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PLEASANT HOURS

A PAPER FOR OUR YOUNG FOLK

ENLARGED SERIES.—VOL. IV.

TORONTO, NOVEMBER 15, 1884

No. 23.

A PLEA FOR JAPAN.

(FROM THE MISSIONARY OUTLOOK.)

WE want God's glorious gospel
For the islands of the seas,
To give the children gladness,
And the women liberty.
For our hearts are sad and weary
With the women's bitter wail,
And we cannot choose but weep
To hear the children's artless tale.

The deep, deep degradation
Of those who know not God,

Of the Saviour's grace and mercy,
Of His love that never dies.
Shall we fold our hands, and calmly
Let some other take our crown,
Knowing he who winneth souls is wise
Above all earth's renown.

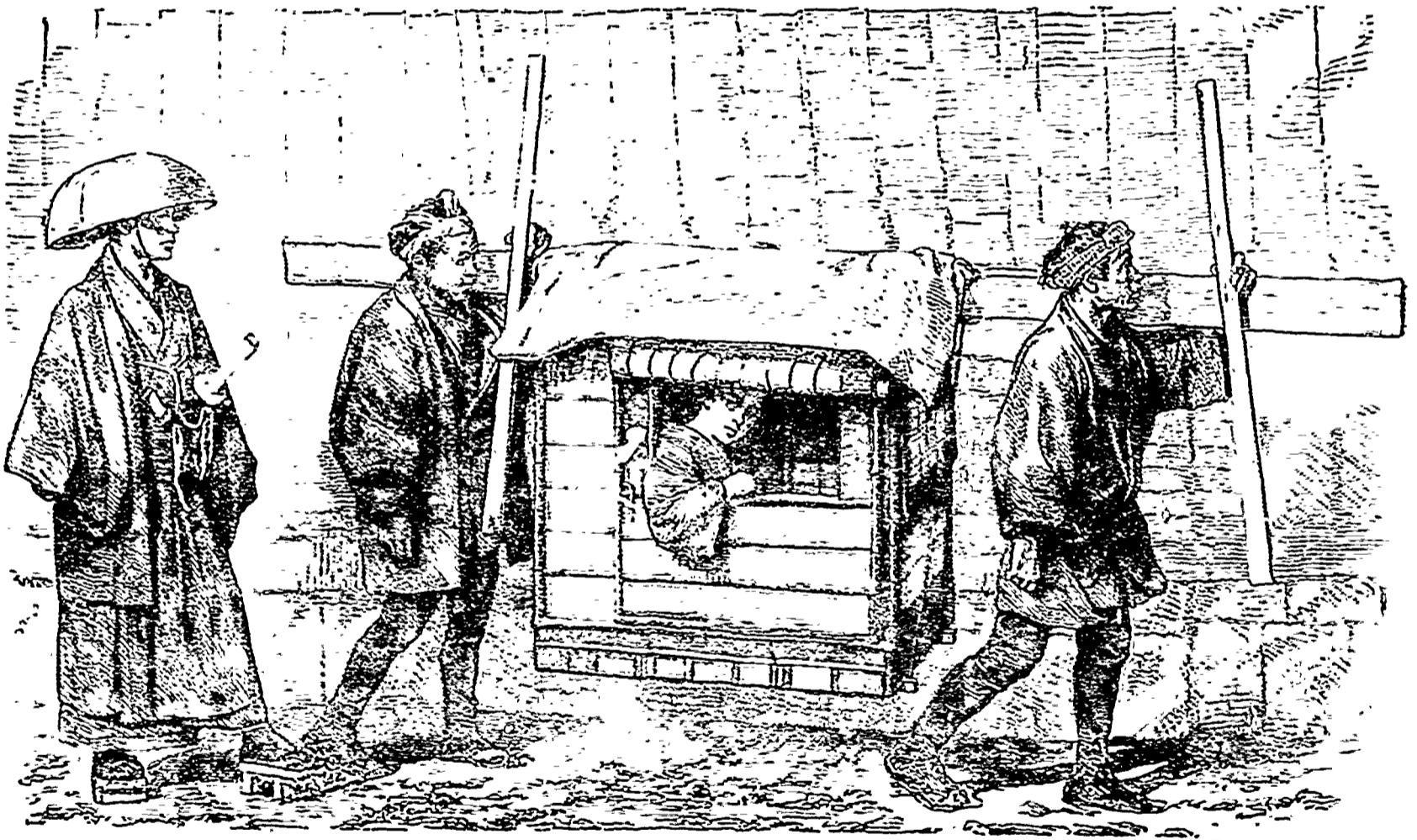
They are dark with superstition,
Fettered with its cruel chain,
And we long for our Messiah
O'er their ransomed souls to reign:
To give them faith's clear vision
To see their dear friends rise,
And spurning earth's dominion,
Reach their mansion in the skies.

TRAVELLING IN JAPAN.

BY THE REV. DR. MEACHAM.*

HAVING secured our passport,
let us settle how we shall
travel into the interior of the
country. Most of the people
walk, getting over the ground at the
rate of 20 or 30 miles per day, their
baggage tied up in a cloth and slung
on their back; sometimes a quiet heifer
is used to carry the wayfarer a stage

animal's neck, while the owner, walking
ten or twenty feet in front, leads him
by a leather thong. These are very
slow ways of travelling. The *jinrikisha*
is "a two-wheeled, overgrown
baby-carriage," drawn by a coolie.
Two coolies running tandem will whirl
a single passenger from Kanagaira to
Odowara, a distance of thirty-five miles,
in seven and a half hours. When we
come to mountain passes we must
either walk or use the *kago* (pronounced



TRAVELLING IN JAPAN.

Ruled by the Prince of Darkness,
With his sceptre and his rod:
With the wicked's tender mercies,
Which are cruelties untold,
O hasten, Lord and Father,
These poor lambs into Thy fold!

They are dwelling, Lord, uncared for,
In the far-off Asian seas,
The women and the children
Of the cultured Japanese.
Tho' learned in art and science,
Deft of hand, and clear of brain,
Knowing not their great Creator,
Other knowledge all is vain.

They are perishing in sadness,
While God's message with us lies,

'Tis forbidden lips to utter.

'Tis forbidden pen to write,
All the horror and the darkness
Of those children of the night.
And we call upon you, women—
Mothers, daughters, sisters, wives—
Help! Help! on to the rescue!
There is more at stake than lives.

A little self-denial,
A little saved-up gold,
From a trinket or a trifle,
Would, from all, be wealth untold.
Then, women, bring your offering,
Come, children, bring your mite,
And cast into this treasury.

We'll pleasing in God's sight.
St. Johns, Nfld. —Isabella.

or two upon his way. A pack-horse
is often employed, goods stowed away
upon his back and along his sides,
while the rider perches on the top
with his feet circled under him or
resting in two loops of rope on the

* DR. MEACHAM is a zealous and successful
missionary of our Church to Japan, now
returned on a short furlough to Canada. He
contributes to the November and December
numbers of the *Canadian Methodist Magazine*
two exceedingly interesting articles on Life in
Japan, illustrated with a large number of
engravings. These articles should be widely
read by the friends of our Japanese Missions.

kang-o), which is a round flat basket
of split bamboo about two feet in
diameter and two or three inches in
depth, slung by bamboo supports under
a stout pole eight or ten feet long, and
provided overhead with a little flat
roof of bamboo to keep off the sun.
Two men carry it on their shoulders.
In the unused hand they hold a stout
bamboo cane exactly the height of
their shoulder, and every little while
they stop, put the cane under the pole,
and shift to the other shoulder. The
bottom and back of the basket are
lined with a thick wadded quilt.

