

**Patience with Love.**

They are such tiny feet ;  
They have gone such a little way to meet  
The years which are required to break  
Their step to evenness and make  
Them go  
More sure and slow.

They are such little hands, [stands  
Be kind. Things are so new and life but  
A step beyond the doorway. All around  
New day has found  
Such tempting things to shine upon, and so  
The hands are tempted hard, you know.

They are such new, young lives ;  
Surely their newness shines  
Them well of many sins. They see so much,  
That, being immortal, they would touch,  
That if they reach  
We must not chide, but teach.

They are such fond, clear eyes,  
That widen to surprise  
At every turn ; they are so often held  
To suns or showers—showers soon dispelled  
By looking in our face  
Love asks for so much grace.

They are such fair, frail gifts ;  
Uncertain as the rifts  
Of light that lie along the sky—  
They may not be here by and bye,  
Give them not love, but more above  
And harder—patience with the love.

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Rev. W. H. WITHROW, D.D. - Editor.

TORONTO, AUGUST 16, 1884.

**Recruits for Japan.**

On Thursday, July 17th, Rev. Dr. Cochran, for the past three years pastor of Bloor Street Methodist Church, Toronto, left that city for Japan, where he will engage in work for the second time under the Missionary Society of the Methodist Church. Dr. Cochran will assume the presidency of a college which is to be opened in that country. He will sail from San Francisco on August 1st, and expects to begin work before the end of the month. He preached his farewell sermon to a crowded congregation in the Metropolitan Church on Sunday evening, July 13th. In his closing observations, Dr. Cochran asked for the prayers and sympathy of all Methodists for the success of the work they were engaged in in that distant land.

Stranger things have already happened than that Japan should, within a dozen years, be included among Christian nations. The movement toward Christianity there now is rapid almost beyond precedent, and it is not, as in South India, confined chiefly to a lower class of the population. The most intelligent and influential people are

among the converts. Doubtless this comes, in large part, through the influence of those who have been in other countries, and have seen what Christianity has done for them. One of the latest indications is in the fact that one of the ablest and most prominent men in Japan, Mr. Ito Hirobushi, has just returned from a visit to Germany ; and it is reported that he has addressed the Mikado, urging the truth and importance of Christianity. He states that he formerly supposed that the Emperor William and Bismarck proposed to be Christians as a matter of policy, while they had no regard for it at all in their hearts. But now he says that this was a mistaken idea. He found that both men were sincere Christians, and both urged him to seek their religion for his own welfare and happiness as well as that of his country. Such has been the influence of Mr. Ito's report that the chief officers in the cabinet are becoming interested in the study of Christianity, and the former court teacher of Confucianism is no longer opposing the Gospel, but also carefully reading the Scriptures. In a course of study recently prescribed for all the Shinto priests, the "Bible," and "Martin's Evidences of Christianity," are included.

**Sunday-School Parliament.**

THE Sunday school Parliament under the auspices of the united Methodist Church, opens on Thursday evening, August 21st, at the St. Lawrence Central Camp Grounds, and will continue ten days. This will be the sixth annual session. The managers have engaged the following brethren as lecturers and preachers: Revs. Dr. Carman, Dr. Sutherland, Dr. Withrow, Dr. Gardner, Dr. Jacques, Bishop Fowler, of New York ; Hon. John B. Finch, Nebraska ; Professor Shaw, Montreal ; Rev. A. B. Chambers, Rev. Jas. Curtis, President of Bay Quinte Conference ; Hon. G. W. Ross, M.P.P., and others. The programme of last year was pronounced the best in the history of the Parliament. This year the programme is expected to be still better. This camp ground and the Sunday-school Parliament should now be laid hold of by the united Methodism of the eastern section of the Province, and their full possibilities developed. The annual camp meeting will be held immediately following the Sunday-school Parliament, and on the same beautiful grounds. An efficient committee, appointed by the Montreal Conference, has the camp meeting in hand.

The camp ground is a beautiful spot, and a healthful and charming summer resort. A Sunday-school Parliament has been held here for several years past, and we learn from the Secretary that there is abundance of hotel accommodation for all visitors. The grounds are open now, and the hotel is in full operation, and will be until cold weather comes. A number of families are there now for purposes of health and rest. It is arranged that the meetings of the Sunday-school Board shall be held in connection with the Parliament, which will, it is anticipated, add much to the interest of the occasion. It will occupy the whole of Thursday, August 28. In the morning, from 9 to 12, the business meeting of the Board will take place. In the afternoon an Address on Normal Class Work will be given by the Rev. A. Andrews, to be followed by free discussion of the sub-

ject. In the evening the public meeting of the Board will be held, to be addressed by Rev. Dr. Carman, Rev. W. H. Laird, Rev. W. H. Brett, Rev. Dr. Withrow, W. Kennedy, Esq., and George Aurey, Esq.

