

leave nearly four thousand pounds of freight at Calgary. This part of the journey took us twenty-one days, and I can assure your readers that it will not soon be forgotten. With a superabundance of mosquitoes, and black flies by the million, fording streams, carts upsetting and getting stuck in muskegs, shaggin-appie harness coming to grief, camping at night on the open prairie, made quite a contrast to the two thousand one hundred miles of railway travel we had done in six days, including some hours of detention at certain points. At Athabasca Landing we had to wait eight days for the arrival of the boats that were to convey us and our freight the two hundred and thirty miles by water to Lesser Slave Lake. These boats are manned by eight men, Indians, and a half breed steersman and where the shore will admit of tracking, the boats are towed up with a line, four men at a time taking a four-minute spell. Where bushes and overhanging trees prevent this, the eight men take to the oars or force the boat up stream with poles. Our three horses and cattle had to be sent overland across country, through the bush where for miles there was no appearance of a track or trail, in charge of Fred and two Indians as guides. We reached Lesser Slave Lake on the first of October, and had to wait twelve days for the arrival of horses and cattle. When they arrived, to my grief, I found that one mare had been lost on the way. In crossing a large muskeg or swamp, she had become so exhausted that she became powerless, and they were compelled to shoot her, and a second one only barely came through in good condition. On the fourteenth of October a big snow set in with very cold weather. This made the trail to Peace River impassable for wheels, with not sufficient snow for sleighs, and then the streams we had to cross, including the Peace, were liable to be full of drift ice. We lived in our tent as long as we could stand it, then we secured a little shanty 12 by 14. This was little better than being under canvas, still we were thankful for this shelter, for from the fatigue and exposure during the journey Mrs. Brick was taken seriously sick, and for some ten days was in a very critical state. Finally our good brother Holmes, who is our resident missionary at this point, hurried along the finishing of his house and gave us comfortable quarters at St. Peter's Mission, where we remained until the nineteenth December. The first week in December we sustained a severe loss. The best of our mission mares ate too freely of a kind of rush called goose-grass, and having drunk water afterwards, was taken sick and in four hours was dead. The team was worth at least \$500 in this country, and now I am left with only one mare out of three. Our friends can hardly realize what a serious blow this is to us. On the 19th of December, with about a foot of snow on the ground, and the thermometer ranging from 12 to 20 below zero, we made another start with a yoke of oxen, our remaining mission mare and a hired horse. In the one hundred and fifteen miles we had to travel there are but two houses, so when night overtook us we had to camp in the bush, and to keep our chickens from freezing we had to keep them close to the camp fire and covered with blankets. I am sure, sir, you and your readers can fully sympathise with my good wife under these circumstances, and realize how thankful we were when at two o'clock on the morning of December 26th we reached our final destination—though rather late for our Christmas dinner. Quite a number of our Indians visited us while we were detained at Slave Lake. A great many have died during the two years that I have been absent. Our prospects for the future seem hopeful. Eleven families have already settled around our new mission, and amongst these families there are 27 children awaiting the opening of our school, and seven other families are intending to join our settlement. We are now getting our machinery, etc., through, and next month, D. V.,

lik. the sons of the old prophet, we intended to go up to the Jordan—the Peace—and get out the timber for the Mission House and School, so that we hope to have our buildings up and our school opened by the end of May. Our plan is to give our day scholars a free dinner, and in the case of orphans and fatherless children to take the entire charge of them. In undertaking this work we are trying to exercise faith in God, and hoping to receive some assistance from our friends. In arranging matters with my Bishop since our arrival, I have undertaken the entire responsibility of this special work, and for the next two or three years I shall need at least \$500 to \$1,000 per year, until we can put the work upon a self-supporting basis.

Miss Lizzie A. Dixon, 29 Wilton Crescent, Toronto, has very kindly consented to receive contributions for the support of Christ Church Mission School, Peace River. Donations of clothing or material for making up, will be thankfully received, and can be sent to my address, care Hudson Bay Co., Calgary, N.W.T.

J. GOWEN BRICK.

Christ Church Mission, Peace River, N.W.T.

MISSION WORK IN JAPAN.

SIR,—It has been thought that the following letter from the Right Reverend Edward Bickersteth, D. D., Missionary Bishop in Japan to the Bishop of Huron will be of interest to the readers of the CHURCH GUARDIAN:—

OSAKA, JAPAN, Feb. 9th, 1889.