These kagos are made for the Japanese, a people smaller than ourselves. So the problem is—Given a space in every dimension too small, how to dispose oneself so as to be least uncomfortable. It is a problem which each one must solve for himself. A very diminutive tailor could throw himself into the posture custom has made tolerable. An excessively small-sized devotee accustomed to kneel before his god several times per day, would find room enough for prolonged devotion in this travelling oratory. A young apprentice to the saddle business, and now accustomed to the wooden horse, might get astraddle of the basket, if he will be careful not to interfere with the free movement of the coolie in front. Or one may stretch oneself on one's back, with the head well up towards the top, while the feet are above on the front support. But whatsoever posture is taken is sure to be changed for another, and that for still another, till at last, worn out, the traveller gets out to rest himself by a short walk. The *Basha* has been lately introduced on some of the leading roads. It is a four-wheeled vehicle, drawn by horses, with two narrow seats running lengthwise of the carriage. The springs are poor, and travelling over rough roads, like medicine, you are sure "to be well shaken before taken" to your destination.

MANNERS AND CUSTOMS OF JAPAN.

BY REV. ORRAMEL H. GULICK.

THE manners and customs of social life are in a large degree derived from the Chinese, though in some respects while not equalling their teachers, in others they clearly excel them. In true courtesy of manner among all ranks of life, no people in the world equal the Japanese. The most common burden-bearer in the streets, on helping himself to a drink of water at the shop-door, renders his thanks to the benevolent shop-keeper with a grace and dignity unrivalled by the prince.

Boatmen, steering their crafts pass each other in a narrow passage, instead of jeering and cursing, as too common in many lands, usually exchange complimentary and friendly greetings. Children at play seldom, very seldom, so forget the usages of good society as to treat each other with violent and angry roughness. Exhibitions of brutal violence between man and man, such as are often seen in the most cities of the world, are seldom witnessed in Japan. A degree of self-restraint and an outward deference to some of the proprieties of life, is every characteristic of the Japanese of every grade of society.

One very pleasing custom that impresses the foreigner most favourably, is that of always expressing thanks for the smallest favour, and that of remembering and again thanking the benefactor for any favour on the next succeeding occasion of meeting. However small or trivial the attention, whether it were shown towards the head of the household, or to the youngest member of the family, upon the next occasion of meeting thanks for the favour will be expressed. We held a Sabbath-school picnic, entertaining for an afternoon a large number of Sabbath-school children on our

premises, and in our house with games, refreshments and magic lantern show. The next day meeting one and another of the parents, none failed to express their thanks for the kindness shown their children. This excellent feature of native manners we may hope will not give place to the brusque and thoughtless manner of our coarser style.

On receiving a caller at the door, the host bids him enter. The sandals or wooden clogs are left in the entry, and the guest in stocking-feet or bare-footed, steps from his clogs on to the clean and cushioned mats. The host leading the way guides the caller to the inner parlour, where each at once sits down on the mats, resting on heel and bended knee. Then commences the formal salutations. Each with open palm on the mat before him bows low to the other, each touching his forehead to the mat three, four, or five times, according to the profundity of respect and the degree of formality needed or desired to be manifested. With each momentary uprising of the head from the floor, the guest and his most ejaculate some brief compliment, as: "I hope you are well;" "I hope your family are well," "Am sorry that I have not called earlier to express my regards," etc. These formalities over, then follow the brazier of coals for warming the hands, tobacco, tea and sweetmeats, and finally the wine bottle, though with the larger part of the Christian Japanese this last has been discontinued. Among some of the Christian people hand-shaking is in a measure taking the place of the profound bows, and doubtless the whole tendency of intercourse with foreigners is to relax the careful attention to formalities and compliments once thought indispensable.

Mrs. J. H. Arthur writes as follows:—When a woman reaches her house, she takes off her sandals, pushes aside the sliding doors of paper, and enters in her stocking-feet. The rooms are softly matted, but contain no furniture. The houses are built of wood, and among the poorer classes have but two or three rooms. In the kitchen is a large stone box with ashes and burning coals in it. This is called the *hibachi*, and over it the rice is cooked. There is no chimney in the kitchen, but the smoke goes out either through an opening in the roof, or imperceptibly through the broad open door. After the rice is cooked, it is put into a small, unpainted wooden tub. At dinner time the mother brings out a little table, two feet square and one foot high, with dishes and food upon it. The family sit upon the mats, the tub of rice in the centre, and each one dips out into a bowl, from this central dish, rice sufficient for himself. They often pour tea over the rice, and always eat it with chop sticks. Fish, sweet potatoes, and a pickle made from a vegetable called *daikon*, are sometimes served with the dinner. Japanese houses often have but one sleeping room, which is occupied by the entire family. When guests come they share it with them. The beds consist of heavy comforters. They are spread out on the mats at night, and put away in the closets during the day. Each person lays his head, in sleeping, on a little wooden pillow, constructed with a hollow place in which the head may rest. In some room in the house is a closet containing a shelf for the gods; and upon this shelf stand all the

household idols, which have come down as heirlooms of the family from generation to generation. One of the best tests of the sincerity of the Christian converts is their willingness to put away these idols; for it proclaims at once to their friends and the priests that they have renounced the religion of their fathers.

MISSIONARY HARVEST SONG.

BY LILIAN LAYSON.

WAKE! the morning cometh!
The East is all aglow!
Go, join the busy reapers,
As forth to the fields they go.
Wake! for the Lord of the harvest
Hath need of thee to-day,
The fields gleam white in the dawning light;
Awake! and haste away!

Awake! the day is breaking,
Revealing wondrous things:
God's glorious sun is rising
"With healing in his wings."
Wake! for the Lord of the harvest
Hath need of thee to-day;
No longer sleep:—it is time to reap!
Awake! and haste away!

In distant sea-girt islands,
In many a sunny clime,
Where seed was sown with weeping,
'Tis now the harvest time.
Wake! for the Lord of the harvest
Hath need of thee to-day,
He calls again, and the waving grain
Still beckons thee away.

Art thou not strong for reaping?
Yet haply thou shalt find,
While sheaves are bound by others,
Some gleanings left behind.
Wake! for the Lord of the harvest
Hath need of thee to-day,
Act well thy part with a willing heart:
His strength shall be thy stay.

And you who cannot labour,—
The Lord hath need of you.
Pray for the earnest reapers,
The toilers faint and few;
Pray ye the Lord of the harvest
That labourers He will send,
To work with their might in the fields so white,
Till harvest time shall end.

Rejoice! a day is coming
When God's own Word shall be
Known far through all the nations
As the waters fill the sea.
Pray ye the Lord of the harvest
To speed the glorious day,
And light from God shall attend His Word,
Forevermore, alway.

HOW THEY WORSHIP BUDDHA IN JAPAN.

BUDDHISM is one of the great religions of Japan, and there are thousands of people who give a great part of their time every year to religious festivals and ceremonies. A missionary writes as follows of what he saw on a journey:—On the way he passed through Zenkoji. There is a very fine temple at this place, with a far-famed image of Buddha. Pilgrims come from hundreds of miles away to visit this famous shrine. Old people, especially women, store up a little money, and then, setting their house in order, they start on a pilgrimage to this and other famous shrines, as a kind of preparation for death. When the missionary went into the temple at Zenkoji, he found both the temple and the approach to it crowded with worshippers, although it was late in the day. Several had brought bedding, and evidently meant to spend the night there. These men and women were inside the railing, nearer the altar and the principal shrine than the rest. Probably they had to pay a trifle extra for this privilege. They stay there night and day, forever mumbling their "*Namu,*

amida Butsi," which seems to mean "Save, eternal Buddha." The side-shrines and images were much the same as in all Buddhist temples. The principal idol, as is often the case, could not be seen, but was shut up mysteriously in the innermost central shrine, which is only opened on rare occasions.

There was one thing at this temple at Zenkoji different from other places. A priest asked the missionary if he would go down into a kind of vault under the temple. He went a few steps; but as it was quite dark below, without a light of any kind, he asked the priest if there was anything to be seen. "No," he said, "there's nothing to be seen." So they turned back; but they could hear people moving about in the dark, intoning, "*Namu, amida Butsi*." This vault was exactly under the principal idol. The worshippers think it a special privilege to seek for the help of their god when he is immediately overhead.

