

"Oh yes, I must remain two years there at least. After that I am not sure what I'll do. In the meantime I'll go and see the Balfours, for whom I am working, and the Alexanders and the Browns, etc., etc.," said Bob.

"And Miss Carruthers, of course?" replied Pat.

"Oh certainly, how can I forget her?" said Bob.

"It's I," said Pat, "should say so, and I am sure she will have her reward."

"Well, what are you going to do in Scotland, Pat?"

"Oh, my business," said Pat, "is just to take a run over from time to time to talk about the road, and the finances, and the plant, etc., with a board that have an interest in it and this time I took my wife."

This had been a great day for Bob and his wife. His sympathy as well as his affection had been greatly moved. They were lovers—lovers in the higher sense. No love like that kindled at the altar of God. No man, no husband, father, loves like a Christian father; and the same may be said of the woman. Her love is the purest and most beautiful thing that shines in this dark world. No love, I say, like that of a Christian woman; no wife, no mother loves like a Christian mother because her love takes to do not with the interests of time but eternity. All other love is fading, doomed, having its roots in the grave and because having no roots in itself must wither away.

And here let me say that no woman that is a stranger to this love is qualified to stand at the altar of God and take those vows which she is called upon to take. She is to be a light in the home in which she dwells, but there is no lamp like the lamp of this sacred flame. She is to be a power for good in the neighbourhood, but there is no power like the power of an endless life. Beauty? Is that all? What becomes of such beauty when the hoary fingers of time touch it? Give me the beauty that time cannot wrinkle—that smoke cannot darken—the beauty of holiness, the beauty that shines brightest in the darkness.

And suppose your husband is a Christian, his Christianity cannot save you. The spectacle you present on your marriage day is indeed beautiful. Hand-in-hand you stand at the altar of God, and hand-in-hand you start out together amid the congratulation of friends, but every day you go farther and farther apart like two ships that leave the same port but bound for harbours far apart from one another. In your physical life—in all that pertains to your earthly existence—you are united. You live beneath the same roof, sleep on the same pillow, eat at the same table, but in the higher life you are strangers to one another. Here you have nothing in common. Here there is a growing separation, every day going farther and farther apart till the great dividing line is reached, and the everlasting wail is raised: Ichabod, Ichabod—"the glory is departed."

Bob felt that on reaching Glasgow his first duty was to visit his mother's grave.

(To be continued.)

#### THE SKY-LARK.

Blithe is the lark when first the morning breaks  
And from his nest up-circling through the air  
He leaves below a world of shadowy care  
And off his wings the dews of darkness shakes;  
For those high lakes of blue he gladly makes  
With song that overfloweth everywhere  
Like the sweet grace that falleth after prayer  
To one who from sin at last awakes.  
Poets have sung thy praises;—but thy song  
Is far above all sound of poet's voice,  
Though listening to thy notes he may rejoice  
And wonder if some raptured angel-throng  
Pause in their service as thou soarest near  
And to thy music lend entranced ear.

—Sarepta, in *The Week*.

#### THE MISSIONARY WORLD.

CHRISTIANITY IN JAPAN.—BY A JAPANESE.

The following is the address delivered by Mr. Tozo Ohno at the annual meeting of the Woman's Foreign Missionary Society:—

I am pleased to have the opportunity of representing before your Society on this occasion my native country, Japan. I am especially pleased to have the privilege of saying something about missions.

Japan has long been brooded over by the darkness of heathenism, and it is only within recent years that the light of the Gospel has begun to dispel the darkness of its night. Japan was first known to the western world in 1542. A Portuguese ship on her way to China was obliged, under stress of weather, to put into a seaport on the western coast. About seven years after this discovery a number of Jesuit missionaries came to the country to spread the Roman Catholic faith. In 1652 these missionaries headed a conspiracy for the overthrow of the Government, in order to bring the empire into subjection to the King of Portugal. In consequence of this the Japanese excluded all foreigners and closed their ports against all countries, with the exception of the Dutch, who were permitted to enter the port of Nagasaki twice a year for purposes of trade. In 1853, through the influence of Commodore Perry, Japanese seaports were again opened to the world, and since that time the changes which have taken place in every department of Japanese life is almost incredible. Since the opening of the Canadian Pacific Railway Japan has become the most accessible of all Oriental countries to western civilization, especially to that of Canada, which is so near a neighbour. In 1890 a constitutional government was established in the empire; and to-day Japan is the only country in Asia, under native government, enjoying the civilization of the nineteenth century. Postoffice, telegraphs, telephones, newspapers and such agencies of civil-

ization are in use throughout the whole empire. The old system is passing silently away, and the new is growing vigorously and becoming firmly established.

