

Sunday, Oct. 1st, 18th after Trinity. No sign whatever of change of wind, or indeed of weather. The flag was hoisted at eight, and preparations were made to cross the bay in the gig, a distance of nearly two miles, for matins and celebration in the church. But by ten o'clock a sudden change came, somewhat heavier wind and a great deal more sea. We had to keep our engagement, as the people were travelling along shore in the direction of the church. We were well provided with waterproofs, and the crew had their oiled cloths. A heavy lopping sea was running broadside to the boat. One sea broke near us, and we shipped a barrel of water, but suffered no more than a drenching and wet feet before service.

The poor people, women and all, faithful to their duty and proud of such an opportunity, struggled along the rough shore, and at length more than half filled the dilapidated church. Seldom is it used; portions of the windows have blown in. Decay is visible in post and sill, and other parts of the woodwork; but still it is God's House. Quite a number remained to partake of Christ's Body and Blood. It was felt to be "good to be there." For when would such an opportunity present itself again? Never, perhaps, to a few, whose grey hairs spoke of three score years and beyond.

During the service several severe wrenches of the roof somewhat startled us, indicating that there was heavy wind aloft. After service we easily learned that two or three sudden squalls had passed. A glance at our ship in the distance, and two trading schooners, made it clear that they were encountering a heavy sea, from the manner in which their masts were swinging. We had, however, to get aboard. —Thankful we were that our captain had accompanied us, as so much depends upon careful steering. We rowed for a mile under shelter of the eastern shore, and then perforce set forth across the bay. It was by no means certain that we should be able to get aboard. The big rollers with their white caps were not inviting. As one after another broke, sometimes just ahead sometimes abreast, by alternately rowing hard or easily, heading the sea, or paying away a bit, the captain skilfully managed to clear them. We were all very silent. The main difficulty came when we had to bring the boat around between two seas, and approach the ship's side. One moment she rolled so that we could see her white deck even from own low position, and at another a large part of her copper bottom. With great care we approached. A rope was thrown and caught. Just at the right moment, when she hove down towards us, and we were on the top of a wave, the shout was given to jump on the little step-ladder, and one by one were seized by some one abroad.

But our troubles were by no means over, even when once more on deck heaving heavily from side to side. We had to learn of a serious accident which at once put the barometer of our spirits low. About half an hour previously, while cook and steward—the only men on board—were paying out more chain or the vessel's safety, a heavy lurch hurled the main boom out of the crutch on the port side. Before the men could run aft it swung across the ship, striking the beautiful new brass binnacle a terrible stroke, smashing the lamps, tilting the compass, and breaking five brass stanchions on the starboard rail. All our late little anxiety for our safety of life and limb seemed nothing compared with this. How could we now go on without a compass? I hardly know how to describe the remainder of this day. We attempted to get some dinner, but our swing table swung too much, to eat from it with any comfort, and did not swing far enough for the roll; consequently everything would have been shot off had we not seized dishes, cruets, etc., and got the steward speedily to carry all away. We finished a hasty repast, with plate in one hand and spoon in the other, leaving the table

to obey its motions of gravity, or to disobey them.

No one could leave the vessel for the rest of the day: no boat could approach wharf or beach. The captain was employed in "rigging up" an old binnacle and lamp in the cabin skylight. The crew temporarily secured the after stanchions. People on shore could not expect us, as they knew we could not land. We alternately gazed on the heaving billows and the surf-beat shore.

The cause of all this trouble was, no doubt, a change of tide which now swept eastward against the wind. It struck Point Armour, and ran with force up Forteau Bay.

Monday came, and, with it no sign of improvement. We watched five large ocean liners steaming eastward, ploughing the running lop, and the same number of lofty bergs, solemnly gliding westward with the current, but unaffected by wind and weather.

Almost in despair of being kept another week here, and learning that the S. S. *Neptune* was at Blanc Sablon ready for St. John's, the Bishop at length decided to try and get a passage by her. The S. S. *Virginia Lake* came in at midnight. As soon as we heard her whistle we arose and dressed. The boat was lowered and we went aboard, bidding the Captain and crew of the *Laerock* farewell, with orders to sail first chance. We reached Blanc Sablon at 4 a. m.; were welcomed by Capt. Blandford; and turned into our third bed in the same night.

J. M. N.

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JERUSALEM AND THE EAST MISSION FUND.

(IN SUPPORT OF BISHOP BLYTH'S WORK.)

"Beginning at Jerusalem."—St. Luke xxiv, 47.

The Committee very earnestly beg attention to the following reasons for supporting Bishop Blyth's work in the Bible Lands:

1. That the Missionary Commission is *precise*—it includes the Jew, in his own land especially, as well as the Gentile. (St. Luke, xxiv, 47.)