There are a great many religious festivals in Japan called *Matsuri*. The great attraction in them is a long procession, sometimes four or five miles in length. The people wear their bright holiday clothes; and, with their gay banners, and music, they make quite a brilliant sight. In the midst of the procession is usually a horrible looking image, not of their god, but of the devil, whom they pretend they have captured. They are supposed to be very joyful that he has been caught, and they show his head in triumph.

Our contributions in America help to send the Gospel to Japan to save the people from idolatry.—*Missionary Echoes.*

FASHION IN JAPAN.

BY SONO HARA, A JAPANESE GIRL.

IMUST tell you a little about our Japanese customs. I suppose you have seen how the Japanese have their hair fixed. When we fix our hair we use five kinds of combs, and put three kinds of oil, and tie with tiny strings made up of paper; but it's very strong; sometimes it lasts about a week. We do not fix our hair every day, but once in three or four days. We do not wash our hair very often, but about once in a month. We have many ways of fixing hair. There are differences between married women, young ladies and girls. When it is done it looks beautiful. I think I have told you enough about fixing hair; so now I will tell you how we have our meals. We do not have tables like the foreigners, but a little stand separately, and we all sit down on the mats and eat with chopsticks. We do not have big plates, but a little cup to put the rice in, and then a little saucer to put food in. In our school we eat in foreign way; so when I go home it's very awkward. Our custom is that when any visitor comes we offer a cup of tea for politeness' sake. If we do not it is very impolite. When you come to Japan I will be sure and give you a cup of tea. We are not allowed to go into the house with our shoes at all, for our shoes are very different from what you have. They are made of wood, and about two inches and a half high. These we commonly wear in fine weather. We have different ones for the rainy day, and they are very high. I have many things to write about our customs.

THE LITTLE MESSENGER OF LOVE.

It WAS a little sermon preached to me
By a sweet unconscious child—
A baby girl scarce four years old,
With blue eyes soft and mild.
It happened on a rainy day;
I, seated in a car,
Was thinking, as I neared my home,
Of the continual jar
And discord that pervade the air
Of busy city life,
Each caring but for "number one,"
Self-gain provoking strife.
The gloom, weather seemed to cast
On every face a shade,
But on one countenance were lines
By sorrow deeply laid.
With low-bowed head and hands clasped close
She sat, so poor and old,
Nor seemed to heed the scornful glance
From eyes unkind and cold.
I looked again. O, sweet indeed,
The sight that met my eyes!
Sitting upon her mother's lap,
With baby face so wise,
Was a wee child with sunny curls,
Blue eyes and dimpled chin,
And a young, pure and loving heart,
Unstained as yet by sin.
Upon the woman poor and sad
Her eyes in wonder fell,
Till wonder changed to pitying love.
Her thoughts, O, who could tell!
Her tiny hands four roses held:
She looked them o'er and o'er,
Then choosing out the largest one
She struggled to the floor.
Across the swaying car she went
Straight to the woman's side,
And putting in the wrinkled hand
The rose, she ran to hide
Her little face in mother's lap,
Fearing she had done wrong,
Not knowing, baby as she was,
That she had helped along
The up-hill road of life a soul
Cast down, discouraged quite,
As on the woman's face there broke
A flood of joyous light.
Dear little child! she was indeed
A messenger of love,
Sent to that woman's lonely heart
From the Great Heart above.
This world would be a different place,
Were each to give to those
Whose hearts are sad, as much of love
As went with baby's rose.
—Harper's Young People.

OUR MISSION IN JAPAN.

BY REV. GEO. COCHRAN, D.D.

THE Wesleyan Methodist Church in Canada having for some time contemplated the opening of a foreign mission, in the winter of 1872-3 solicited a special subscription of ten thousand dollars for this purpose, as a test of good will, a means of equipment, and a guarantee of future support. The response of the people was generous, more than the sum asked for was contributed, and the society proceeded at once to begin the mission. The field chosen was Japan, a field in itself of surpassing interest and beauty; an island empire with thirty-five millions of a population, governed by a hereditary monarchy that has ruled in unbroken succession through a period of five and twenty centuries, possessing a civilization and culture altogether wonderful and in some respects unique in the annals of the world. Two missionaries were appointed as the first contingent, and on the 30th of June, 1873, they arrived with their families in Yokohama, and in a few days were settled in their own "hired house" on the Bluff and began at once the study of the language.

In October, 1874, I made my first journey into the interior, going as far as the city of Shidzuoka, nearly a hundred miles south-west of Yokohama on the sea coast. Shortly after my return I received an invitation to take charge of a school in that city, with the promise of a salary and liberty to

preach the Gospel. Unable to accept the invitation, I handed it over to my colleague, the Rev. Davidson McDonald, M.D., who in the following April entered this open door, and laboured with zeal and success during a period of four years, baptizing over a hundred converts, and laying the foundations of the first native Protestant church in Japan outside of treaty limits.

On better acquaintance with the country it was resolved to make the capital of Yokohama the head of the mission, and accordingly I removed to Tokio in 1874. I preached the Gospel in my own house, and many received the Word with gladness and were baptized, some of whom "sleep in Jesus," and some "counted faithful" have been put into the ministry. This part of the city proved unhealthy, and therefore not suitable for permanent residence. My wife was stricken down with affliction which resisted all available treatment, and after two years of painful prostration her return to Canada became necessary to the preservation of her life.

In September, 1876, we were cheered by the coming of Rev. J. M. Meacham, D.D., and C. S. Eby, B.A., with their families, to join the mission. Dr. Meacham went to Numadzu, a large town on the sea coast, within thirty-six miles of Shidzuoka, and took charge of an academy on a term of agreement for two years. Here by the aid of interpreters, he was able without delay to preach the Gospel to large and deeply interested congregations. The way of the Lord has been already somewhat prepared; many had heard a little and greatly desired to hear fully, and now that the Gospel had come to their own town they received the Word with readiness of mind, and the heart of the missionary was confronted amid the loneliness and isolation of sudden transfer from the front rank of pastoral life at home to the very depths of dark idolatry in a strange land. And though he found it necessary to withdraw before the expiration of his contract, on account of burning of the academy, yet the planting of a church, which after sifting and trial still continues to flourish, is counted full compensation for the toil and self-denial of the missionary. Dr. Meacham was greatly needed in Tokio, where he devoted the next five years to the training of the native ministry and the preaching of the Word—a grand and blessed work which has borne abundant fruit. He is now amongst us on furlough for the benefit of his health, and though fairly entitled to rest, he is actively employed in telling the story of our mission in Japan to interested thousands throughout these provinces. It is to be hoped that with improved health he may in due time be restored to the mission.

Mr. Eby remained with me until April, 1877, when he took a situation as teacher, in the city of Kofu, some eight miles west of Tokio, delightfully situated on the northern limit of a large and fertile plain, completely shut in by a mountain wall, beyond and above which Fuji lifts his solitary and imperial head. In this place a wide field "white already to harvest" invited the reaper. In addition to his school work, Mr. Eby itinerated in the towns and villages round about, and planted churches which now, under the fostering care of native pastors, give promise of a bright and prosperous future. After two years' residence in

the interior Mr. Eby returned to Tokio. Last winter he delivered a series of lectures in Japanese and English, in a large hall in Tokio, on subjects connected with Science and Religion, which made a profound impression on the educated native minds. These lectures are now published in both languages, and will have, we trust, a wide circulation and a long career of service in the cause of Christian truth.

In 1882, the Women's Missionary Society of the Methodist Church of Canada completed the circle of our agency in Japan by sending out Miss Cartmell, who has entered upon her work with intelligence and zeal, and already reports encouraging success.

This is the golden opportunity for Christian work in Japan, an opportunity for which angels might well be ready to exchange their thrones of light. The ploughshare of recent revolution has freshly turned up the soil; into the furrows a noble band of Christian workers are casting the imperishable seed; the early and the later rain of spiritual blessing water it from on high; the patient sun of righteousness warms and cheers it to its ripening, and "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." I saw the native church of eleven members, the first fruits of Protestant missions in Japan, in 1873. In 1883 the company of believers were six thousand five hundred. As many were brought to God last year, as were converted during the preceding twenty-five years.*

CHILDREN IN JAPAN.