But while there has been so much progress in my native land, it gives me to tell you that almost the whole empire is in spiritual darkness. Japan does not know God, nor Jesus Christ whom He has sent. Much advancement has been made intellectually, socially and morally, but the true source of happiness and eternal salvation is not known by the mass of the people.

Protestant missions began in Japan in 1860. In that year the American Board sent out the first missionary to Japan. It was then first that the true light began to struggle with the dense darkness of heathen Japan. Already the night is breaking, and the hills are tipped with the glory of the rising of the Sun of Righteousness. In 1870, just ten years after mission work began, there were 1,000 native Christians. Since then the progress has been much more rapid. Now there are 32,000 native Christians, 280 churches and about 600 missionaries. The Sunday schools number 350, with an attendance of 22,000.

You will be glad to learn that the condition of Japanese women has been much improved since Christianity entered Japan. The wives and mothers and sisters of my native country have great reason to rejoice at the changes which the civilization of the west, but especially the religion of Jesus, have brought to them. They have been made partakers of the blessings which have been falling upon the Island Empire.

There are at present over fifty temperance societies of Japanese ladies in Japan in connection with the Churches. This temperance work was begun after a visit of Miss Leavitt, the well-known American temperance worker, in 1884. She spoke at many places throughout the country, and her addresses awakened the deepest interest of the Japanese women in this important movement.

Perhaps it is not generally known that drinking customs prevail more widely in Japan than in this country. Certainly the temptations to the use of strong drink are greater than in Canada. In any town and city of Japan liquors are distributed by boys every morning from house to house, as milk is distributed in the towns and cities of Canada. The Japanese are trained to the use of strong drink from their earliest years. Parents give rice beer to their children, and teach them to regard it as beneficial. I need not tell you what the effects of these habits are. In Japan, as everywhere, the results are "evil and only evil continually." The failures of students in their examinations, the bankruptcy of merchants, the poverty of our cities, and most of the crime of our country can be laid directly at the door of strong drink. It will be seen, therefore, that there is great need of temperance work in my native land. It is only, however, since the introduction of western civilization that the drink habit has become so prevalent. Many of the strongest drinks were unknown until they were brought in by merchants from the west. The Christian women of Japan are doing what they can to stem the tide of this awful traffic. Connected with their organizations for the suppression of intemperance are Social Purity Societies, which, through their efforts and the publication of a paper, are seeking to save Japan from this terrible social curse.

The influence of the Japanese women is already being felt in Parliament. In the House of Commons one in twenty of the members are Christians. The wife of Mr. Nakashima, the President of the House of Commons, is a devoted Christian, and one of the foremost temperance workers. She is also one of the principal contributors to a magazine which has for its object the elevation of Japanese women.

Many charitable societies have also been organized by the Japanese women and the wives of missionaries. One of the best of these institutions is a training school for nurses in the city of Kioto, in charge of the American Board. This school is a very large one, and many young ladies are studying there the best methods of caring for the sick. After finishing their studies they give themselves to the care of the poor who are unable to pay for such services. Much good has been accomplished by this agency and it has been the means of bringing many souls to Christ.

The present Empress of Japan is one of the finest ladies of Japanese history. She has devoted herself to the advancement of her sex, and is ever found as the leader of any movement which has this as its end. There are several Red Cross, or military, hospitals under her patronage. In these, young ladies of nobility are being trained as practical nurses. They resign all the luxuries and attention of their homes and give themselves to the work of caring for the poor sick men in the hospital wards. Twice a year a Charity Exhibition is held for the purpose of collecting money for the orphan homes, which are supported by the ladies of the charities societies. They bring articles from their own homes which are collected and sold to maintain these homes.

