

Unto Me.

A POOR, way-faring man of grief
 Had often passed me on my way,
 Who sighed so humbly for relief,
 That I could never answer nay

Once when my scanty meal was spread,
 He entered, not a word he spake -
 Just perishing for want of bread,
 I gave him all His blessed and brake,

And ate; but gave me part again.
 Mine was an angel's portion then;
 For while I ate with eager haste,
 The crust was manna to my taste.

Then in a moment to my view
 The stranger started from disguise:
 The tokens in his hands I knew—
 My Saviour stood before my eyes.

He spake; and my poor name he named—
 "Of me thou hast not been ashamed;
 These deeds shall thy memorial be.
 Fear not; thou didst them unto me

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Pleasant Hours:

A PAPER FOR OUR YOUNG FOLK.

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

TORONTO, NOVEMBER 10, 1888.

"WHAT HAST THOU GIVEN FOR ME?"

A MINISTER, living in the country, received once a month, towards his personal support, the offerings of his flock. Amongst his congregation was a poor woman, who found it no easy task to live, but who dearly loved her pastor, and regularly brought her mite to the collection. All she could manage to spare was a fourpenny piece, but she was exceedingly particular that this coin must be the best of its kind, and she spared no pains to send round the village, changing it again and again, that the fourpenny-piece she gave to the collection might be the newest and the brightest it was possible to procure. Listening to this true recital—a touching memory to the pastor—the thought came to us of the claim of the King of love upon our best, and how sometimes we try to satisfy that claim with the second place in our thoughts and devotion. Earth and heaven are his, and the value of our offerings in human eyes to him is nothing. The legend tells us that she who brought a wisp of straw to the tired horses dragging stones to build the house of God, laid a richer gift on his altar than all the rest, for she gave the best she had. Nothing below our best—our fullest, deepest, dearest consecration—is a meet offering for him who for our sakes became poor.—*The Quiver for July.*

YOKOHAMA.

This Japanese sea-port town is beautifully situated in the island of Nippon, on the south side of a bend in the bay of Yedo. Its name signifies "the cross shore." Yokohama was a mere village until 1859, when it was made the foreign mercantile settlement. Since then it has been a place of great importance, and carries a considerable foreign trade, of which the United States takes the largest part. An intelligent Japanese now in this country (Mr. Hiraiwa) said in a public address not long since: "Christianity has made rapid strides in Japan. Ten years ago everybody was opposed to it; now everybody is inquiring about it, and there is a general belief that it is growing rapidly. This favourable change is due largely to observation of Christians living in Japan and the reports of Japanese who have gone abroad, both tending to produce the belief that civilization advanced rapidly where Christianity prevailed. The lower classes of the people are Buddhists, and are usually very bigoted. The more intelligent people do not believe in any religion at all. Their experience of native religions led them to regard all religion as superstition until they began to inquire into the doctrines of Christianity. The result of that inquiry was that many of them embraced the new religion; in fact, it is from this class that the greater number of converts to Christianity have been made. There is now complete toleration of Christianity in Japan; the edict against Christianity has not been repealed, but has been allowed quietly to drop out of sight. A Japanese statesman gave a curious reason for not formally repealing the edict. 'If we passed such a law,' he said, 'it would show that Christianity was previously forbidden.' But the change in the law is to come, with other improvements, in 1890, when, according to the promise of the Emperor, constitutional government and a parliament will be given in Japan. Another proof of the Emperor's liberality is found in his practice of sending forth parties of young men to England, Germany, France, and America for the purpose of learning what Western civilization is. European dress is now very fashionable in Japan, and is worn by nearly all the government officials; and European habits of eating are displacing those of Japan. About three hundred miles of railway are built, and work is going on rapidly on three lines.

"The two Northern Methodist mission schools at Tokio occupy a leading position. About three hundred and twenty boys and two hundred and thirty-four girls are in attendance." The Southern Methodist mission at Kobe is a most promising field of operations, and our Church is becoming more and more alive to the glorious possibilities in that almost untilled vineyard.

Dr. A. Stevens, while in Japan last December, wrote concerning the work and its prospects thus encouragingly: "When Bishop Wilson was here, about a year ago, your Japan mission had not a single member, nor a single probationer; but it now has one hundred and sixteen. It is giving daily instruction to five hundred young men and women, three hundred of them receive daily instruction in the Bible. It has also a self-supporting school of a hundred and thirty males under its auspices. The Church at home may well be encouraged by its initiative measure in Japan. If India and China are the largest foreign fields,



YOKOHAMA

Japan is the most hopeful one. The world has been startled by its incredible efforts for self-regeneration. It is determined to take a prominent position in the county of civilized and Christian States. In two years it is to have a constitutional government—the first example of it in all Asia; it has extinguished its ancient feudalism; the government has disowned its old religions and abolished the Cabinet Bureau of Religion; it has adopted all the leading provisions of Western civilization—the Western banking system, the postal union, savings-banks in the postal system; the railroad, steamboat, telegraph, telephone, the common school system, the university, the polytechnic academy, the normal school, female education, the Western medical faculty, universal religious toleration, and (strangest of all) the Christian Sabbath, now observed in its government offices, schools, banks, etc. A few years ago it knew nothing of the newspaper; it now has about five hundred periodicals, and one of them announces that 'all' of them are, at last, in favour of the immediate Christianization of the empire, as a necessary condition of its success in Western civilization. A native writer, once hostile to Christianity, now writes in the public journals that the 'whole country is willing and ready to be Christianized.' Native authorities say that it will be a Christian empire in ten years. I give it twenty-five."

A BLESSING OR A CURSE.

Two Scotchmen emigrated in the early days to California. Each thought to take with them some memorials of their beloved country. The one of them, an enthusiastic lover of Scotland, took with him a thistle, the national emblem; the other took a small swarm of honey bees. Years have passed away. The Pacific Coast is, on the one hand, cursed with the Scotch thistle, which the farmers find it impossible to exterminate; on the other hand, the forests and fields are fragrant and laden with sweetness of honey, which has been and is still one of the blessings of the western slope of the Rocky Mountains. Even so does every Christian carry with him some thistle plucked from the old man, or honey from the new man, with which to bless or curse men according as he makes choice for God. How precious is our influence! How we should watch and guard it!—*Words, and Weapons.*