

NOBLE WORDS.

THE Ven. Archeacon Pentreath, who is well-known throughout Eastern Canada, was the appointed preacher at the opening services of the Diocese of New Westminster held in Christ Church, Vancouver, on 17th and 18th of August last. His eloquent words in concluding his sermon as reported in the *Church Record* of that Diocese are well worthy of reproduction. He said:

"And so brethren, of the clergy and laity, I welcome you to-day to the Synod. You are here together for the Church, to make the wheels of the old machinery run smoothly, to supply new machinery when needed, to consider the extension of the Church in the face of increasing population, how we can supply service and sacraments, how we can make our church a unit for Christ in every community. We must rise above any little questions that trouble us; divisions or heart-burnings seem out place in the face of work left undone for want of men and means; children growing up in ignorance of their father's or mother's church, families unshepherded, opportunities lost. We want a great ideal in the mind, a resolute purpose in the heart. Think of the opportunities, the open doors, which the Church of England has in British Columbia. The echoes of "the hymns our fathers loved, the Psalms of ancient days," reverberate among our seas of mountains which so long reared their heads in loneliness and silence. The strains of our Church's song float down the waters of the Fraser, the Columbia and the Kootenay, and along our great lakes, echo down the valleys until they reach the waters of the Pacific and float over the ocean towards the regions beyond. But there is much more to do. We want enthusiasm for our Church, to be stirred by its history, to be moved by the example of its saints and martyrs. Enthusiasm for the church means enthusiasm for the Master. What was the secret of St. Paul's enthusiasm? What, but that to him Christ was no remote, shadowy figure, but a living presence. That was the source of his courage and his love. Christ was his Captain and Leader.

"Here, in our diocese, the old Faith is planted, the old Church stands as ever for reverence, for order, for dignity. The call has come to her from the Leader. Forward into battle! And she is responding to the call. I preach to you the Gospel of hope and courage to-day. The outlook for our work is cheering. There are signs of awakening life, of greater interest, of earnest devotion, of growth in various directions. So when we hear the echo of the earthly leader's voice across the Atlantic, coming to us from the chair of St. Augustine, "Follow

the call," the sons and daughters of the Church by the Pacific respond, "We follow where Christ and the Church leads. Fling out the banner! We will carry the old Faith to victory!"

Our sword is the spirit of God on high,
Our helmet is salvation,
Our banner the Cross of Calvary,
Our watchword, the Incarnation.

WORK IN JAPAN.

REPORT of work in Japan in connection with the Mission of the Domestic and Foreign Missionary Society.

It is almost eight years since the first foreign missionary supported by the Society, Rev. J. G. Waller, M.A., went to Japan, and although in that time there has been no great reception of the masses of the Japanese into the Church, the uninterrupted progress of our work and of the Japanese nation towards Christianity are subjects for great thankfulness.

In Fukushima, which was the headquarters of the Mission for the first two years, although ignorance of the language, and particularly of the customs of the Japanese was a very great impediment, there is reason to believe that the seed sown will in due time bear fruit. There were, indeed, four baptisms in this period, and from time to time since, from members of the small congregations of enquirers formed then in Fukushima and in the neighboring towns, letters have come announcing the joyful event of their baptism.

Towards the close of 1892 when Japan was divided into English and American dioceses, owing to Fukushima falling within the American sphere, the Mission was removed to its present situation in the province of Shinano, with headquarters at the capital, Nagano. As the catechist or native lay-worker, who had been assisting at Fukushima was particularly attached to the work there, and it was thought the Church in that district would be injured by the removal of all the workers, no Japanese assistant was brought to Nagano. In this latter place, at first much violent opposition was experienced. In Fukushima there had been indifference to all religion, but in Nagano, the people were strongly attached to Buddhism and as bitterly opposed to Christianity. But as between violent opposition and indifference, after a short experience of both, almost every missionary will prefer opposition. This violence, chiefly of hoodlums, instigated by Buddhist priests, gradually induced a number of the better disposed young men to assist us—perhaps because they were ashamed of Japanese acting in such a manner towards a foreigner. And of those who came out on our side at that time all but one afterwards received baptism.