

empire. Smoking, though not uncommon, is reduced to a genteel art. But minute quantities are smoked at a time, and only a couple of whiffs are taken at once.

The Spanish Jesuits were the first Christian missionaries who went to Japan. They began their labours in 1549, and in half a century counted their nominal converts by the thousands. But the mischief-making propensity of this sect soon manifested itself. Through interfering with things temporal, intriguing and conspiracy, the Jesuits brought banishment on themselves and so aroused public indignation against Christianity that, in 1587, a decree for the extermination of all Christians was published, a decree which, a few years ago, was found by Protestant missionaries upon every public place in the empire.

With slight exceptions Japan remained a closed country to all the world from the end of the sixteenth century until the middle of the nineteenth. In 1853 two treaty-ports were opened to American trade, and in 1858 six treaty-ports became open to foreigners, to whom liberty to reside at these ports was given.

Under these conditions, Protestant Christianity began its labours in the "Flowery Kingdom." The Protestant Episcopal Church of the United States sent its first missionary in 1859. In 1867 the number of missionaries increased, and the people, beginning to distinguish between Romanism and Protestantism, gave more attention to the truth. In 1873 the grand influx of all denominations occurred, new stations were formed, and a brighter day dawned for Japan.

It was in 1873 that our own Church sent its first heralds to this distant field, the opening of which has been of such large blessing to the work at home. In April, 1886, we had 591 members, an increase of 144 over the previous year. We had also, at that date, nine missionaries, male and female (since when the staff has been increased), seven organized churches, five ordained native ministers, seven on probation, and eleven young hired local preachers, who are being tested before being received on probation.

No missionary field offers larger opportunities for faithful toil. Men and money will be needed in much more liberal supply than hitherto furnished, if, as a Church, we are to do our work as we should; and failure to "go forward" in the Master's name is to merit the condemnation of God and the contempt of our fellows.

To close up every saloon door, brewery, beer garden, variety theatre, negro minstrel show, and other places where people spend their money for that which is not bread, would be equivalent to opening all the mills and workshops and setting every man to work at better wages than he has ever received before.

### Three Thoughts.

Come in, Sweet Thought, come in;  
Why linger at the door?  
Is it because a shape of sin  
Defiled the place before?  
'Twas but a moment there;  
I chased it soon away;  
Behold my breast is clean and bare—  
Come in, Sweet Thought, and stay.  
The Sweet Thought said me, "No;  
I love not such a room,  
Where uncouth inmates come and go,  
And back, unbidden, come.  
I rather make my cell  
From ill resort secure,  
Where love and lovely fancies dwell  
In bosoms virgin-pure."

O Pure Thought, then I said,  
Come thou, and bring with thee  
This dainty sweetness, fancy bred,  
That flots my house and me.  
No peevish pride hast thou,  
Nor turnest glance of scorn  
On aught the laws of life allow  
In man or woman born.  
Said he, "No place for us  
Is here; and, be it known,  
You dwell where ways are perilous  
For them that walk alone;  
There needs the surer road,  
The fresher sprinkled floor,  
Else are we not for your abode"—  
And turned him from my door.

Then, in my utmost need,  
O Holy Thought, I cried,  
Come thou, that cleanseth will and deed,  
And in my breast abide.  
"Yea, sinner, that will I,  
And presently begin;"  
And ere the heart had heaved its sigh  
The guest divine came in,  
As in the pest house ward  
The prompt physician stands,  
As in the leagured castle yard  
The warden with his bands,  
"Ho stood, and said, "My task  
Is here, and here my home;  
And here am I, who only ask  
That I be asked to come."

See how in huddling flight  
The ranks of darkness run,  
Exhale and perish in the light  
Streamed from the risen sun;  
How, but a drop infuse  
Within the turbid bowl  
Of some elixir's virtuous juice,  
It straight makes clear the whole;  
So from before his face  
The fainting phantoms went,  
And, in a fresh and sunny place,  
My soul sat down content;  
For mark and understand  
My ailment and my cure—  
Love came and brought me, in his hand,  
The Sweet Thought and the Pure.  
—*Littell's Living Age.*

### Young Men and Tobacco.

THE use of tobacco puts a serious obstacle in the way of the success of a young man. There is no employment to which it recommends him; there are many employments in connection with which it was a formidable or a fatal difficulty. The use of tobacco is rarely, indeed, a predisposing term in favour of a young man with anybody; while in many cases, even with those who themselves use it, its use is a decisive objection when any position of delicate trust is under consideration. It lowers, both directly and by association, in very many minds, the sense of soundness and strength which they wish to connect with a young man whom they are to

encounter constantly in important relations.