THE character of Japanese houses saves much trouble about children. There are no stairs for them to tumble down, no furniture for them to fall over, no sticky food with which to bedaub themselves. So there is seldom need to reprove them. They are rarely heard to cry, but when they do break forth, they make a tremendous racket, yelling with great fierceness. In his travels through the country Prof. Morse only once saw boys fighting, and then they were only slapping each other.

The dress of the Japanese children is the same as that of an adult. The sleeves are open on the inner edge, with a pocket on the outer side. The dress is very simple, easy and free, with tucks to be let down as the child grows, so that, as the fashions never change, and the dress is made of strong silk brocade, or silk and cotton, it will last from ten to twenty years.

The children's shoes are made of blocks of wood, secured with cord. The stocking resembles a mitten, having a separate place for the great toe. As these shoes are lifted only by the toes, the heels make a rattling sound as their owners walk, which is quite stunning in a crowd. They are not worn in the house, as they would injure the soft straw mats with which the floors are covered.

The Japanese shoes gives perfect freedom to the foot. The beauty of the human foot is only seen in the Japanese. They have no corns, no

* Two additional recruits, the Rev. Mr. Whittington and Miss Cartmel have since been sent to Japan.—Ed.

ingrowing nails, no distorted joints. Our toes are cramped until they are deformed, and are in danger of extinction. The Japanese have the full use of their toes, and to them they are almost like fingers. Nearly every mechanic makes use of his toes in holding his work. Every toe is fully developed. Their shoes cost two cents, and will last six months.

The babies are taken care of on the backs of older children, to which they are fastened by loose bands. You will see a dozen little girls with babies asleep on their backs, engaged in playing battledore, the babies' heads bobbing up and down. This is better than howling in a cradle. The baby sees everything, goes everywhere, gets plenty of pure air, and the sister who carries it gets her shoulders braced back, and doubtless some lessons in patience. It is funny to see the little tots, when they begin to run along, carrying their dolls on their back.

Where we have one toy the Japanese have a thousand. Everything in art and nature is imitated in miniature. Toys can be bought for half a cent, and elegant ones for eight or ten cents.

There are stands on the street kept by old women where little girls can buy a spoonful of batter and bake their own toy cakes. Then comes along a man with a long bucketful of soapsuds, of which he sells a cupful for the hundredth part of a cent (they have coins as small as that) to children who blow soap bubbles through bamboo reeds. The babies make mud pies and play at keeping house just as ours do.

They are taught always to be polite and say "Thank you!" If you give a child a penny he will not only thank you at the time, but whenever he meets you again.

CONVERSION OF A PILGRIM IN JAPAN.

THIS afternoon three of the girls went to pray with one of the sewing teachers. Before they left, she too was praising God. Returning home, they met an old woman, a pilgrim, who asked them the way. They gave her the desired information, and then, improving the opportunity, began to talk with her, and found she was from Osaka. They learned something of her history; that having buried a child a few years ago, she and her husband were now walking over the land in hope of becoming pure and holy, so that they might meet this child again. Counting her beads, the poor old creature was loud in the praises of her pagan religion.

The girls begged her to go back with them to the school, and one of them instructed her in the more excellent way. A number of the girls then gathered in the room to pray. While they were yet speaking the answer came, for this wretched famishing heart drank in the truth, and seeing her past mistakes, she threw away her beads and a canvas bag received from the priest. Upon this bag was written in Chinese characters the number of holy shrines to be visited before purification could be accomplished, and which she valued above all her possessions. She thus separated herself from her idolatry; removing every obstacle, she opened her heart to the Lord Jesus, and he came, filling her with joy and peace.—Miss Spencer.

PLAY YOU DO NOT MIND IT.

SOME youthful housekeepers one day
Were getting supper in a way
That was delightful, really;
The grass a velvet carpet made
Beneath the glowing maple's shade;
No room so charming nearly.

Then Flossy brought a napkin red;
"I will make a lovely cloth," she said,
But when she came to try it,
Alas! 'twas not quite large enough
'T' hold the table slightly rough,
'Twas useless to deny it.

The rueful looks of blank dismay
Began to chase the smiles away,
So meagre did they find it.
'Till outspoken sunny little Nell
"We'll leave it so," 'tis just as well,
And play we do not mind it."

The joyous smiles returned once more,
Too soon the dainty feast was o'er,
And shadows gathered thickly;
A star shone silvery in the west,
Warning each merry little guest
To seek the homefold quickly.

The lesson is as plain as day;
A cloud may rise above your way
The sunshine is behind it;
When things go wrong and others frown,
Just put all rain repining down
And play you do not mind it.

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Pleasant Hours:

A PAPER FOR OUR YOUNG FOLKS:

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

TORONTO, NOVEMBER 15, 1884.

OUR JAPAN MISSION.

WE devote this number of PLEASANT HOURS largely to our mission work in Japan. It is the first and only foreign mission of our Church. It is the only point at which we touch the great map of heathenism in the world. Even in the British Empire only one man in seven is even nominally Christian. We need to multiply not to diminish our foreign missions. The blessing of God on our Japanese Mission is strong encouragement to go on in this good work. It is one of the most successful ever planted. If only the cent a day for which Dr. Sutherland asks be forthcoming, there will be plenty of money to carry the Gospel to the heathen, and we hope that some readers of PLEASANT HOURS will become missionaries of the cross to those dark lands.



A JAPANESE DOCTOR.

SOUL HARVESTING IN JAPAN.

THE news from Japan continues to be of great interest. The work extends, characterized by deep spiritual experiences and rich answers to prayer. Dr. Gordon, of Kioto, under date of May 8, writes:

"In the April number of the *Herald* is a brief account of a visit I made to Tamba, about the beginning of the year. Some of our young men have been over there recently, and the work continues. The Goma Christians are still more joyous in their faith.

"But the greatest change has been in Funaida and vicinity. Here were several school-teachers who have seemed interested in the external results of Christianity rather than in Christ as a personal Saviour. Indeed, their personal interest has apparently been waning. The words of the experienced Japanese Christian teacher, as well as those of the foreign missionary, halted on their heart's threshold. But, when one or two of our most experienced men went over with their fresh baptism from above, the doors were thrown open and a new joy and peace took possession of them. One of them, the principal teacher, a man of years and considerable reputation in the community, was greatly moved. The next day, when the young men had gone to another village to see another teacher who was filled with doubts and atheistical speculations, this older teacher followed them. Entering the room where they were, he said his joy was so great that he could not stay at home, and told the doubter that he would not return till he, too, had received a blessing. So the day and a good part of the night were spent in argument, exhortation and prayer; and the young sceptic is now a rejoicing believer.

"A teacher in another village went home from the meeting of the first night under deep conviction of sin and his need of a Saviour; spent the night in prayer, till about 3 a.m., when, as he believes, the answer of blessing came. He started at once for Funaida to tell the news of his new-found joy, but, as

he could not get the ferryman up to take him across the river, he was constrained to wait till morning.

"A little beyond lives a young sake brewer, of considerable wealth. He has been an earnest Bible student for some time, and has now been touched by the same blessing. He will probably give up his business; indeed, it is now a matter of family consultation. He has put a younger brother in the home of Pastor Koki, of Osaka, and he himself is now studying theology of the Bible in our vernacular theological class. He is one of the men I had in mind in my letter in the *Herald* when I spoke of men being 'loth to take up the cross when that means change of business, with pecuniary loss.'

"The believers in Goma, Funaida and Kameoka held a praise meeting a week or two since. In the latter place there are eight or ten church members (of the Third church, Kioto), who have been the means of converting more than thirty, in the two former places, who wish baptism. Their hope now is that a church, embracing the believers in the three places, may be organized at an early day. But where will they find a pastor? If our class of twelve, to graduate next month, were twice as large, there would be places for them all without taking up any new work.

