

MOTHER'S ROOM.

I've wandered long and wandered far,
By land and sea, in perilous ways,
And vivid lights of later years
Have cast a shade o'er youthful days;
But in the palace or the tent,
In Arctic snow or Tropic bloom,
My loving heart remembers well
Each trifle in my mother's room.

In Tartar tents, at midnight hour,
The Asian moon high in the sky,
I've seen the crimson curtained room,
The coal fire blazing merrily;
The red geraniums, tuchsias, musk,
That made the southern windows fair;
The basket full of needle-work,
The gaily cushioned rocking chair.

And often, to, the brilliant halls,
Among the beautiful and gay,
A sudden silence o'er me falls—
I see the room so far away,
The white-haired mother in her chair,
The singing bird within its cage,
The open Bible on the stand,
The sunshine streaming o'er its page.

Oh, mother! mother! mother, dear!
Within thy room so sweet and calm,
To think of thee is almost prayer,
Thy memory is like a psalm.
When I was but a little lad,
With Dick and Janet at thy knee,
I did not love thee half so well,
I did not seem so close to thee.

Now little Janet dwells afar,
And Dick has made another home;
While I, in eager, restless life,
Far over land and ocean roam.
But O! how oft in dawning's calm,
And in the evening's tender gloom,
We meet again, in loving thought,
By mother's side, in mother's room!
—Lillie E. Barr.

GAME OF ONE HUNDRED THINGS.

JAPANESE children have a singular amusement called *Hya-ku mono-gatari*, or "The One Hundred Things." A hundred tapers are put into a large saucer of oil and lighted. The children sit quietly down in the dark corner of the room, at some distance from the lights, and begin to tell ghost stories, with which Japanese literature abounds. Then one child is sent to extinguish a light. When this is done the story-telling again begins, when another light. The stories become more and more frightful in their character; the child is sent to put out a second room becomes darker as light after light is extinguished; the imagination of the children becomes more excited, until the room seems to them filled with hobgoblins and demons; and at last the screaming little ones rush from the house and the game is over. The girls play with small bean-bags—a game similar to our childish one of jack-stones. These bags they call *te-da-na*, and they are very dexterous in managing them. They have also games with little cards, matching them and playing "grab."

The children who play about the streets are merry little people. They have sparkling eyes and bright, intelligent faces, and seem to enjoy their sport as much as little ones at home. The mission of the little street children has been very sweet to us. When we first came here the people seemed like inhabitants of another planet. The only way we could gain any feeling of kinship was by shutting our eyes to their strange customs, and letting the sound of the children's voices in their happy laughter or grieved crying enter our ears. It was then that we heard familiar sounds, and realized

that these strangers are indeed our flesh and blood.

And so we pray God to bless the little children of Japan.—*Anon.*

JAPAN'S NATIONAL FLOWER.

THE cherry blossom is the national flower of Japan, as the rose is of England, the lily of France, the thistle of Scotland, and the shamrock of Ireland. On the Mikado's flags, papers, and carriages and on the soldier's caps and uniform, you will see the open chrysanthemum. But the flower of the people and the nation is the flower of the blossoming cherry-tree. The Japanese cultivate all over Japan, by the millions, the sakura tree, which is valued only for the beauty of its blossoms. From an entire tree you could not get ripe cherries enough to make a pie; but the blossoms are massed together on the boughs like clouds, and the blooms are often as large as a rose.

Picnics in Japan are called, "Going to see the flowers." In June, millions of the people go out to sing and sport and laugh and play under the cherry trees, or to catch "the snow showers that do not fall from the skies." There are tens of thousands of stanzas of poetry about the cherry-tree. Some of the people become so enchanted with the lovely blossoms under them, as to even worship the famous old trees.

SIMPLICITY of manner is the last attainment. Men are very long afraid of being natural, from the dread of being taken for ordinary.

"DOING a good thing, and then feeling big over it," is a little girl's definition of the spirit of the Pharisee.

LESSON NOTES.

FOURTH QUARTER.

B.C. 990.] LESSON VIII. [Nov. 23.

PROVERBS OF SOLOMON.

Prov. 1. 1-16. Commit to memory vs. 8-10.

GOLDEN TEXT.

The fear of the Lord is the beginning of knowledge. Prov. 1. 7.

OUTLINE.

1. The Aim of the Proverbs, v. 1-6.
2. The Beginning of Wisdom, v. 7-9.
3. The Enticements of Sin, v. 10-16.

TIME.—B. C. 990.