Rarely, indeed, would any man, himself addicted to a temperate use of tobacco, recommend the habit as a wise and grateful one to a young man in whom he was interested. How many fathers would give this counsel to sons? How very many, on the other hand, out of their own experience, would give with great urgency the opposite advice? A man of good judgment, having reached mature years without the habit, very rarely takes it up. It is fastened on boys and young men in that period of crudeness and greenness in which they are mistaking the voice of their elders for their virtues, their errors for their excellencies. A boy once gotten beyond this unripe age, so succulent of moral malaria, without the habit, finds nothing in it to appeal to his growing judgment and experience.

The expense of this habit is an important and uncompensated burden on any young man. A wise economy is a universal condition of success. Here is an economy large enough to be of itself of considerable importance; one which in no way interferes with progress and self-improvement; and one which tends to remove the temptations to indolence and wastefulness in many directions.

The funds which a young man addicted to the use of tobacco devotes to this end, are quite sufficient, if he is without wealth, to reduce seriously his chances of success in business; while this form of expenditure will often anticipate for him very desirable outlays for social and intellectual improvement. He often chooses between this one habit, with its unfavourable associations, and a large variety of truly valuable attainments to be won at a much higher rate.—*President John Bascom.*

### Mrs. Crossman's Dream.

BY REV. N. R. KNIGHT, A.B.

ONE Sabbath morning in March, 18—, I was on my way to a regular fortnightly preaching appointment some seven miles from home. I was not in a very happy frame of mind. The sun was shining brightly, so brightly that the glistening snow made my eyes ache, and I was compelled now and then to close them, and proceed awhile by faith rather than by sight. The state of affairs in my soul was very much the same. I was not fully content to walk by faith from day to day and from year to year. I wanted to see where I was going and what I was doing. I was nearing the end of my ministry in that neighbourhood. A few weeks would terminate it. My work had been hard, the results as yet were very small, especially at the appointment to which I was then driving. I felt rather down-hearted at the thought of leaving so soon, with so little accomplished. My prayer was that my sermon that morning might be blessed.

Such were the thoughts that occupied my mind as my good horse plodded along through the alternate mud and snow-banks.

I had come in sight of the school-house where I expected to preach, when a young man, Crossman by name, met me at his gate with a look on his face as though someone had left him a fortune. Indeed, I don't believe that any fortune could make a man look so happy. His first words were:

"Mr. K—, come in and see my wife; she's converted."

I needed no second invitation. I went in, and what a change I saw. Mrs. Crossman had not been married many years. She had two small children. She had been a good living woman, industrious; a loving wife and fond mother, yet had manifested very little interest in religion. But what a change! The light that never was on land or sea was in her eyes. She had found the Saviour indeed, to the great joy of her soul.

"Well, Mrs. Crossman," I said, "how did all this come about? What led you to seek the blessed change?"

"O Mr. K—, it was last night I had a dream. I thought the Lord himself stood before me. And he said he would take away Roy and the baby, because I was not a Christian woman, and I was not fit to teach them and lead them to him. And he said it in such a sorrowful way, as if it almost broke his heart to have to do it. And I woke up in an awful way, and I made up my mind that I would have religion if it could be got. Then Henry went for uncle and aunt, and they all prayed with me, and I prayed and cried to the Lord to have mercy upon my soul, until he seemed to come in and drive all the darkness away. And by his help I'm going to be a Christian woman, and teach the children about Jesus, and be a help to Henry in his religion."

It was "glad tidings" to me. We knelt and thanked the dear Saviour, and prayed that Mrs. Crossman's conversion might be the beginning of good times in that community.

And so it proved. After that morning's sermon in the school-house, several arose for prayer. In spite of the bad roads we held special services, and special services they were, too, for three or four weeks, until nearly all the unconverted in the community were brought to the Saviour.

I am not superstitious as to dreams, but the Bible teaches us that God employed them sometimes to convey warnings or revelations to his people. And certainly in the case here related the dream, with a definite purpose, is not only a scientific fact, but was followed by blessed results. In itself and in its fruit none can fail to see its origin.

LITTLE YORK, P.E.I.

WE stand in our own sunshine oftener than others do.