"Our work is everywhere encouraging. There never were so many ready and eager to hear. Our Christians, too, are filled with enthusiasm for work and with hope and expectations of great and near success."—*Missionary Herald*

ONE cent a day for missions from each member of our United Methodist Church, would enable the Society—1. To reach every new settlement in the Dominion; 2. To quadruple the number of missionaries among the French in Quebec; 3. To double the force among the Indian tribes; 4. To employ 25 foreign and 100 native missionaries in Japan; and leave a surplus nearly as large as our present income, wherewith to enter new doors!

A JAPANESE DOCTOR.

JAPANESE physicians generally follow the Chinese practice. They rely in serious complaints upon the application of severe external remedies, giving internally the powder of tigers-liver and rhinoceros-horn!

In China, Miss Bird heard a great deal from native physicians of the virtue of these strange remedies; and while at Malacca she witnessed a curious scene after the death of a tiger. A number of the neighbouring Chinese flew upon the body, cut out the liver, eyes and spleen, and carefully drained every drop of the blood, fighting with each other for the possession of things so precious. The centre of a tiger's eyeball is supposed to possess nearly miraculous virtues. The blood, dried at a temperature of 110°, is the strongest of all tonics, and gives strength and courage; and the powdered liver and spleen are good for many diseases. The governor of the province claimed the liver, but the other parts were all sold at a high price to the Chinese doctors. A little later she saw rhinoceros-horns sold at a high rate for the Chinese drug-market—a single horn fetching fifty dollars.—*Outlook*.

A LAY member of the Church Congress recently held in this city, pays a high compliment to Methodist Sunday-school methods. He said he had gone into a store to buy a magazine to show to the Congress. Here it was. (He held it up.) It was a magazine published under Methodist auspices. They kept a Doctor of Divinity specially for this work, and the magazine contained many pages of instruction upon the lessons to be taught, and (according to a good Methodist principle) enough advertisements to pay for the paper. The Church of England had two religious papers, one having no Sunday-school column, and the other a column, but no instruction in the lesson.

BE a lamp in the chamber if you cannot be a star in the sky.



JAPANESE TEMPLE

NO TIME FOR HATING.

BE GONE with feud! away with strife;
 Our human hearts unmingling!
 Let us be friends again! This life
 Is all too short for hating!
 So dull the day, so dim the way,
 So rough the road we're faring—
 Far better weal with faithful friend
 Than stalk alone uncaring!

The barren fig, the withered vine,
 Are types of selfish living!
 But souls that give, like thine and mine,
 Renew their life by giving.
 While cypress waves o'er early graves,
 On all the way we're going,
 Far better plant, where seed is sown,
 Than tread on fruit that's growing.

Away with scorn! Since die we must
 And rest on one low pillow;
 There are no rivals in the dust—
 No foes beneath the willow.
 So dry the bowers, so few the flowers,
 Our earthly way discloses,
 Far better stoop where daisies droop
 Than tramp o'er broken roses!

Of what are all the joys we hold
 Compared to joys above us!
 And what are rank, and power and gold,
 Compared to hearts that love us!
 So fleet our years, so full of tears,
 So closely death is waiting;
 God gives us space for loving grace,
 But leaves no time for hating.

A LAMENTABLE tragedy was enacted at the Grigg house, in London. A boy shot himself with a revolver while crazy from drink. Not a week passes that does not record some awful example of juvenile intemperance. The Scott Act would assuredly prevent this. The habitual inebriate may be ready to skulk into any collar to get his dram, but it is at the open bar that the deplorable habit is acquired. O fathers, who are voters, help us to "Save the Boys!"—*Canada Citizen.*

JAPANESE TEMPLES.

BY THE REV. DR. MEACHAM.

THE people of Japan flock in great numbers to the temple, especially old people and very young children. Imposing ceremonies take place. Considerable money falls into the hands of the priests: therefore there are thirty-five Buddhist sects in Japan, differing widely in ritual, in magic, in metaphysics and in the degree in which they have assimilated Shintoism, Confucianism, and Taoism. Buddhism holds under its influence more human minds and hearts than any religion beside. It is unquestionably the purest and best of all false religions of the world. It has room for extreme rationalism and the mildest fanaticism. Buddhism knows nothing of a Saviour. All that Buddha pretends to do is to show men how to save themselves. Its salvation, such as it is, is not into an ennobled, conscious future. Buddhism is losing its hold on the people. Many are sceptical. School-boys laugh it to scorn. Scholars show up its folly. Shrines are decaying. Temples in some regions forsaken. Second-hand gods are for sale in the shops. Native preachers declare that Christianity will occupy its temples in the near future.

STILL another victory has crowned the efforts of the promoters of the Scott Act. In the counties of Dundas, Stormont and Glengarry the majority in favour of the Act is over 1,700, which is more than double the number anticipated by the most sanguine of the temperance party.

PLAYTHINGS OF THE CHILDREN OF JAPAN.

JAPAN has been called the "Paradise of Babies," for not only do the children have a great number of toys, but many persons get their living by amusing them. Men go about the streets and blow soap bubbles for them with pipes that have no bowls as ours have. These young Japs have tops, pop-guns, blow-guns, magic lanterns, kaleidoscopes wax figures, terra-cotta animals, flying-fish and dragons, masks, puzzles and games, butterflies and beetles that flutter about, turtles that move their legs and pop out their heads; birds that fly about, and peck the fingers and whistle; pasteboard targets that, when hit, burst open and let a winged figure fly out, and—most wonderful of all, perhaps—little balls looking like elder pith, which, thrown into balls of warm water, slowly expand into the shape of a boat, or a fisherman, a tree, flower, crab or bird.

The girls of Japan have dolls' furniture and dishes, and, of course, dolls. They have dolls that walk and dance, dolls that put on a mask when a string is pulled; dolls dressed to represent nobles, ladies, minstrels, mythological and historical personages. Dolls are handed down for generations, and in some families are hundreds of them. They never seem to get broken or worn out, as yours do; and, in fact, they can hardly be the dear playmates that yours are. They are kept as a sort of show, and, though the little owners play with them, they do not dress and undress them and take them to bed, as you do. A good deal of the time they are rolled up in silk paper and packed away in a trunk. On the great festival day of the Japanese girls—the Feast of Dolls—there is a great show of dolls and toys, and it is the event of the year for the little black-eyed maidens. The Feast of Flags is the boys' great day, and they have banners, flags, figures of warriors and great men, swords and other toys for boys.

But the finest toy of Japan—as no doubt you youngsters will agree—is carried about the streets by a man or woman, for any child to play with who is the owner of a hundredth part of a cent, or one "cash."

This is a small charcoal stove, a copper griddle, spoons and cups; and above all ready-made batter and sauce. The happy child who hires this outfit, can sit down on the floor and cook and eat "griddle cakes" to his heart's content. Could anything be nicer?

JAPANESE RAIN CLOAK.

THE Japanese have a queer fashion of making rain cloaks out of closely woven or plaited straw. They look a good deal as if they were thatched when they wear them, but they keep the rain out very well. In summer the people working in the fields wear very little clothes, but in winter they wrap up warmly. Observe the queer hat this man wears, and the wooden blocks under his shoes to keep him up out of the snow and mud.

A BAD man shows his bringing up when he is brought up by a policeman.

OUR MISSIONS.

BY THE EDITOR.

II.

FRENCH CANADIAN MISSIONS.

A LITTLE over a century ago, on the plains of Abraham, was won that decisive victory which transferred the greater portion of the North American continent from the French to the English. As two streams descending from opposite sides of a valley might meet together with wild shock of waters, and then peacefully blending their forces, flow together on, fertilizing the plain, so these two races met in the shock of battle and when the first tumult had subsided, blended their diverse nationalities into one flowing stream, peaceful and quiet ever since. Within twenty years after the conquest of Quebec, the French militiamen fought side by side with the British redcoats, against the revolted American colonists. We know of no instance in history in which, thanks to the generous concessions of the victors, all the bitterness of conquest so soon passed away. Never was a more striking contrast to the cruel *Vae victis!*—"Woe to the conquered!"—of the ancient Roman conqueror. There exists to-day no more loyal portion of the Queen's dominions than the fair province thus sternly wooed at the bayonet's point.

