

the wise administration of a judicious and devoted Christian minister." The Bishop of Columbia said of this work: "All former work, varied and interesting and impressive as ministerial life is, seems insignificant before this manifest power of the Spirit of God touching the heart and enlightening the understanding of so many recently buried in the darkness and misery of ignorant and cruel superstition."

The Church Mission Society, under whose auspices Mr. Duncan was prosecuting his labors, so approved of his management, that they sent circulars containing an outline of his plans to other missions under their control, and recommended their leaders to also make industrial instruction a leading feature of their work.

In brief, the triumph of the mission seems to have been a matter generally conceded by all except the traders, and their opposition arose, of course, from self-interest. Bishops, admirals, captains, honorables, and a long list of visitors, warmly expressed their admiration of the work.

But after twenty-five years of prosperity and sunshine, clouds began to hover over the little community. Mr. Duncan was a layman, and when urged to "take orders," he answered that he thought he could do more good in the capacity of teacher and general manager, than to add to those offices that of ordained minister. Clergymen from Victoria and other places could, and did come, to officiate in the more important ordinances of the Church, and there was more pressing need for an industrial teacher than for a priest. But Mr. Duncan's suggestions were disregarded, and right here began the rupture that has brought religion into disgrace, and ruined the once united, happy, and prosperous colony. The Society, yielding to ecclesiastical pressure, sent them a bishop.

From the letters and voluminous reports we have read, and from the numerous verbal accounts we have listened to, *pro* and *con*, we are forced to the conclusion, that this particular bishop