

spirit and life. The power of the Holy Ghost, faith in Christ and obedience to his command, with supreme confidence in the Gospel as the power of GOD unto salvation, have never left the Church without true successors to the great Apostle to the Gentiles. Modern times—even recent years—have given to the Church men of true Pauline spirit. The great head of the Church has given such men to these Western Provinces and Territories, during their brief history. To plant the Christian Church in Heathen Rome, to minister to a small band of Christians under the shadow of the Palace of the Caesars' was a formidable undertaking and a difficult work, but it was successfully done. To plant the Christian Church on the banks of the Red River of the North, and on the Coast of the Northern Pacific 37 and 30 years ago was a formidable undertaking but it was done and done well, under the influences of the same spirit and faith in the Gospel of Jesus Christ, as the power of God, by the first representatives of this and other branches of the Church of Christ, and their successors.

A brief historical sketch of the origin and progress of the Church in British Columbia down to the formation of the Presbytery of Columbia, in August, 1886, which terminated its history in July of last year, in consequence of its division and the formation of three new Presbyteries and the organization of this Synod, may not be inappropriate and devoid of interest and value on this occasion. The continuation of such a sketch subsequent to that period is unnecessary, because of the accessibility to official data, furnishing the necessary information:—

Previous to the discovery of gold in the sand-bars of the Fraser River, about thirty years ago, this, then remote and almost inaccessible part of the Continent, was little known except to a few traders and the servants of that great pioneer of civilization in British America—the Hudson's Bay Company. At that time white settlers were found only in the near vicinity of the Company's trading posts scattered at longer or shorter distances both on the Mainland and Vancouver Island. In addition to the regular staff of officers and servants to be found at each of its trading posts, the Company, with the view of cultivating considerable tracts of good agricultural land in the vicinity of Fort Victoria, which formed the nucleus of the present city of that name, and of opening up the rich coal-mines at Fort Rupert and Nanaimo, brought out on terms of several year's engagement—a large number of immigrants composed of practical farmers and miners. A large proportion of these people as well as chief officers and other servants of the Company were Scotch. It is a somewhat curious and remarkable fact that although Scotchmen are found occupying, in such large numbers, the most prominent positions in the management of the vast business of this great Trading Company, that the practice has been to appoint Episcopal clergymen as its chaplains to minister to spiritual wants, both of its employees and colonists. This was the case in British Columbia as well as in the Red River country. The Company's first chaplain was the Rev. Mr. Stains, a man of earnest piety and apostolic zeal, who, it appears like the early Episcopal missionaries to Ruperts Land, wisely respected the conscientious convictions of his Scottish parishioners. After laboring in the colony for a number of years he perished by the vessel on which he was returning to England, being wrecked and going to the bottom of the Pacific. He was followed soon afterwards by the Rev. Edward Cridge, a man of similar spirit, who continued for a number of years, like his predecessor, to supply the spiritual wants of all the Protestants in the colony. The absence of any other service than that of the Episcopal Church had the usual effect of leading a considerable number of Scottish and Irish Presbyterians to seek a religious home in that church—being thus lost to the Church of their fathers, traces however of whose early training and influence they