But while thus blended into one nation, these two races are separated religiously by a vast gulf. There is no more compact and consolidated system of Romanism in the world than that of the old province of Quebec. It is ruled by a vast and thoroughly organized hierarchy of priests, and possesses immense landed property in the very heart of our crowded cities, from which a yearly increasing revenue is derived. It exerts a predominant influence on public instruction and local legislation. This vigorous and energetic system already holds in fee a large portion of our country, and is seeking to control



JAPANESE RAIN CLOAK.

the religious future of those fair and fertile provinces of the West. The religious and political differences of Protestants have too often prevented them exerting their due influence on the destiny of the country. But Romanists, at the dictates of an astute and far-seeing hierarchy, have acted as a unit to make their political influence the servant of their religious zeal. To enlighten that spiritual darkness, to instruct the ignorance, to overcome the prejudice, to carry the regenerative power of the Gospel to hearts and homes that are barred against it, is the glorious but difficult task of the united Methodism of Canada.

FRENCH ROMANISTS.

The French population are also largely isolated from the Protestants by difference of language, and are attached by national and filial sentiments to the religion of their fathers. These are grave obstacles in the way of Gospel effort. But, on the other hand, there are also remarkable facilities in its favour. The missionaries have not to go to a distant land or unhealthy climate, nor to propitiate a foreign and probably jealous Government. These people dwell in our midst—at our very door. They walk in the same streets, traffic in the same marts, travel in the same public conveyances, work in the same shops and at the same trades with our own population. They are associated in the same civic and legislative offices, are united by a thousand social and business ties, and dwell together in peace beneath the protecting folds of the same broad banner of freedom. The French Romanists, though attached to their ancestral faith, by no means share the intense bigotry often manifested by some of their co-religionists. They are a courteous, kindly, docile, and agreeable race; hospitable in their homes, and generally free to converse on disputed religious points without passion and with candour and a tolerance of antagonistic opinions. Yet they are deplorably ignorant of Scripture truths, and multitudes have never seen a copy of God's Word. On one occasion, when the present writer wished to appeal to the Romish version of the Scriptures, as authority concerning a point in dispute with a French lady, she introduced a well-worn copy of an English dictionary as the nearest approach to a New Testament in the house.

The Protestant element has of late years relatively increased in numbers, and still more in wealth and influence. Still, nearly a million and a quarter of our fellow-subjects are the victims of the anti-Christian errors of Rome. It seems as though Providence had committed the work of their evangelization especially to the care of Canadian Protestantism. Nor has our own Church, together with the other Churches of Canada, been unmindful of the heavenly call; although, for lack of suitable agents, the work has not been so vigorously prosecuted as its importance demands. But God is opening the way, and raising up instrumentalities, especially of an educational character, that will greatly assist this department of missionary effort.

GERMAN MISSIONS.

But the Teuton as well as the Gaul is in our midst; and we gladly welcome the increasing numbers swarming from the old Teutonic Fatherland across the

sea. But in that immigration is an element of danger. Unless it be evangelized, it will leaven our national life, in its very infancy, with the infidel virus of the corrupt civilization of Europe. In the United States the German population has in many places abolished the Sabbath, or destroyed its sanctity, and diffused an infidel spirit through society. A similar danger menaces our own land, unless we imbue this foreign element with the principles of morality and religion. Methodism owes much to the land of Bohler and Zinzendorf, and of the Palatine emigrants by whom its doctrines and institutions were introduced into Canada. It can best repay this debt by administering its consolations to the pilgrim strangers from Vaterland, by teaching the lessons of the beautiful Saubian song, "The soul's true Fatherland is heaven." The doctrines and usages of Methodism are especially congenial to the simple, home-loving, and sunny-souled Germans, and they readily embrace its teaching.

OUR EASTERN MISSIONS.

In the provinces of Eastern British America, missionary work is vigorously prosecuted, and with remarkable success. In Newfoundland, itself the first colony of Great Britain, and the first foreign mission of Methodism, the membership of the Methodist Church has been greatly increased, and this notwithstanding the exodus from the island to the more westerly Conferences of the Methodist confederacy. Among the hardy toilers of the sea, who enrich the world with the spoils of ocean, the Gospel, whose first apostles left their nets to become fishers of men, has had some remarkable triumphs. All along the far-extending coast of that great island, as well as on the French island of St. Pierre—the sole remaining dependency of France, once the mistress of well-nigh the whole continent—our Church is erecting moral lighthouses, whence the light is streaming into the surrounding darkness. Our missionaries also extend their labours to the bleak shores of Labrador, where adventurous industry plucks a subsistence from the stormy bosom of the deep. The lonely and storm-swept island of Anticosti is also visited by our missionaries, who, perpetuating the apostolic zeal of Wesley, go not only to those who need them, but to those who need them most.

Beneath skies of sunnier sheen, amid fairer scenes, and surrounded by the sapphire-shining seas, our missionaries in the Bermudas—important as the winter station of Her Majesty's North American fleet—labour among an intelligent white and coloured population. At Hamilton and St. George's are commodious and elegant churches and prosperous societies.

In Nova Scotia, New Brunswick, and Prince Edward's Island, among the fishing, lumbering, and agricultural populations, are vigorous Home Missions, and a spirit of missionary enthusiasm exists not surpassed in any part of our far-extended work.

On the Pacific Slope Methodism is endeavouring to mould, after a Christian type, the institutions of the youngest member of the Canadian Confederacy. And our brethren in still more remote Japan are achieving unparalleled missionary triumphs among the idolatrous races of the Old World. To these latter missions the greater part of this paper is devoted.

SUPPOSE.

SUPPOSE, my little lady,
Your doll should break her head,
Could you make it whole by crying
Till your eyes and nose are red?
And wouldn't it be pleasanter
To treat it as a joke,
And say you're glad "'Twas Dolly's
And not your head that broke?"

Suppose that you're dressed for walking,
And the rain comes pouring down,
Will it clear off any sooner
Because you scold and frown?
And wouldn't it be nicer
For you to smile than pout,
And so make sunshine in the house,
When there is none without?

Suppose your task, my little man,
Is very hard to get,
Will it make it any easier
For you to sit and fret?
And wouldn't it be wiser,
Than waiting like a dunce,
To go to work in earnest
And learn the thing at once?

Suppose that some boys have a horse,
And some a coach and pair,
Will it tire you less while working
To say, "It isn't fair!"
And wouldn't it be nobler
To keep your temper sweet,
And in your heart be thankful
You can walk upon your feet?

And suppose the world don't please you,
Nor the way some people do,
Do you think the whole creation
Will be altered just for you?
And isn't it, my boy or girl,
The wisest, bravest plan,
Whatever comes or doesn't come,
To do the best you can!

—Phoebe Cary.

CHRISTIANITY IN JAPAN.

BY REV. T. J. SCOTT.

THERE are many indications that Japan, containing thirty-seven millions of people, is to be the first of the great modern pagan nations to become Christian. In a recent visit to this charming country, as we steamed into Nagasaki, past the pine-clad little island of Pappenberg we were shown the cliff from which the last of the Catholic converts of three hundred years ago were hurled into the sea; and it is recorded that men and women died like true martyrs. The Jesuits had come in peace and were kindly received. Christianity had spread till more than a half million were numbered in the new faith. Then Jesuits and Dominicans and Franciscans quarrelled among themselves, and political intrigue seeking to grasp the reins of empire aroused the hostility of the Japanese and the Christians were persecuted to the death and till the last vestige of the faith that had made itself detested was swept from the country. An edict was issued saying that "the evil sect called Christians is strictly prohibited. Suspected persons should be reported to the proper officers and rewards will be given." Japan was closed to foreigners for nearly three hundred years till in 1853 Commodore Perry came and by threats and persuasion the gates of the empire were again thrown open to a measure of foreign intercourse. Then came the Protestant missionaries with a better spirit of propagandism. The government edict against Christians was renewed after a time. The representatives of foreign governments protested, and finally in 1876 all edicts against Christianity were recalled, and since then it has spread with rapidity. Many societies have entered the field and the missionaries are full of heart

and hope. The reader will recall how that within a dozen years Japan has aroused from her pagan slumber and is putting forth every energy to acquire civilization and stand abreast of the enlightened nations. Her efforts are truly heroic. As light has poured in the old superstitions have let go their hold of the learners. While the missionaries have been teaching Christianity other foreign instructors invited in, have been teaching materialism and evolution. As a consequence many Japanese are sceptical or indifferent. They are for progress at all events. Recently upwards of a thousand young men held a social gathering in the Chiba-Prefecture, where flags were displayed bearing the mottoes: "Hurrah for liberty," and "Sweep away the humiliating customs of the East." Many of the best young men in the country are becoming Christians and are finding in Jesus the only true hope of morality.

