

The preaching of the word was evidently owned of God. Bros. Pollard and Russ rendered very effective service, being aided by the Superintendent of the circuit, and by local brethren, among whom were Bro. Spencer, Victoria, Bros. Clarkson and Green, New Westminster, and Bro. Gillanders, Chilliwack.

The native congregations were marked by all their wonted fervour and holy enthusiasm, and were chiefly addressed by Bro. Tait. The general order of services, both of natives and whites, was as follows :—Prayer meeting at 7 a.m.; Preaching at 10:30, 2:30, and 6:30 o'clock, each service being followed by hearty exercises of prayer and the relation of Christian experience. The Sabbath services were somewhat more varied, as class-meetings were held at 9 a.m., in three different tents, and the morning prayer meeting closed with earnest prayer for a blessing upon the labours of Bros. Crosby and Thompson in the distant missions of Fort Simpson and Cariboo. In each meeting held, the Divine power was realized, and as a consequence several conversions, chiefly among the young, were professed, and believers who sought fresh baptism of the Holy Spirit, received it according to the promise of the Father. Thus, in future days and years, the Chilliwack camp meeting of 1875 will be stored in the memories of many, as a most hallowed "season of refreshing." Indeed, it may be confidently hoped, that the awakened zeal of our friends from various parts of the District may be the means of stimulating the churches to renewed life and activity, and that all may have cause to rejoice over a general revival of the work of God throughout British Columbia. Many regrets were expressed at the unavoidable absence of Bro. Crosby, the founder of this Camp-meeting, who has always been present before. There were many prayers presented before the throne of grace on behalf of Bro. Crosby's labours at Fort Simpson.

The concluding ceremony of encircling the ground, and shaking of

hands, while the pieces "Beautiful River," and "Sweet By and By" were being sung, and also the preceding Lovefeast and Sacrament of the Lord's Supper,—were so affecting and memorable as never to be forgotten. The natives especially were overcome with emotion, and demonstrated unmistakably the love for each other, which Christ had implanted within their hearts; hearts formerly estranged by feudal hostilities and tribal wars.

Twenty years ago, the presence of such a number of northern Indians on Fraser River would have furnished so many scalps for the savage carnival of local tribes, and bloodshed would certainly have followed the gathering of such hostile races; whereas now the result is, the high praises of Heaven resounding in the woods, and the fulfilment of the Angel's song "Glory to God in the highest, peace on earth, and goodwill to men."

This was seen particularly at the Sabbath evening service, when there was a mixed congregation of Indians and whites. So rich was their related experiences that it was said at the time, that could our Missionary Committee at Toronto only witness the sight and listen to their recitals of saving grace and its triumphs amid their temptations, darkness, and sin, there would soon be an increase of men and means to labour in this inviting field, and no native station like Fort Rupert or Queen Charlotte's Island would remain unoccupied.

It was the subject of general remark, too, that the sweetness and power of Christian song was never more exemplified in British Columbia. For the singing of some of Sankey's famous revival pieces taken from the "S. S. Organ," and "Winnowed Hymns" produced a most hallowed effect upon the various services, and we may expect that many a home and prayer meeting will be enlivened and cheered by the exhilarating songs and hymns which were learned at the Chilliwack Camp meeting.

We close this memorial of the Chilliwack Camp-meeting of 1875,