

is a population sufficient to fill more than double the number of such churches, yet there are too many vacant pews in those we now have. Dissipation and vice alarmingly prevail; family religion, with but few exceptions, is unknown; temperance principles are at a discount, and facilities for intoxication lure the young and unwary with fatal effect. A mighty awakening of the Holy Spirit is our only hope for the regeneration of Nanaimo.

One generation has passed through our Sabbath-school since its establishment in 1859, but in very few cases have the children escaped the fell influence of surrounding ungodliness and worldliness: indeed, I know of only one, a member of our church to-day, but that honourable exception, I am happy to say, is our Recording Steward.

The Sabbath-school, which numbered about 130 scholars two years ago, is at present much reduced, upwards of 30 having lately removed to Wellington, six miles distant, and are there formed into a new Methodist Sabbath-school; and still more recently a large draft has been made by the children of Presbyterian families removing to their newly-formed Sabbath-school in this city. In this way, as our Ebenezer is the mother church of Nanaimo, large numbers have swarmed both from its congregation and Sabbath-school, and generally those possessing the most wealth and influence. Else, if it retained all who formerly attended, but who now support other interests, it would be to-day a self-sustaining circuit even with a married minister. The wealthy support available in either of the two other churches of the city, would afford an ample supply of circuit funds with us, whereas in one of them, we are informed, that they receive from their Parent Missionary Society in Great Britain, a grant something like double the amount which we ask from you this year, to say nothing of their expensive outfit of a missionary and his family, which expense has not been incurred, of course, in my own case.

These are facts well known to us on the spot, but probably unknown to the Committee and our supporters at home, who may wonder, perhaps, why some of our missions do not sooner reach the self-sustaining point. That point we hope however, to attain by a healthy and gradual increase. Our hope and prayer to God is, for a general awakening of the Holy Spirit throughout the District, whereby souls might be added to the Church; and their consecrated gifts following as a matter of course, the financial prospect would be proportionately brightened. To the thousands of our praying people at home we would say, "Pray for your scattered and isolated brethren who are watching and toiling in the outposts of British Columbia! And O, may there be showers of blessing!"

THE NATIVE WORK.

The Indian Church and School I found in a comparatively low and feeble state. This arises partly from numerous cases of apostacy, and the proximity of a reckless class of godless whites, who, through the illicit whiskey traffic, are effectually doing their demoralizing work,—their work of disease and death among the natives. A few weeks previous to my arrival, the Chairman of the District sent Mr. A. E. Green, a brother whose heart is in the work, to take charge of the Indian day-school, and the beneficial result already appears in a remarkable increase of scholars, and by Bro. Green's intercourse with the people we reap the benefit of larger congregations on Sabbath. I devote all the time I can spare to this work myself, having visited through their tents and held open-air services in the heathen part of the camp as I had opportunity during summer. Bro. G. intends to acquire the native language, which will enable him to carry on the work so well begun by Bro. Crosby.

I renewed the Quarterly Tickets in the two classes last Sabbath, and while I was grieved to find so few retaining their steadfastness, I was delighted in one instance with a little