The government puts no obstruction in the way of Christianity. There seems to be an impression among some leading Japanese statesmen that Christianity as a form of civilization is needed to put their country abreast of the great nations of the world, and all this not because Christianity is divine. These men see that the great powers of the world are nominally Christian, hence this as a national fashion must in some way be an advantage to Japan also. Infidel teachers in Japan have told the people that in reality the leading minds of these great nations have abandoned Christianity as among the superstitions. But a profound counter impression was recently made on the mind of Mr. Ito, one of the leading Japanese, who had gone to Europe to study the constitutions of various countries. Well, in conversation with Bismarck Mr. Ito was surprised to find him a firm believer in Christianity, and also that the great Gladstone is loyal to the faith. Since his return it is said that Mr. Ito, himself not an avowed Christian, has induced the Mikado to study the Bible. It is a notable fact that the Gregorian calendar has been introduced into Japan, and that Sunday is made a day of rest. It is affirmed by those best prepared to know that there is a widespread impression among the Japanese that the Christian civilization and morality are the best in the world.

"The battle is the Lord's." The hour is a most important one. The missionary societies should stand by their missionaries with full support of money and men. The best educated and consecrated intellect of the Church should be laid on the altar of Japan. The missionaries are much encouraged in their work. There is in the main a fine *esprit de corps* among them. Denominations of the same type are assisting, and there is not the slightest reason why the Canada Methodists and the Methodist Episcopal Church should not unite their forces—something desired by the missionaries in the field.

It is pointed out as suggestive of the influence of the gospel on the condition of women, that in Turkey, where a few years ago men yoked their wives with oxen, and treated them as beasts of burden, the education offered to females in some of the colleges compares favourably with similar institutions in Christian lands.

THE BARK CANOE.

(FROM LONGFELLOW'S HIAWATHA.)

"GIVE me of your bark, O Birch-Tree!
Of your yellow bark, O Birch-Tree!
Growing by the rushing river,
Tall and stately in the valley!
A light canoe will build me,
Build a swift Cheemaun for sailing,
That shall float upon the river,
Like a yellow leaf in Autumn,
Like a yellow water-lily!
"Lay aside your cloak, O Birch-Tree!
Lay aside your white-skin wrapper,
For the Summer-time is coming,
And the sun is warm in heaven,
And you need no white-skin wrapper!"
Thus aloud cried Hiawatha
In the solitary forest,
And the tree with all its branches
Rustled in the breeze of morning,
Saying, with a sigh of patience,
"Take my cloak, O Hiawatha!"
With his knife the tree he girdled;
Just beneath its lowest branches,
Just above the roots, he cut it,
Fill the sap came oozing outward;
Down the trunk, from top to bottom,
Sheer he cleft the bark asunder,
With a wooden wedge he raised it,
Stripped it from the trunk unbroken.
"Give me of your boughs, O Cedar!
Of your strong and pliant branches,
My canoe to make more steady,
Make more strong and firm beneath me!"
Through the summit of the Cedar!
Went a sound, a cry of horror,
Went a murmur of resistance;
But it whispered, bending downward,
"Take my boughs, O Hiawatha!"
Down he hewed the boughs of Cedar,
Shaped them straightway to a framework,
Like two bows he formed and shaped them,
Like two bended bows together.
"Give me of your roots, O Tamarack!
Of your fibrous roots, O Larch-Tree!
My canoe to bind together,
So to bind the ends together,
That the water may not enter,
That the river may not wet me!"
And the Larch, with all its fibres,
Shivered in the air of morning,
Touched its torch-head with its tassels,
Said, with one long sigh of sorrow,
"Take them all, O Hiawatha!"
From the earth he tore the fibres,
Tore the tough roots of the Larch-Tree,
Closely sewed the bark together,
Bound it closely to the framework.
"Give me of your balm, O Fir-Tree!
Of your balsam and your resin,
So to close the seams together
That the water may not enter,
That the river may not wet me!"
And the Fir-Tree, tall and sombre,
Sobbed through all its robes of darkness,
Rattled like a shore with pebbles,
Answered wailing, answered weeping
"Take my balm, O Hiawatha!"
And he took the tears of balsam,
Took the resin of the Fir-Tree,
Sweated therewith each seam and fissure,
Made each crevice safe from water.
"Give me of your quills, O Hedgehog!
All your quills, O Kagh, the Hedgehog!
I will make a necklace of them,
Make a girdle for my beauty,
And two stars to deck her bosom!"
From a hollow tree the Hedgehog
With his sleepy eyes looked at him,
Shot his shining quills like arrows,
Saying with a drowsy murmur,
Through the tangle of his whiskers,
"Take my quills, O Hiawatha!"
From the ground the quills he gathered,
All the little shining arrows,
Stained them red and blue and yellow
With the juice of roots and berries;
Into his canoe he wrought them,
Round its waist a shining girdle,
Round its bows a gleaming necklace.
On its breast two stars resplendent.
Thus the Birch Canoe was banded
In the valley, by the river,
In the bosom of the forest;
And the forest's life was in it,
All its mystery and its magic,
All the lightness of the birch-tree,
All the toughness of the cedar,
All the larch's supple sinews;
And it floated on the river
Like a yellow leaf in Autumn,
Like a yellow water-lily.

The Empress of Russia has just ordered a cloak of sable fur, trimmed with gold and enriched with precious stones, the whole cost being placed at \$43,000.

MISSIONARY EXERCISE ON JAPAN.

BY SOPHIE S. SMITH.

Prayer—By Pastor.
Scripture Reading—1 John 5th chap.
Singing—Good Tidings. (No. 47 in Missionary Songs.) "Shout the tidings of salvation," etc.
Talk on Japan—By the Superintendent and scholars.
SUPT.—Bertie, can you give us some facts concerning Japan?
BERTIE.—Japan consists of nearly four thousand islands, situated in the Pacific Ocean, east of China. The country is mountainous, the climate is mild and the scenery is beautiful. The people call it "The Sunrise Kingdom;" the name, Japan, being derived from the Chinese word *Zi pan gu*, which means, The Kingdom of the Rising Sun. The population is about thirty-six millions.

SUPT.—Mary, can you tell us something about the people and how they live?
MARY.—The Japanese were supposed to have originally come from China. But they resent this idea, and consider it a disgrace to be compared with the Chinese. They are a refined people, very polite, and exceedingly clean. They are intellectual, industrious, and ingenious. Japan women have an easier and pleasanter life than those of any other Asiatic country, and are treated more like companions than slaves. Their houses are built of light wood, generally one storey high, and divided into rooms by folding screens, which can be changed at pleasure. They have neither chairs nor beds; but sit and sleep on thick mats, spread on the floor, with a block of wood for a pillow.

SUPT.—Jennie, what can you tell us of the children of Japan?
JENNIE.—Japan is the "Paradise of Babies." The people are very domestic and pay much attention to the amusement of their children. The girls have a "Feast of Dolls," once a year, when they bring out all the dolls that have been preserved in the family for years, dressed as lords and ladies, and go through all the forms of court life. The boys have a "Feast of Flags" when they tie a huge paper fish on the top of a high pole, and let it float in the air, while they play around the pole and amuse themselves pretty much as American children do on the Fourth of July. They receive a great many toys, have various games, and lead a very happy life.

