

Pretty is That Pretty Does.

The spider wears a plain brown dress,
And she is a steady spinner;
To see her, quiet as a mouse,
Gloating about her silver house,
You would never, never, never guess
The way she gets her dinner.

She looks as if no thoughts of ill
In all her life had stirred her;
But while she moves with careful tread,
And while she spins her silken thread,
She is planning, planning, planning still,
The way to do some murder!

My child, who reads this simple lay
With eyes down-dropt and tender,
Remember the old proverb says
That pretty is which pretty does,
And that work does not go nor stay
For poverty nor splendour.

'Tis not the house, and not the dress
That makes the saint or sinner,
To see the spider sit and spin,
Shat with her web of silver in,
You would never, never, never guess
The way she gets her dinner!

—Alice Cary.

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Home and School

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

TORONTO, FEBRUARY 11, 1888.

Progress in Japan.

"It almost takes one's breath away to attempt to follow the changes that are taking place in Japan," said the Rev. Dr. Sutherland, Missionary Secretary of the Methodist Church. "This is the foreign field upon which the Methodist Church has concentrated her efforts, and the work is most encouraging. The great question discussed in Japan just now is Church Union. The different bodies of Presbyterians are now one, and with them the Congregationalists have since united—making a very powerful Church. The union of the forces of Methodism is also in the near future. Whether the movement will go further, and result in the union of all Christian denominations in Japan, is difficult to say. This question of larger union is rapidly coming to the front. The Japanese are favourable to it—in fact anxious for it. Their desire is for one Christian Church in

Japan. Their experience of political union has awakened a desire for ecclesiastical union. Many Japanese, I fear, desire a union of the Churches for political purposes. Christianity is likely to be the dominant religion, and a united Christianity would, they think, strengthen their social and political institutions. The Japanese Government are extremely favourable to the Christian religion and to Christian education, not so much because they are anxious about the souls of the people as that they desire to strengthen the Government. Their great aim is to make Japan one of the first nations of the day. Christianity, they see, would make for union—therefore they favour it.

The lock-out of Christianity in Japan is full of promise. Had we the means, the Church of Christ could go into that country and take full possession of it. In a few years the prevailing type of religion would be Christianity, and the education would be Christian. On the whole, there is no land in which Christianity and civilization are working such marvels as in Japan."

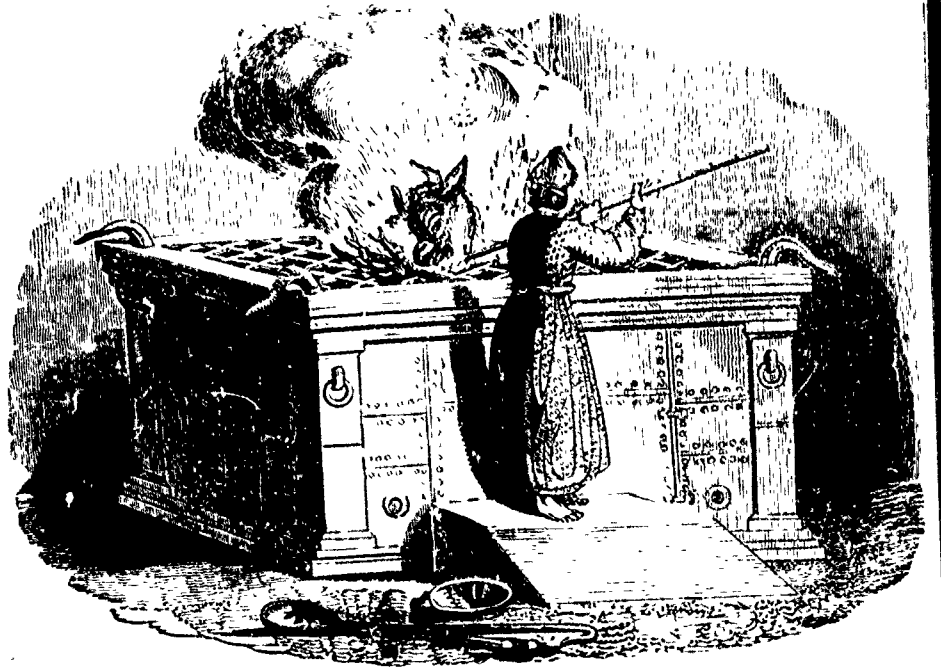
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The Burnt-Offering.

