

Children's Work.

Mrs. Jas. Leffler, Supt., Owen Sound, Ont., to whom communications for this department should be addressed.

Happier Days.

I said to the little children, You are living your happiest days, And their bright eyes opened wider In innocent amazement.

I said to the youth and maiden, You are living your happiest days, And into their sparkling eyes there crept

I said to the man and woman, You are living your happiest days, As they laughingly watched together Their baby's cunning ways.

I said to the aged couple, You are living your happiest days; Your children do you honor, You have won success and praise.

The Japanese Christening.

BY TOZO OHNO.

DEAR CHILDREN,—When I was visiting last summer among your churches, Sunday school teachers asked me to give an address on "Japanese Children," the little folks in my native country, what they are doing and how they are enjoying the happy life of childhood, but I felt very sorry I could not tell you about them, as I was only a little baby about a year old when I visited you.

Can you believe it? Well, I will tell you how I was only a little baby of one year at that time; you know it was only one year since I came to Canada and commenced to speak your language, which is very strange to me.

Can you ask a baby to tell you a story? I think not, but I am growing very fast and now feel able to begin the story of Japanese child-life in the children's column in your paper.

When the summer comes and I have no school, then I will visit your churches, and tell you many curious stories of Japan.

I hope you will excuse my poor English, because I am a stranger. If you come to Japan and try to learn Japanese, then you will know how difficult it is to speak a foreign language.

Now, where shall I begin the story of child-life in Japan? Well, I will commence the story at the christening. This ceremony is only second to the marriage ceremony, and wealthy people spend much money on the festival, especially for the birth of the eldest child.

On the morning of the thirty-fifth day after it is born the nurse shaves the baby's head after its bath. It is then clothed in a beautiful dress sent by its maternal grandmother. Thus prepared, the baby is brought to the reception-room. Here are beautiful dining tables on which are placed rice, cuttle-fish, perch, wild duck, oranges, plums and persimmons. Among these emblems of the welfare

\*You must not think from this that Japanese share their head like the Chinese, for they do not.

of the baby we must not forget the crane soup, which is to signify long life for the child, as the crane is a long-lived bird, supposed to live a thousand years. The guests may not say any word of sorrow or unhappiness at the coronial table, as that would be a bad omen for the baby.

After they have finished the ceremony of dining, the nurse comes in with the baby which every one embraces, passing it from one to the other around the table.

This is the end of the ceremony indoors. The next part of the performance takes place in the open air.

It is the shooting of the arrow. The nearest relatives of the mother bring a bow and arrow made of a peculiar fragrant wood, which is given to the nearest male relation. With this he shoots to the four points of the compass in succession. This is a custom which comes from Japanese romantic history. There was a long time ago a great hero who conquered all the tribes of Japan with a bow and arrow of this same fragrant wood. So, as the Japanese are very warlike, they wish their babies to be like this great hero, and hence this ceremony of the bow and arrow.

Next follows the choice of the name. In the case of Buddhists the priests will give the name to the baby; for instance, for boys such names as Narundo, or "to be good boy," Makoto, or "earnest baby." For girls the names are always taken from flowers, that the girl may be beautiful like the flowers, and the priests always give such beautiful names as Hana, or "Pretty Flower," Kiku, or Chrysanthomum, Fusa, or Rose.

After the ceremonies are done, all the guests and relations take baby out for its first visit to the Buddhist temple to which the family belong. The priest, who is living in the monastery, will baptize the child in the name of Buddha, and ask: "Will you become a good servant of Buddha?" The mother answers for the baby: "Yes, I will be a good believer in Buddha." He asks again: "Will you come to this temple always to worship Buddha?" and the mother answers: "Yes." After seven days they pay the second visit to the temple and offer a certain sum of money.

Then the priests read a holy book of Buddha for the welfare of the baby, and the ceremony is finished.

This is the christening in Japan. So, you see, Japanese children do not know the true God, as they are taught the heathen worship. If you read this story you should feel sorry for them because they do not know of Jesus Christ, and when you grow up to be men and women I hope some of you will come to Japan to tell them about Christ, our Saviour. I will tell you in next paper about some of the amusements of the Japanese children.

NAPOLEON'S HEAD.

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Woman's Work.

Conducted by Mrs. B. M. Brown and Miss Jessie H. Agnew. Everything intended for this column should be sent to Mrs. B. M. Brown, 1110 Gt. St., Ont.

An Appeal.

[Paper read at the August Meeting of the Wainfleet Auxiliary.]

There's a call for willing workers In the service of the Lord, If we're clad in His own armor We may win a rich reward.

Are we ready, are we willing Any sacrifice to make? Our ease or inclination To give up for Jesus' sake?

Are we thoroughly in earnest, Do our hearts with pity thrill, When we think of many millions Under sin and bondage still?

Do we give as we've been prospered, Making reckoning just and fair, Counting all that we're receiving And reserve a goodly share?

How can we with conscience say, Greet each day with morrices fraught, Blessings rich and rare enjoying From God's hand and give Him naught?

Neither money, time, nor talents— E'en a thought is scarcely given, Can we thus, my brother, sister, Be prepared to enjoy heaven?

Well we know the Great Creator Could our puny help disdain, And our ways and means despising In omnipotence might reign.

But His stewards He has made us, And a charge to us has given, That we go and teach all nations, Pointing them the way to heaven.

But the cares of earth surround us, And its joys our souls allure, While we make our greatest efforts Its frail treasures to procure.

Why are we so very anxious For earth's gifts to grovel thus, When we know that crowns and mansions Are prepared in heaven for us?

All are not required to journey Into far and distant lauds; Our duty may be nearer, Home work has its just demands.

Still our hearts may be uplifted Frequently in fervent prayer, And our purses oft be opened To sustain the workers there.

Thus we'll win the world for Jesus, And ourselves will happy be, Happy here our duty doing, Happy in eternity.

Mrs. Wm. ANGLE.

Wainfleet, Aug. 3, 1890.

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