

crystal, and at others winding around the foot of a projecting hill, ever presenting to our notice some new and interesting object.

As we approached Frelighsburg the country became still more beautiful; the mountains seemed more frowning, because more near; and the beautiful vale on our right, with the 'Pike River' meandering through and skirted down to the water's edge with thick shrubbery, appeared richer than anything yet seen. The first object that attracted our notice on approaching the village was (as it ought always to be) the church. It is situated on an eminence, and, as well as the parsonage just opposite its door and within the same enclosure, overlooks the road leading into the village. They are both neat and commodious—monuments of our late worthy bishop's liberality and zeal. The village itself is small, but beautiful for situation, lying in a romantic spot at a short distance from the peak of the frowning Green Mountains. When we arrived at the parsonage, the good bishop and my friend were busily engaged in the examination of the latter for Holy Orders. But in the evening I was joined by my friend, with whom I had sweet converse till late at night. He had gone the previous year as a Missionary to the Sault de Ste. Marie, and his account of the Indians and his success amongst them, was highly delightful and interesting. Everything was new to me; and though I had risen before daylight, and had passed over fully fifty miles that day, yet I did not regard the hours as they rapidly passed away.

Of the many striking things mentioned by my friend, I shall notice only two; the one indicative of the shrewdness of the Indian character, and the other, showing the influence which the preaching of the cross has upon even the untutored savage. Immediately on my friend's arrival at the Sault, he had a council of Indians called, and stated to them that he had been sent by the Church, and by their "Great Father" at Toronto, as their teacher. "Echo," their chief speaker arose, and in a speech abounding with native eloquence, expressed the sense of the nation on my friend's appointment. "But," said he, "how are we to know that you are sent by our 'Great Father' at Toronto? We have had several offers from as many persons desirous of becoming our teachers, and all professing to come from our 'Great Father'." He paused for some time; then narrowly examining the seal on my friend's credentials, remarked: "I am no longer in the dark; the sun has just risen upon me; I perceive that the seal on 'Blackcoat's' letter from our 'Great Father' and my medal bears the same stamp. 'Blackcoat' shall, therefore, be my teacher; for now I feel that he has been sent to us by our 'Great Father.' I give him my hand and will open my ear willingly to his instructions."

Soon after this an Indian came express from one of the most northern posts of the Honorable Hudson's Bay Company. He had "never as much as heard" of the Christians' God. Curiosity led him to visit the Missionary of whose arrival he had

heard from his red brethren. He listened with the deepest attention whilst my friend laid open to his view the nature of God, the apostasy and corruption of man, and the unsearchable riches of Christ. When he heard of God's giving his own begotten, well-beloved Son, the brightness of his glory, a ransom for sinners, he became restive on his seat. He could not indeed fully comprehend how that could be: yet he felt that it was true. The more he heard, the more restive he became; perspiration oozed from every pore, till it ran in a stream from his face. At length he burst into a flood of tears, and rushed from the room, completely overwhelmed by his feelings. In the course of two months he returned a second time, as express, to the Sault. Immediately he repaired to the Missionary to enquire further about the Christians' God, that so loved sinners as to give His own Son to death for them,—to inform him that he had been telling his brethren at the north of this good God,—and to carry to him the request that he would come and preach Christ to them.

With such cheering accounts as these did my friend beguile the rapid hours, so that we could have listened till daylight, had not prudence warned us that we needed retirement and sleep to prepare us for the interesting and highly important services of the following day.

(To be continued.)

DIocese OF COLUMBIA.

The journal of the Second Session of the Fourth Synod of the Diocese of Columbia, (Vancouver Island, B. C.), is to hand. The officers of the Synod are: President, The Right Rev. George Hills, D. D., Lord Bishop of Columbia, Chancellor, Registrar and Lay Secretary, M. W. Tyrwhitt Drake, Esq., Q. C.; Clerical Secretary, the Venerable Archdeacon Scriven, M. A.; Treasurer, H. E. Croasdaile, Esq.; Auditors, W. C. Ward, Esq., Robt. Harvey, Esq.

It shows a clerical list of 18 names and 34 lay delegates. Among these are the Hon. J. W. Trutch, C. M. G., Hon. Mr. Justice Crease, Lieut. Col. Wolfenden and others.

In resigning his see Bishop Hills says: I need not say that great will be the pain to me in the severance of a tie which has bound my heart to this Diocese so many years in the administration of affairs and in exercise of the Holy Ministry. Deeply shall I regret to part from kind and confiding friends and fellow-workers in the Lord's Vineyard, both clergy and laity, and to leave the scene of holy and happy memories, but my compensation will be the conviction of life, vigor and encouragement which will be imparted to the cause of Christ in this land. With you dear friends, clergy and laity, will rest in due time the great responsibility of electing a bishop to preside over this Diocese.

The amount raised in the diocese for Church purposes during 1885, 1886 and 1887 are as follows: