

Mother's Mending Basket.

Oven and under, and in and out,
The swift little needle lies;
For always between her and illness
The mending basket lies;
And the patient hands, though weary,
Work lovingly on and on
At tasks that never are finished;
For mending is never done.

She takes up the father's stocking,
And skillfully knits in the heel,
And smooths the seam with a tender touch,
That he may no roughness feel;
And her thoughts to her merry girlhood
And her early wifehood go,
And she smiles at the first pair of stockings
She knit so long ago.

Then she speaks to the little maiden
Learning to knit at her side,
And tells her about those stockings
Uneven and shapeless and wide—
"I had to ravel them out, my dear;
Don't be discouraged, but try,
And after a while you'll learn to knit
As swift and even as I."

She takes up a little white apron,
And thinks of the woeful face
Of her darling when she came crying;
"Oh, mamma! I've torn my lace."
So she mended the child's pet apron;
Then took up a tiny shoe,
And fastened a stitch that was broken,
And tied the ribbon of blue.

The maiden has wearied of working
And gone away to her play;
The sun in the west is sinking
At the close of the quiet day.
Now the mother's hands are resting
Still holding a stocking of red,
And her thoughts in the twilight shadow
To the far off future have fled.

"Oh! where will the little feet wander
Before they have time to rest?
Where will the bright heels be pillowed
When the mother's loving breast
Is under the Spring's blue violets,
And under the Summer grass,
When over her fall the Autumn leaves,
And the storms of Winter pass?"

And a prayer from her heart she utters;
"God bless them, my dear ones all!
O' may it be many, many years
E'er sorrow them befall!"
To her work from the mending basket
She turns with a heart at rest;
For she knows that to husband and children
She is always the first and best.
—New York Ledger.

Missions and Sunday-Schools.

We are glad that our Sunday-schools do so much for the support of Christian missions. For the last year the Missionary Society reports an income of \$24,111.31 from the schools, an increase of \$9,410.31 from the missionary givings of all the Methodist schools in the Dominion in 1883, which amounted to \$14,701. Nevertheless we have not yet done all that we can in this respect. We look for still greater things in the near future. The schools may greatly aid in the removal of the burden of debt under which the Society labours. Apart altogether from the money value of their gifts is the vast benefit of their being brought into intelligent sympathy with our missionary operations through their becoming familiar with the good work that is being done thereby. The example set by the school whose method is described in the following letter is

one that we hope will be very widely imitated. A gentleman in St. John writes thus.

"In the Queen Square Methodist Sunday school, St. John, N.B., an increased interest has been taken in missionary work during the present year. A missionary society was formed some months ago, with a president, treasurer, and secretary. The Sunday-school collection is omitted upon the first Sunday of each month, and in its place a monthly missionary contribution is collected from each member of the school by collectors who have been appointed for each class. A record is kept of each member's contributions, and any who may not be present upon the first Sunday of the month are supposed to pay the amount of their contribution at another time. The amount collected in the school for the past year was double the amount of previous years, and it is hoped that this year's amount will be at least double that of last year's.

"The school does a little practical missionary work in the way of distributing Sunday-school papers to country schools. After the scholars have read their papers, many of them return them, and a committee mail them to schools whose funds do not permit of their subscribing to these valuable papers. Many letters of acknowledgment have been received, showing that the papers are highly appreciated. Many city Sunday schools might *go and do likewise*.

"On October 21st a Sunday-school missionary meeting was held, at which a novel feature was introduced. Two prizes were offered for the best essays upon Japan—one for scholars over fifteen years of age, and the other for those under fifteen—the essays to be written after having read the October number of the *Missionary Outlook*. The prize for the essay by a scholar under fifteen was allotted to Mary Edith Coombs, and as it gives a very fair synopsis of the contents of the *Outlook*, I take the liberty of sending it to you for publication, trusting that it will prove of great benefit to the many readers of your valuable paper."

JAPAN.

Japan, or Nippon, as the natives call it, means sunrise. It is divided into four large islands, with an area of 148,456 square miles, and a population of over 38,000,000. The empire was founded in 660 B.C., by the emperor Jimmu. The oldest Japanese books form the basis of the Shinto religion, and give their theory of creation. The present sovereign commenced his real reign in 1868, when he promised a constitution to his people. In 1890 an imperial parliament will be elected. Owing to lack of exercise, the upper classes of the people are not very healthy, while the lower classes appear to endure more of labour and fatigue. They are very polite; etiquette being taught in many schools, especially in

those for girls. Their food consists of rice and fish, with some vegetables. Many are now learning the use of meat and milk. In their own houses they sit on mats, where they have their meals, each person being supplied with a small table six inches high and a foot square. Instead of knives and forks they use chopsticks. The ceilings of their houses are low and the partitions are mostly paper. For doors and windows they have paper slides. They paper the rooms but have very little furniture. Their dress is long, with large sleeves. They are a very careless but happy people. The women of Japan are often very beautiful, with skins as white as their western sisters. Their ornaments consists chiefly of hair-pins, gay silks and enormous sash. All that a foreigner would notice is that married women blacken their teeth, but of late years educated people have done away with it.

Among the 38,000,000 of Japan the Gospel is as free and well protected as any other place on this planet, and audiences of thousands can be gathered any place where the Bible is presented. In 1872 the first Protestant Church was organized with about a dozen believers. The last year's increase was about thirty-four per cent. on the year previous. The number of members now in the churches is probably over 13,000. What is needed in Japan is more missionaries. Let the brothers and sisters all over this Dominion pray for Japan, have prayer-meetings, and plead that every worker may receive power from on high, and that a mighty revival may visit them there and bless them with speedy conversion.—*Mary Edith Coombs*.

Manners Between Boys.

There is a good deal of rudeness between boys in their intercourse and bearing with one another that is not really intended as such, but is not therefore any the less to be disapproved. It is often simply the overflow of jolly good humor. But the overflow of the very best good humor, unrestrained by proper bounds and limitations, may become the most positive incivility. We often apologize for the coarseness of people by saying, "He means well." It is well we can make such apology for them; for if their rudeness is really intentional they are not fit to be received into any good person's society. But they who mean well should also do well; and the ways of politeness are never so easily learned as in youth. The boy who is habitually coarse and rude in his bearing toward other boys will be such as a man toward men, and in all his life he will never gain the reputation of being a gentleman.

"MAMMA," said a little up-town boy, as he left his bed and crawled into her's the other night, "I can go to sleep in your bed, I know I can; but I've slept my bed all up."

As Others See Us.

A CORRESPONDENT of the *Christian-at-Work* writes in this way of a Sabbath spent in Toronto:

"We arrived on Saturday evening, and soon began to realize the quiet of the city. On Saturday night all saloons are closed at seven o'clock, and are so kept closed until Monday morning, so that illicit selling is a very rare thing. The quiet of the Sabbath surpasses that of Edinburgh, or of any American city. I asked a friend to guide me to the homes of the poorest and the lowest of the inhabitants, but could not find any of the usual signs of disorder. No street cars run on the Sabbath, no newspapers are published, and no mail goes out; yet Toronto grows, and is not a whit behind the times. Her statesmen have found out that righteousness exalteth a nation, while sin is a reproach to any people. We do not know that this city has a greater proportion of religious people than our United States cities, but we do know that her political economists have found out that law and order are capital for the working people as well as the churchmen, and that the highest of police regulations is a legal insistence upon Sabbath rest. There is also a strong temperance sentiment in the community, although there is not any active prohibition movement."

Toronto is noted for a good many things. The rapid growth of the city, the educational institutions, the large number of young men who come here to study, the cleanliness of our city press, the good order on the streets and several other good things have often been pointed out by visitors. There is nothing, however, that strikes a stranger so much as our Sabbaths. We have, many say, the best kept Sabbath in the world. And the Sabbath is no better kept in Toronto than in many other parts of Ontario. Let Ontario honour God by remembering the Sabbath day to keep it holy, and God will honour and prosper our beloved Province.—*Presbyterian*.

A MOVE in an unexpected quarter has been made against Sabbath labour, which it is hoped will receive encouragement and support. The Hackmen's Union of Montreal have issued a circular which contains the following: It having been represented to us that it was wrong to work on Sunday: First, because God commanded man to keep the Sabbath day holy; and second, because our horses require rest from labour on the seventh day; therefore, we, the hackmen of Montreal, believing that we should act in accordance with God's law, do hereby agree to abstain from labour on Sundays in future, and request all hackmen not to bring out their carriages for hire on Sundays, and may God help us and keep us steadfast in this resolution.