strength and encouragement to the minister. By their example and influence they did much to confirm the wavering, and to draw the wanderer in the right direction. The mining industry of Nanaimo, as might have been expected, was subject to fluctuations, in obedience to the well known law of supply and demand, with recurring good times and hard times, affecting by their reflex action the general trade, the general tone and temper of the community. In Nanaimo, as in other mining towns, there was a considerable migratory population; here today in receipt of good wages, hard-working and cheerful, and off tomorrow in a body to some other mining centre, upon some apparently frivolous pretext, or upon receiving some provocation, real or imaginary, from an overseer or inspector. For a minister to influence for good men whose stay in the place was very brief, or even to get well acquainted with them, was difficult. Many of these miners, though born and bred in Scotland, had resided for longer or shorter periods, following their occupation, in different parts of the United States. From the States they brought with them certain advanced impractical theories as also some of the undesirable traits of American character. Men were often met with who were indisposed to consider the claims of Christianity or to treat with respect and civility the Ministers of religion. But the pure, simple life, and godly conversation of the Rev. Mr. Clyde did much to disarm opposition and to commend the gospel. By patient continuance in welldoing, by visiting the miners in their homes, by reasoning with them and advising them, Mr. Clyde no doubt accomplished an amount of good amongst the miners generally which only the great day will declare. At all events through his earnest and eloquent preaching on Sundays, and by means of the assiduous labors of himself and wife throughout the week, the church, which in 1875 contained merely a handful, was in the course of eighteen months full to overflowing. Sad to say, however, as time passed an element of weakness was introduced into the church by the injudicious election of men to offices for which, as it turned out, they were not qualified either by religious principle or by a knowledge of the rules and usages of the Presbyterian Church. Into their hands, to a dangerous extent, the reins of church management were committed. The best supporters of the church—those who had its best and highest interests at heart—were sometimes found in a minority, when a vote was taken, and were quite powerless to prevent irregularities which sought an entrance. To some things a prominence was given out of all proportion to their importance, while the weightier matters of Law and Gospel were driven into the background. The action of the minister was hampered, his good work hindered, or even