2. That the present immigration, *concurrent with Missionary effort* in the land, has brought up the number of Jews in Palestine to more than *three times the number which returned under Ezra* from the Babylonish Captivity.

3. That the Churches of the East under Moslem power are forbidden to preach the Gospel to Jew or Mahometan.

4. That Bishop Blyth's work has therefore the sympathy and blessing of the Orthodox Prelates, and that he took up his residence in the Holy City at the *express wish of the Patriarch of Jerusalem*, charged with the duty of *co-operation* on "Catholic Principles and in prospect of Christian Unity," with the other Churches represented in Jerusalem, and in particular with the Orthodox Greek Church. (Statement by the Archbishop of Canterbury, the Archbishop of York, and the Bishop of London, dated February 18th, 1887, quoting the Convention of December 7th, 1841.)

5. That Bishop Blyth was consecrated to be the official representative of the Anglican Communion in Jerusalem and the East, and was at the time happily described as the *legatus a latere* of the Archbishop of Canterbury, who with other Bishops has lately *strongly recommended the development of this Fund* for the important purposes for which it has been opened. (Lambeth Letter of Advice, II. § 3.)

6. On Good Friday the Church offers Special Intercessions for the Conversion of the Jews. Shall we not give wings to our prayers by Special Offerings on that Holy Day?

March, 1894.

Work for which Bishop Blyth is personally responsible:

1. The Bishop's 'Mission Home' at Jerusalem, for work amongst the Yemonites of Siloam and other Jews, the poorest of the Jewish immigrants. 'In all their affliction he was afflicted.

Sixty Jewesses are under regular Christian instruction; a Girl's Orphanage is now included in the Home; a Day school for girls is also carried on at the Home; staff of three ladies, of whom two are unpaid.

2. Mission to Jews at Haifa on the Bay of Acre: Mission chapel, hospital (6 beds) dispensary, school. Haifa is the terminus on the coast of the new railway to Damascus; 19 villages in its neighborhood are occupied by Jews. Staff of ten.

3. The Beyrout and Lebanon Chaplaincy with a Jewish Mission attached: Church houses including chapels; chaplain, the Rev. J. M. Whitehead, M.A. Jewish Mission temporarily closed during vacancy, pending the offer of a suitable candidate.

4. Mission to Jews at Cairo—the only Mission at work amongst 25,000 Jews—Mission chapel, dispensary, boys' school and two schools for girls. Staff of eight. Missionary in charge: Rev. Osar Odeh.

5. The season chaplaincy at Lanarea, and grants of £50 each to the chaplains of Port Said and Suez.

6. Grants-in-aid to schools and hospitals and for church furniture and relief.

The Committee earnestly appeal for offerings on Good Friday towards the support and further development of Bishop Blyth's work in Jerusalem and the East. That the work is worthy of the confidence and support of our Church in Canada is shown by the hearty commendation of our Bishops as expressed below:

N.B.—All Offerings should be carefully designated for Bishop Blyth. Rev. Canon Cayley, Toronto, Ont., Honorary Secretary for Canada, will gladly receive and acknowledge any subscription or donation for Bishop Blyth's Mission Work among the Jews.

We very cordially endorse the annual appeal for Bishop Blyth's Missionary work in Jerusalem and the East, and hope that such interest will be enlisted on its behalf that liberal offerings will be made on Good Friday towards its support and development.

J. T. ONTARIO,
ARTHUR ONTARIO,
F. NOVA SCOTIA.

21st January, 1892.

The members of all our congregations are sure to welcome the moving occasion which each Good Friday brings to them of making their annual offering to the Church's work among the Jews. Had they known it they would not have crucified the Lord of Glory. The Church's aim is to bring them to know that Christ has redeemed them by His death.

CHARLES NIAGARA,
W. J. QU'APPELLE.

March, 1894.

Very gladly do I further, so far as I can, the appeal on behalf of the Missionary work amongst the Jews and others in the East, carried on by my dear friend and old schoolfellow, Bishop Blyth. I have known and loved him for well nigh fifty years, and I most heartily commend his work to the members of our Church as a very worthy object for their almsgiving on Good Friday.

January, 1893. H. TULLY FREDERICTON.

It is not only a sacred duty, but also a real pleasure to commend the difficult and earnest work of Bishop Blyth, who is endeavouring, under the direct sanction of the Archbishop of Canterbury, to bring our Holy Faith to the Jews in the East. Our offerings on Good Friday—our dear Lord's sad death day—are most appropriately given to such a true attempt.

January 27th, 1893. A. H. QUEBEC.