You will thus see that the women of Japan are taking an active part in extending the work of civilization in Japan. It is a great mistake to suppose that Japanese women, like the women of India and China, are the slaves of the men. Their position has changed very much within the last quarter of a century. Twenty-five years ago, under the feudal system, the Japanese women had no public rights and few social rights. She was, indeed, simply the housekeeper, and stayed mostly indoors under the control of the men. Now women are employed in various public positions—as clerks in banks and

postoffices, private secretaries, public school teachers, and many are practising as physicians in the cities and towns.

Twenty years ago Japanese women were obliged to conform to the Buddhist law of obedience. This law required three things: 1st—While unmarried, obedience to the parents; 2nd—when married, obedience to the husband and the husband's parents; 3rd—when widowed, obedience to the son. Buddhism allowed no freedom to young people, especially girls. She was obliged to obey the commands of her parents in all things. Even in regard to marriage she had no choice. While she was still a child she was betrothed by her parents, and when she reached a certain age the marriage ceremony took place. Often the bride never saw the face of the bridegroom until the day of the marriage. In Japan marriage does not take place so early as in India and China. The average age is, for the man twenty-one years, and for the woman nineteen years. Women in the old feudal days had no right of property; when the husband died the property passed to the son.

A great change for the better has taken place in regard to Japanese women. Under the new civil code men and women are placed on the same level in this matter. And it is to the credit of the Government that property which came into its possession, because there was no legal heir, has been restored to the women from whom it was taken.

Another bad custom which widely prevailed in Japan, but which is now passing into decay, is that when there were two or three daughters in a family it was the custom to send one of them to some Buddhist nunnery, where she was obliged to remain through life and was subject to very strict rules.

I am pleased to say that the condition of woman is steadily advancing in my native land. There are now as many schools and colleges for women as men, and they have now full privileges both in education and religion. Christian mothers are now sending their children to Sunday school to learn about their Saviour, Jesus Christ, instead of teaching them to bow down to senseless images of wood and stone. There is no doubt that the present treatment of Japanese women will produce grand results. The next generation will have better mothers than the present, and if new Japan goes on in the way of righteousness, much of its progress will be due to the influence of Japanese homes and Japanese women.

Buddhism, which has been the cause of all the degradation of women of which I have been speaking, was the State religion and supported by the public funds; but under the new constitution the Japanese are free to accept any religion which they may choose. This means the destruction of Buddhism; and although the priests are making the most strenuous efforts to hold the people in subjection to the old faith, it is rapidly falling into decay.

But while heathenism is losing its hold upon the people, you must not suppose that the people are all eager to accept Christianity. Western infidelity has not been slow in spreading abroad those doctrines which are in direct antagonism to those of the Christian faith. The books of John Stuart Mill, Huxley, Darwin, Spencer, Ingersoll and such writers are eagerly read by the Japanese, and are already bearing their characteristic fruits. Many infidels have gone themselves to Japan to spread their own doctrines. The future battle in Japan will not be between Christianity and heathenism, but between Christianity and foreign infidelity.

Under such circumstances the needs of Japan are apparent. The whole land is being sown with the rank seeds of infidelity. What is needed is earnest, faithful men and women who will sow the good seed of the kingdom. Certainly this is the opportune time for sending the Gospel to the Japanese. No country is more open to the missionary, and no country has such a large population waiting and eager to receive the truth.

I thank the Lord that I have found the light of salvation through Jesus Christ and became His follower. My father and brother and friends all turned against me, and I was cast out from the family. I was obliged to come to this country to escape the persecutions to which I was subjected after becoming a Christian. Although, by becoming a disciple of Jesus Christ, I have had to forsake all worldly advantages, yet I rejoice in the better blessings of the kingdom of God. It is my earnest desire while in this country to interest the people of Canada in the needs of my native country. I seek above all things that Japan should be won for Christ. If you are interested in missionary work, pray for me and my native land, Japan.

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