THE burnt-offering was intended to show how sinners are saved and reconciled to God, through the death of Christ as the offering for sin. Each Israelite was called upon to bring some animal—either an ox, or a sheep, or a goat—as his offering to God. It must be living and perfect, to show that God must have the best and the first for his service. He brought it to the door of the tabernacle, and laid his hands upon its head. This was to show that the animal stood in his place before God, and bore his sins, just as Christ bore our sins upon his cross.

Then the beast was killed, and his blood was sprinkled around the altar. This was to point out that at some time Christ should come to shed his blood and die for men's sins. Then the offering was cut in pieces, and laid upon the wood on the great altar, and all burned to ashes. This was to show that our sins were entirely taken away, and none were left when the offering is given to God.



THE BURNT-OFFERING.

Temperance and the Sabbath in Toronto.

VIEWS OF EX-MAYOR HOWLAND.

"IN the city of Toronto, where formerly we had five hundred drinking-places, we have now but 151, of which 150 are taverns. The saloons which we closed up we did not pretend to compensate, but simply took away their licenses. For a while they talked loudly of resistance, but when the day came for the new ordinances to go in force, they deemed it best to submit; and the tavern-keepers who remained suddenly reformed, and began to obey the laws for fear that their licenses too would be taken away.

"One law we now have in Ontario which, for some reason, none of your American statesmen would dare to propose, but which no reputable citizen would ask to have repealed. It is the law forbidding any tavern-keeper to hold any public office.

"Ontario is not the only section in Canada where political temperance reform has taken firm hold. In Roman Catholic Quebec they have local option by parishes; and, through the influence of the Catholic priests, a large number of these parishes have adopted local prohibition. In the North-west Territory, statutory prohibition is in force, and the consumption of liquors has been reduced to two and one-quarter gallons per capita. In British Columbia, where there is no such law, it is seven gallons. In New Brunswick, Nova Scotia, and Prince Edward Island the laws are the most stringent in the Dominion, and here the consumption ranges from one and one-quarter gallons per capita to three-quarters of one gallon. It is not a fact that strict temperance laws increase drinking. Social necessities must take the shape of law.

"In enforcing the Sunday laws we pursued the policy of enforcing them all, so that the liquor dealers may

have no chance to complain of class injustice. We have even prohibited the street-cars and cabs from running, and the first thing I had to rejoice over, after putting this law in force, was the receiving of a deputation of livery-stable employees, who asked that their Sunday rest might be secured to them. So soon as the working-men found out that we 'meant business,' they turned out and helped us. We followed up the enforcement of the Sunday laws by measures favouring a Saturday half-holiday. Only a short time since I received a letter from the District Master Workman of the Knights of Labour, in which he thanked me, on behalf of his order, for the attitude I had taken on the question of Sunday labour. 'No man,' he said, 'has a right to control both soul and body. I look forward to a time when all workers shall have two holidays—one for God and the other for humanity.'

Sending Love.

THE little Indian girls in some of the northern tribes of America have a pretty custom. When a little friend dies the children set snares and catch birds. A little girl, holding the pretty bird tenderly in her hand, will talk to it in this way:

"O little bird, our dear Laughing Eyes has gone away at the call of the Great Spirit. She can no longer see our faces or hear our voices. We are sad and lonely without her, and we want you to fly away and tell her that we love her, and our hearts are sad because she has gone. Go, dear little bird, and bear our message to Laughing Eyes." And then they set the bird free, and it flies away.

It is very sweet to send love, but it is even sweeter to give it. While our dear friends are still with us, while they can look into our eyes, and hear our words of love, let us speak them freely. Some day mother, sister, brother, all will be gone beyond our reach. Let us speak the tender, thoughtful, loving word while we may