

God and steadfast unto death. Bros. Russ, Crosby, Thompson, and Turner labored nobly, and God sealed their ministry in the conversion of souls and the quickening of believers. Thus this "feast of tabernacles" will be long remembered both among Whites and Indians. It adds new responsibilities and cares, but our God is sufficient for the burden-bearer.

During the camp-meeting services, Bro. Crosby helped us not a little. Indeed it seemed necessary, ere he left for the north, that he should have an opportunity like this to address the Indians, who have hitherto looked up to him as their spiritual father and guide. And could you have witnessed the grief shown by this people in parting with him, you would doubtless feel as we do, that it will be no easy matter to supply his place. He was aided by Bro. Cashon at the camp-meeting, and the result appears in the general revival of our Indian work, and the ingathering of some twenty-two native converts. While the camp-meeting was in progress, Bro. Crosby went to Sumas and administered the Sacrament of the Lord's Supper to a dying penitent (Mr. Jas. Bonter, lato of Belleville, Ont.), who passed away in the faith and hope of the gospel on the following Saturday, the 13th inst. In this and other ways Bro. Crosby has, in the absence of an ordained minister, rendered invaluable help to this mission; hence our people testified their appreciation thereof by giving him a purse of \$60, towards his new Mission at Fort Simpson.

Last Sabbath week, the 14th instant, we preached at 10 a.m. at Sumas School house; rode nearly three miles to the church and preached at 12 noon, closing with a fellowship meeting; took horse again, swam him across the swollen Chilliwack River, and reached Bro. Gallander's appointment, say six miles distant, in time to preach at 3.30 p.m. Bro. Gallander was closing his class as I arrived. The Master of assemblies was manifestly present, and the hallowing influence thereof being felt during the ensuing service, both preacher and people rejoiced together and felt it good to be there. After resting and taking tea, rode back to Sumas, accompanied part of the distance by two brethren who recently found the Lord, whom

we encouraged and exhorted to steadfast endurance. Reached home after dark. Early on Monday morning found my way to the study and prepared for a funeral discourse and service at 11 a.m. At that hour we buried our departed brother, before referred to, at Sumas. Nearly the whole settlement was present, and great attention and deep solemnity prevailed. Pastoral duties, three prayer-meetings, and the labors of the study, filled up a busy week.

Last Sabbath, the 21st inst., preached at Sumas at 10 a.m. Left the class in Bro. Milier's care, to be followed by a Sabbath-school at 2 p.m., and took a canoe-voyage across Sumas Lake (in the opposite direction to Chilliwack), to an appointment about ten miles distant. The Indian had as much as they could do to contend with the strong head-wind, and, contrary to the expectation of some, reached the congregation in time. Had the satisfaction of finding nearly the entire settlement assembled, although having only one or two members at present in the place, and God helped me, I trust, in urging upon them to seek for the things which are above. At the close, I introduced the subject of Sabbath-schools, and although no public day-school has yet been commenced, yet there was a favorable response, and the friends promise to meet next Sunday and start a Sabbath School. After tea, accompanied by Br. W. Swannon and the Indians, who were waiting for us, took canoe again and went to the little Indian church, at some distance, and preached at 6 p.m. to the natives, as best I could, in Chinook. There was a good congregation, and at the close, we wound up in true Methodist style, mingling our tears, our prayers, and our hallelujahs in real, hearty fellowship meeting. There were Indians present from Nootsack, Washington Territory, fourteen miles distant; and I should think there must have been at least four different languages used in that meeting; some praising God for renewing and sustaining grace, others who had just found Christ, exhorting their heathen friends to come to him, too; while some who were groping their way from heathenism into the light of God, or leaving the Pope for Jesus, declared their inten-