

what was said and done when he was there," yet he never saw them, nor was within 300 miles of them. I suppose such lectures may be made to an invalid lecturer, but truth would be as cheap for him to deliver falsehood, and of more value to his hearers.

June 10th.—I leave to-morrow. Emigrants are arriving from England, New Zealand, and Australia, as well as from British America.

I have just obtained the permission of the Governor to occupy the land on the Indian reserve at Nanaimo, requisite for our School and Church.

*Letter from the Rev. E. Robson, dated Nanaimo, V. I., June 18th, 1862.*

Since I last wrote some things have occurred which may be of interest to you.

We succeeded in securing the official services of Brothers White and Lucas at our anniversary celebration, which came off on the 25th, 26th, and 27th ult. These brethren preached in the church on the 25th. On the same day Brother White preached to the Indians, A. G. Horne, Esq., of the H. B. Co., acting as interpreter, while Brother Lucas addressed the scholars of the Sunday school. On Monday morning Brother White again preached, and on Tuesday evening we held our meeting. The services altogether have had a beneficial influence upon the cause in this place. Since my last letter two persons have been released on trial. The little class at Salt Spring Island is still advancing. The Indians have all been removed from Nanaimo to their reservation, one mile from the limits of the town. The house which I had erected as a chapel and school-house is thus rendered of no avail. But as it did not belong to the Society, I have sold it, and am arranging to build one on the reservation.

The removal of the Indians will prove a benefit to our work, as we now have them all together—at least when at home. The chiefs have sent a petition to the Governor requesting him to grant me permission to build on their ground, which permission has been cordially granted.

The Indians attend my preaching well. We hold our services in the open air. It is much like camp meeting on a small scale. One difference is, that we do not hear those beautiful testimonies to the truth of the gospel which its power that we have heard from converted Indians, but I labour in

hope of seeing these blessed sights bye and bye, and I hope some of my dear Canadian friends are praying to God for the conversion of these poor heathens. The small-pox has broken out among the Indians at Victoria, who in passing up the coast have spread the fearful plague far and near. Hundreds have fallen, very few recover when once attacked. At the different camping-grounds, on the way up the coast, may be seen the bodies of the dead cast out on the shore, and tainting the atmosphere for a long distance around. I am thankful that the Nanaimos have been permitted to escape thus far, and I pray God to spare them that they may be fitted for heaven.

Some of the Romish priests are dreadfully incensed against me, because wherever I go I tell the poor Indians of free salvation through the blood of Christ. They have been denouncing me in the fiercest terms, although I had advised the Indians to attend to what they said, and encouraged them in every way to profit by their teaching. Their excommunication has not had the desired effect, for the same Indians ask to be received under my care, and say that they wish to throw away the Roman Catholic priest because of his lies. Oh may God open the minds of the poor Indians! They are chanting prayers to Mary and all the Saints in heaven, but know little of Christ and His willingness to save sinners.

I have travelled across the Gulf of Georgia five different times in my boat, and once to Victoria, during the last month, besides going to Salt Spring Island. I leave again on Monday, purposing to visit the Panellihut Indians, Salt Spring Island, and Victoria, and will be gone one week. I