**Boys, Don't Begin.**

THIS week we are going to talk to the boys about tobacco. The girls may read it too, for sometimes the boys will mind what the girls say more than even what they read in the papers, and we want the girls to be posted in this thing as well as the boys. Attention all! What is tobacco? And what is there in it that makes the habit of using it so bad?

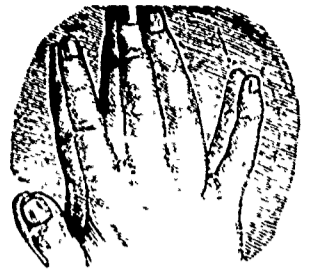
First, it is a vile weed, which has no nourishment or anything else to commend it ; and the habit of using it is generally lightly and thoughtlessly formed, and, like strong drink, its strength is only found out when the victim tries to give it up. Second, its habitual use injures the health and shortens the life. All medical men agree that the physical development of early manhood is seriously retarded by the use of tobacco. It is for this reason, and also because tobacco habit is a hindrance to mental improvement, that the Board of Public Instruction in Paris has issued a circular forbidding the use of tobacco by the students of that city. In Germany the police in several States have been instructed to stop all smoking by lads and young men. This action is based on the testimony of the medical faculty, that tobacco using is so injurious to the health as to impair the fitness of boys and youths for the military service, in which, in Germany, all young men must bear a part.

It is a great misfortune every way for a young man to contract the habit of tobacco-using. He stands nine chances out of ten to have his usefulness impaired. It is said that a great many excellent men still use tobacco ; but we believe that there is not one among them all whose influence for good is not in some measure lessened by this indulgence. We believe, moreover, that the best men—the clearest-headed and the purest-hearted—of these tobacco-users are coming to recognize this truth, and are, one by one, trying to abandon their vicious habit for the glory of God and the good of their fellows. But they have a hard task to do.

Boys, don't begin. More than nine in every ten men who use tobacco wish they had never formed the habit. They are struggling to unlearn.—*Christian Age.*

THIS use of tobacco in any form is not cleanly, but chewing it and spitting is simply filthy, and the effects of snuff are frequently disgusting. Tobacco smoke defiles whatever is saturated by it. Many a man who might have a respectable appearance and fine white teeth is made ugly by the destruction of his teeth and the discoloration of his beard. Tobacco works evil in most constitutions, and the evil effects on the nerves and weakened moral nature descend to another generation. Tobacco costs money that brings no return, and that should be better used.—*Montreal Witness.*

It is certainly a feather in a man's cap to be a teetotaler, and very often it is one in his wife's bonnet as well.



**My Slaves.**

I own of slaves a half a score ;  
No one has right to any more ;  
However Fortune chance to bless,  
She gives no more, she may give less.

These slaves of mine, who do my will,  
Perform their tasks with wondrous skill ;  
And, graduates from Wisdom's school,  
They work by method and by rule.

Sometimes they work, sometimes they play,  
Sometimes on loving missions stray,  
And often, it is very true,  
A great amount of mischief do.

These slaves of mine were once so small  
They did scarce any work at all ;  
But now they're growing to such size,  
I mean to have them good and wise.

If they were idle, Satan might  
Convince them that the wrong was right ;  
When they are useful, then I see  
The blessedness of being free.

I own of slaves a half a score ;  
No one has right to any more ;  
They're all a-tangle with delight,  
And wait you kisses and—"Good night."  
*Answer.*—Ten fingers.

HOW TO BE NOBODY.—It is easy to be nobody, and we will tell you how to do it. Go to the drinking saloon to spend your leisure time. You need not drink much now ; just a little beer or some other drink. In the meantime play dominoes, checkers, or something else to kill time, so that you will be sure not to read any useful book. If you read anything, let it be the dime novel of the day ; thus go on keeping your stomach full, and your head empty, and yourself playing time-killing games, and in a few years you'll be nobody, unless you should turn out a drunkard or a professional gambler, either of which is worse than nobody. There are any number of young men hanging about saloons just ready to graduate and be nobodies.—*Sel.*

EMERSON says: "Do not hang a dismal picture on your wall, and do not deal with sables and glooms in your conversation." Beecher follows: "Away with these fellows who go howling through life, and all the while passing for birds of Paradise. He that cannot laugh and be gay, should look to himself. He should fast and pray until his face breaks forth into light." Talmage then takes up the strain: "Some people have an idea that they comfort the afflicted when they groan over them. Don't drive a hearse through a man's soul. When you bind up a broken bone of the soul, and you want splints, do not make them out of cast iron."

No man has "a right to do as he pleases," unless he pleases to do right.

JOHN BUNYAN being once asked a question concerning heaven which he could not answer, because the Bible had furnished no reply, very wisely advised the querist to follow Christ and lead a holy life, that he might by and by go to heaven and see for himself.