EXPLANATIONS.—*Proverb*—Short, pithy sayings of wisdom. *To know wisdom*—The object of the Proverbs is stated in the first six verses. *Judgment*—Righteousness. *Subtlety*—Wisdom and cunning. *The simple*—Here meaning those who are open-hearted and ready to receive instruction. *The fear of the Lord*—A reverence for God from a love for him. *Beginning of knowledge*—To know God's will and follow it is the best wisdom. *Fools*—Here meaning those who despise God's law. *Ornament of grace*—Obedience will make the life beautiful. *Entice thee*—Persuading to sin. *Let us lay wait for blood*—Inviting a young man to join a band of robbers, who were always numerous in the mountain passes of Palestine. *The pit*—Here meaning death. *Without cause*—Those whose innocence is of no avail to save their lives. *One purse*—Robbers holding their gains in common. *Refrain thy foot*—Avoid their company.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught, that the truly wise—

1. Will seek to know God's word?
2. Will strive to honour his name?
3. Will honour parental instruction?
4. Will avoid evil company?

THE LESSON CATECHISM.

1. For what are the Proverbs? "To know wisdom and instruction." 2. What will a

wise man do? "Will hear and will increase learning." 3. What is a mark of the fool? To despise wisdom and instruction. 4. What is the beginning of knowledge? The fear of the Lord. 5. Against what are we cautioned? Against consenting to the enticements of sinners.

DOCTRINAL SUGGESTION.—The knowledge of God.

CATECHISM QUESTIONS.

122. What commission did Christ give to His apostles before His ascension into heaven? He said unto them: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I command you; and lo, I am with you always, even unto the end of the world." Matthew xxviii. 19, 20.

123. What is repentance?
Repentance is true sorrow for sin, with sincere effort to forsake it. Ezekiel xviii. 30; Luke iii. 8; Acts ii. 37.

124. Can we repent of ourselves?
No; it is the grace of the Holy Spirit which gives the sinner to know and feel that he is a sinner. Acts. v. 31; Acts xi. 18. [John xvi. 7-11; 2 Corinthians, vii. 9, 10; 2 Timothy ii. 25.]

B.C. 990.] LESSON IX. [Nov. 30.

TRUE WISDOM.

Prov. 8. 1-17. Commit to mem. vs. 10, 11.

GOLDEN TEXT.

I love them that love me; and those that seek me early shall find me. Prov. 8. 17.

OUTLINE.

1. The Call of Wisdom, v. 1-9.
2. The Worth of Wisdom, v. 10-17.

TIME.—B. C. 990.

EXPLANATIONS.—*Wisdom*—Wisdom here means also religion, and is represented as a person calling upon men to receive her and the benefits she brings. *High Places*—Where she can be seen by all. *Places of the paths*—By the way-side where people are passing. *Ye simple*—Those who need instruction. *Fools*—Those who are ignorant, especially not knowing God. *Excellent things*—Knowledge of the highest importance. *Speak truth*—No true wisdom can have falsehood in it. *Froward or perverse*—Evil and stubborn against right. *Knowledge rather than choice gold*—Because knowledge is of more value than money. *Witty inventions*—Meaning wise thoughts. *By me kings reign*—Because kings are supposed to be wise. *Love them that love me*—Those who really desire wisdom and knowledge of God will not fail to find. *Seek me early*—Those who begin life by seeking after God will find not only truth but true success.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. That all men are called to God's service?
2. That the truly wise will heed the call?
3. That the free gift of wisdom is beyond all price.
4. That early search for it is acceptable to God?

THE LESSON CATECHISM.

1. To whom does Wisdom put forth her voice? "To the sons of man." 2. What should we receive in preference to choice gold? Knowledge. 3. What is said of wisdom and rubies? "Wisdom is better than rubies." 4. What is the fear of the Lord? "To hate evil." 5. What does Wisdom say concerning those that love her? "I love them that love me."

DOCTRINAL SUGGESTION.—The value of God's word.

CATECHISM QUESTIONS.

125. What have we then to do in repentance?

We must think on our transgressions, confess both our sins and our sinfulness to God, and strive to amend our life by the help of the Holy Spirit. Psalm cxix. 59.

[Psalm li. 3, xxxviii. 18; Isaiah i. 16, 17; Mark i. 5.]

126. What is conversion?
The turning to God in repentance and faith. [Ezekiel xxxiii. 1; Matthew xvii. 3; Acts iii. 26, xi. 21; 1 Thessalonians i. 9.]

127. What is faith, in general?
Faith, in general, is a conviction of the truth and reality of those things which God has revealed in the Bible.

[2 Corinthians iv. 18, v. 7; Hebrews xi. 1, 6.]

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