

preaching to the white. If there we can induce repentance and renewed life, the great hindrance to our success among the natives is removed, and we have sympathy and co-operation where we would have met with coldness or active opposition had we begun from an opposite stand point. This is the way we have carried on our work here, and at Sumas and Chilliwack. We could not have hoped to succeed in any other way, because this was the path in which we were providentially led, and we could not now separate the work without injuring it both among the whites and the Indians, and greatly increasing our necessary outlay.

I have always maintained that Bro. Crosby seems to be, in a marked manner, called to preach to the Indians, and have done all in my power to encourage him to devote himself especially to this important department; but that it will be a benefit to himself and his work to frequently visit and preach to the settler, who lives not only near but often in the same house with the native. There is a sentence in the report read at the last Exeter Hall Anniversary which exactly applies to the present state of our Indian work: "The prosperity of the native work is so intimately connected with that of the colonial work, that humanly speaking the former could hardly exist without the support and stay of the latter." There are other parts of the colony where we might find larger tribes living at a distance from white settlers, among whom we ought to

commence Missions, if we had the means. But would it even in such a case be fair or wise to send Bro. Crosby away from the Indians whose language he has acquired, to those of another tongue, where he must incur greater responsibilities and learn a new language when he is only half way through his probation, and must have time and opportunity for study, or both he and his work will suffer great loss for all time to come!

That he should be designated our Indian Missionary, with a sort of roving commission for a time, was my own proposal; but as the natives whose language he now speaks live almost entirely within the bounds of Victoria, Nanaimo, Maple Bay, and New Westminster Circuits (organized before he came into the itinerant field), it is not always easy to determine his relation to the other brethren or their work. The only way to maintain order and avoid friction that appears plain to me is, that he must be regarded as a sort of Home Missionary under the superintendency of the preacher in charge of the Circuit, where for the time being he labors, or under the general direction of the Chairman. The former plan might relieve me of some responsibility; but the question as to when he should visit, and how long remain on the different Circuits to which his Mission extends, would often incur, and cause both himself and the Chairman more perplexity than could take place if their relation to each other were more direct and intimate.

VICTORIA—BRITISH COLUMBIA.

THIS first Wesleyan Mission in the Colony is the *first to become self-sustaining*. This has been done by the voluntary act of our generous and ardently attached people. We regret to notice from Mr. White's letters that Mr. Russ's general health is not good, never having fully recovered from the severe affliction he endured shortly after his arrival in the Colony: his own letter is a faithful description of the present state of the work, free from dependence upon the Missionary Grant, and now in the twelfth year of its ecclesiastical existence—with all the appliances of a vigorous Church working for God, and the salvation of men.