My Dear Bishop,—I spent several days last week with Mr. and Mrs. Cooper Robinson at Nagoza, the city on the south east coast of the main island of the Japanese group, where they are residing. Nagoza is a place of great importance; for population it is now the third city in the Empire. Including the suburbs, it contains some 250,000 people. Buddhism is still dominant there. The temples are numerous and often filled with worshippers. The most influential of modern Buddhist priests is in charge of the principal temple. He is an advocate of the more ancient systems of Buddhist teaching, to study which he has recently made a journey to India, and which he hopes to introduce into his own country. But notwithstanding his powerful assistance it may be doubted whether even in Nagoza Buddhism has any long hope of life and influence. The Government system of education which follows the most modern methods of the West is likely to prove too powerful a solvent to be resisted by any ancient religious superstition of the East. In the place of the old religion, when the process of disintegration is complete, there will remain, unless the Christian Faith occupy the vacant ground, either a general skepticism, or at the very best a bare theism. These in turn would no doubt give way to a revival of similar superstitions to those which education and civilization are now so rapidly dispossessing. I mention this point to show how important it is that this Mission which has been planted should be strongly supported and reinforced as soon as may be. Your cousin will I hope be joining Mr. Robinson in a short while. Besides this it is most desirable that an effort should be made as soon as possible to send two ladies, who would be prepared to live together under Mr. Robinson's general superintendence, and to work among the Japanese women. No Mission in modern days (as far as I am aware) in any of the great Eastern cities has made due progress without the assistance of ladies. Also it is very important that land should be secured as soon as possible for Mission buildings. Mr. Robinson estimates that such a site as he requires for church, school, &c., cannot be obtained in a good situation for less than £500. I need not say that the evangelistic influence among the heathen of services, &c., depends largely upon the position of the buildings in which they are carried on. It is not a very

large sum that is required to put this Mission on a working basis, but there should be no further delay in its supply. The movements and changes of Japan are unprecedentedly rapid.

I hope also to have a Mission here from Trinity College, Toronto, before many months.

Your faithful brother in Christ,

EDWARD BICKERSTETH, Bishop.

CONTEMPORARY CHURCH OPINION.

The Church Record says:—

When Lent is over, do not relax your watchfulness. You set out to establish habit; build up habit into character. The war is not over, only a campaign. Charles Kingsley said that the devil having tried every other way to ruin man, "is now shamming dead." This always appears to be specially true just at Lent.

The Living Church says:—

The Gospel was preached, the Church was founded, and the Christian ministry was instituted upon the fact of the Resurrection all continuing to this day without failing at any point. The first day of the week began then to be observed as a perpetual celebration of the event; the Holy Eucharist is a memorial of the Death and Resurrection of our Blessed Lord; Easter Day throughout the world has been an annual commemoration dating from the occurrence of the event.

It is, of course, impossible in a paragraph to sum up all the corroborative evidence of this truth which is affirmed in Holy Scripture and in the existence and growth of the Church. No other event in history has been attended with such results. The results are inexplicable on any other hypothesis than that the Resurrection did occur. While it is a fact of tremendous importance in the history of the world, it is of even greater interest in its bearing upon the destinies of men. While it is the only adequate explanation of the forms and forces of modern life, it is also the assurance and prophecy of the life which is to come. Because He lives we shall live also. As the first-fruits, so shall be the harvest. Our final state shall not be that of disembodied spirit. We shall be "clothed upon" with a body like unto His own glorious Body. We shall be changed, yet the same—body, soul, and spirit—our trinity of being shall be preserved. We have the pledge of this in the Ascension of our Blessed Lord in His complete and glorified humanity.

The Southern Churchman says:—

If Christ be not risen, said St. Paul, in the great Burial Lesson, then is our preaching vain and our faith is also vain; we are yet in sin, and those fallen asleep in Christ are perished! No Christianity without the resurrection of Christ! Life is an enigma whose solution is not here; life goes down into the grave without a hope, into the darkness, and we who survive can only cry out in fear and prepare to go down as well as they!

Thank God, the great fact by which Christ was declared to be the Son of God—his resurrection from the tomb—is certain. If there be one fact in history which can be proved the resurrection of Christ is proved, and on its truth His Apostles and Disciples were willing to stake "their lives and fortunes and sacred honor."—They saw Him not once or twice, but again and again. They heard His voice not once or twice, but again and again. They saw Him, they heard Him, they handled Him, they eat with Him, they walked with Him and talked with Him and received gifts from Him, and then went into all the world to tell men that the Christ had come, that the Christ had been crucified, that the Christ had risen from the dead and ascended into heaven and had (being one with the Father) commanded them to go into all the world and make these facts known and gather into one Society men of