

duce." "With Christ as leader, none need despair." These men believed that they were always right, and that they were always under the protection of heaven. Thomas Prince, the worthy old divine who preached the thanksgiving sermon after the surrender of Louisbourg, heard in the church the wind rattling the windows, and prayed that that wind might shatter D'Anville's fleet, which was then on its way to the American shore on a mission of siege and destruction. He felt well assured that the Lord had heard his prayer when, as a matter of fact, it was found that that very gale had destroyed that fine fleet, and strewn its proud remains upon the shore.

It is needless to say that the author of this work is a great admirer of Cape Breton. He claims that as Sydney or Louisbourg (the latter from its being comparatively free from ice in the winter, well sheltered and easy of access, being the better of the two) is closer to Europe by five or six hundred miles than is Boston or New York, and almost three hundred miles nearer than Halifax, by far the most expeditious route from Europe to the Pacific coast is via Cape Breton and Montreal. As the shortest routes, because the quickest, are being selected everywhere now, it may be that old Louisbourg, with its relics of historic days, may become the landing place of travellers not only to Canada, but through Canada to the Pacific, and so to Australia and the far East.

### NAGANO, JAPAN.

BY RT. REV. E. BICKERSTETH, BISHOP IN JAPAN.

**W**HEN I was passing through Toronto in the year 1888 on my return from the Lambeth Conference, Provost Body was kind enough to give me the opportunity of addressing a small meeting, mainly of students, in one of the lecture rooms of Trinity University. In the course of my remarks, I ventured to urge that the Canadian Church should send a mission to Japan, of which the members should be chosen from among its own clergy and lay-workers, and be supported by its offerings.

This plan took practical form in the beginning of 1891, when the Rev. J. G. Waller was sent to Japan by the Domestic and Foreign Mission Board of the Church in Canada.

Mr. Waller was stationed for a time in a town to the north of Tokyo, where he made considerable progress with the language, and gathered a small congregation around him. A division of dioceses has, however, now been arranged between the Anglican bishops in Japan, in accordance with which this part of the country has been transferred to the jurisdiction of the bishop in charge of the American mission.

This involved the selection of another district for the mission of the Canadian Church, and, at my request, Mr. Waller, at the beginning of the present year, removed to Nagano, a town which is the centre of a large and thickly populated district in the province of Shinshin, to the west of Tokyo, and now connected with the capital by railway. I have asked the Domestic and Foreign Mission Board to consider the district of Nagano as especially assigned to the Canadian Church, and to adopt it as its own field of mission work. It might well, at some future time, become a new diocese under the care of a Canadian bishop.

The immediate need, however, is of a considerable reinforcement of clergy and churchwomen. Mr. Waller is the only Canadian priest at work in the mission, and there is as yet no mission among the women conducted by lady missionaries, though Mr. Kakezen, a Japanese who has studied for three years in Toronto and Port Hope, and was ordained to the diaconate by the Bishop of Toronto in September last, is on his way to join the mission, and Miss Smith, a lady nurse, is already in Japan. To place the mission on a satisfactory footing, the number of Canadian clergy should be increased to four, and there should be at least as many churchwomen co-operating with them.

It is a matter for consideration whether, if new workers are available, they should not be formed into communities after the manner of the Oxford and Cambridge missions in India, and of St. Andrew's University Mission and St. Hilda's Mission in Tokyo. The experience of the last fifteen years in the foreign field has amply proved the value of association in missions, alike to the workers and their work.

No doubt, obedience to the command of Christ is obligatory upon the Church in every age, but, at the same time, there are eras in which the duty of such obedience is emphasized by special circumstances. The present relationship of the Anglo-Saxon race to the three ancient and cultivated nations of the East—India, China, and Japan—seems certainly to mark the present as a period of this kind. Among these nations, Japan is perhaps the field in which the missionary energies of the Canadian Church will most naturally find employment, owing to the rapid and frequent communication which railroad and steamers have established between the two lands. And when, further, it is remembered that in Japan the last thirty years have seen the opening of that country to intercourse with western lands, the adoption of the appliances of western science, and of western modes of education, and the establishment of representative government, to mention only some salient features in the revolution of thought and life which has taken place during that period, it will be felt that Japan has a real, if