe. On the Southern shore of this "fair island of the sea," sixty miles up the Straits of Fuca, lies the City of Victoria, which has been often termed the "gem of the Pacific." This is the central port and depot for the vast territory of British Columbia, stretching from the sea to the Rocky Mountains.

In this city the Rev. James Nimmo, and after him the Rev. Thomas Somerville, have maintained the ordinances of our Church for five years. Already a church has been built, and a large and commodious school-house bought. For nearly four years Mr. S. has preached twice each Sabbath, visited the districts around, and maintained constant correspondence on the subject of the Mission. So highly does he himself esteem this as a suitable field of labour, that he has remained our Missionary in British Columbia, notwithstanding many flattering inducements to leave for larger cities. Fighting single-handed in a parish 200,000 square miles in area, he has often uttered the cry, "Come over and help us." We have received the Report of this our