SUPT.—Harry, what are the religions of Japan?
HARRY.—The most ancient religion of Japan, is Shintoism. They have a great many gods called *Kami*; and each god has a temple, where the people bring their offerings of rice, fruit, meat, and living birds, and say their prayers. They have no images or idols, but keep a mirror and a strip of white paper on the altar of the temple, to represent their god. The prevailing religion of Japan is Buddhism. They have one hundred thousand temples, each containing a statue of Buddha. The greatest Buddhist idol in Japan is Dia Butz. He is made of bronze, fifty feet high, is hollow, with a chapel fitted up inside, where thousands of pilgrims go to worship and pray. The Japanese also have praying machines, which consists of a stone wheel set in a post, with

numerous letters and figures written on the sides. When a man wants to say his prayers, he gives the wheel a turn, and every time it revolves, a prayer is recorded to his credit in heaven.

SUPT.—Susie, what have missions done for Japan?
SUSIE.—The first Protestant missionaries went to Japan about twenty-three years ago. At first they did not meet with much success, but during the last ten years Christianity has made rapid progress. There are eighteen religious societies now in Japan, with one hundred and seventy male and female missionaries. There are more than eighty churches, over 3,800 communicants, and a Christian community of ten thousand. Schools and dispensaries have been established, the Bible has been translated into Japanese, religious books and papers are printed, education is compulsory, and the Christian Sabbath is recognized as a legal holiday; and still the good work goes on.
SINGING.—"I love to tell the Story."
(No. 58 in Mission Songs.)
A RECITATION.—By three boys and three girls.

First Boy.
"In due season we shall reap, if we faint not."

First Girl.
He that goeth forth and weepeth,
Trusting in the Lord,
Let him know that all he soweth
Of the precious word,
That he'll reap.

Second Boy.
"There shall be one fold and one shepherd."

Second Girl.
And is the time approaching,
By prophets long foretold,
When all shall dwell together,
One shepherd and one fold?
Shall every idol perish,
To moles and bats be thrown,
And every prayer be offered
To God in Christ alone?

Third Boy.
"He shall have dominion also from sea to sea, and from the rivers unto the ends of the earth."

Third Girl.
The whole wide world for Jesus!
Once more before we part,
Ring out the joyful watchword,
From every grateful heart;
The whole wide world for Jesus!
Be this our battle cry;
The Crucified shall conquer,
And victory is nigh.

LETTER TO THE CHILDREN FROM JAPAN.

DEAR CHILDREN: thousands of miles from your happy land, on the bosom of the great ocean, lie four large emerald isles. The beauty with which God has clothed hill and dale, mountain and valley, has given the people a love for nature and her simple pleasures. "If it were as easy 'here' for the heart to be true, as for grass to be green and skies to be blue," the Japanese would be a happy people. This love for the beautiful things God has created makes them kind and gentle to one another. The way they live enables one to see that this is true. Their low, wood coloured houses, shut in on three sides, stand with open front on the street. Here, one sees the inmates cooking, eating, buying, selling, and doing all kinds of handiwork from the fashioning

of an artistic vase to the making of a child's toy. The street is both the public highway and the playground to the children. You would be delighted to see the harmony and kindness among the motley crowd of men, women and children, and horses that throng the streets. But the sad neglect of the children would soon attract your notice. They seem left to care for themselves and one another. The baby is tied to the back of mother, sometimes, but oftener to that of a little brother or sister. Asleep or awake, for hours its uncovered, shaven head is exposed to the hot sun. Many of the children become blind or grow up with such sickly, feeble bodies, that they cannot be good, useful men and women.

The sick are often taken to Bindzuru, the god of medicine, to be cured. One day at the temple Asakusa in Tokio, I saw an old man lead a blind girl to this wooden idol. She rubbed her hand over the sightless eyes of the idol, then over her own. Any part of the body that is diseased is treated in the same way. So constantly are these idols resorted to that some have nose, ears and arms quite rubbed off. Only the people that have learned of the Great Physician, Jesus, know how to take care of the body and soul.

Japan is called the "Land of the Rising Sun." While you see the sun setting we see it rising. Will you, a million and a half of Sunday-school children, daily, at sunset hour, ask our Heavenly Father to bless the children of Japan with a knowledge of the Sun of Righteousness? With this petition in your heart, as the years go by, you will learn this lesson of our Saviour:

Not what we give, but what we share—
For the gift without the giver is bare:
Who gives himself with his alms feeds three,
Himself, his hungering neighbour and me.

LORD CHESTERFIELD ON THE LIQUOR TRAFFIC.

IN 1743 Lord Chesterfield thus addressed the House of Lords on the license question: "Luxury, my lords, is to be taxed, but vice prohibited, let the difficulty in the law be what it will. Would you lay a tax upon a breach of the Ten Commandments? Would not such a tax be wicked and scandalous? Would it not imply an indulgence to all those who do not pay the tax? It appears to me, my lords, that since the spirit which the distillers produce is allowed to enfeeble the limbs, vitiate the blood, pervert the heart, and obscure the intellect, the number of distillers should be no argument in their favour, for I never heard that a law against theft was repealed or delayed because thieves were numerous. It appears to me, my lords, that really, if so formidable a body are confederate against the virtues or the lives of their fellow-citizens, it is time to put an end to the havoc, and to interpose whilst it is yet in our power to stop the destruction.

"Let us crush at once these artists in human slaughter who have reconciled their countrymen to sickness and ruin, and spread over the pitfalls of debauchery such a bait as cannot be resisted."

"THERE are people who live behind the hull," is an old German proverb, which means that there are other folks in the world beside yourself, although you may not see them.

MOTHER'S ROOM.

I've wandered long and wandered far,
By land and sea, in perilous ways,
And vivid lights of later years
Have cast a shade o'er youthful days;
But in the palace or the tent,
In Arctic snow or Tropic bloom,
My loving heart remembers well
Each trifle in my mother's room.

In Tartar tents, at midnight hour,
The Asian moon high in the sky,
I've seen the crimson curtained room,
The coal fire blazing merrily;
The red geraniums, tuchsias, musk,
That made the southern windows fair;
The basket full of needle-work,
The gaily cushioned rocking chair.

And often, to, the brilliant halls,
Among the beautiful and gay,
A sudden silence o'er me falls—
I see the room so far away,
The white-haired mother in her chair,
The singing bird within its cage,
The open Bible on the stand,
The sunshine streaming o'er its page.

Oh, mother! mother! mother, dear!
Within thy room so sweet and calm,
To think of thee is almost prayer,
Thy memory is like a psalm.
When I was but a little lad,
With Dick and Janet at thy knee,
I did not love thee half so well,
I did not seem so close to thee.

Now little Janet dwells afar,
And Dick has made another home;
While I, in eager, restless life,
Far over land and ocean roam.
But O! how oft in dawning's calm,
And in the evening's tender gloom,
We meet again, in loving thought,
By mother's side, in mother's room!
—Lillie E. Barr.

GAME OF ONE HUNDRED THINGS.

JAPANESE children have a singular amusement called *Hya-ku mono-gatari*, or "The One Hundred Things." A hundred tapers are put into a large saucer of oil and lighted. The children sit quietly down in the dark corner of the room, at some distance from the lights, and begin to tell ghost stories, with which Japanese literature abounds. Then one child is sent to extinguish a light. When this is done the story-telling again begins, when another light. The stories become more and more frightful in their character; the child is sent to put out a second room becomes darker as light after light is extinguished; the imagination of the children becomes more excited, until the room seems to them filled with hobgoblins and demons; and at last the screaming little ones rush from the house and the game is over. The girls play with small bean-bags—a game similar to our childish one of jack-stones. These bags they call *te-da-na*, and they are very dexterous in managing them. They have also games with little cards, matching them and playing "grab."

The children who play about the streets are merry little people. They have sparkling eyes and bright, intelligent faces, and seem to enjoy their sport as much as little ones at home. The mission of the little street children has been very sweet to us. When we first came here the people seemed like inhabitants of another planet. The only way we could gain any feeling of kinship was by shutting our eyes to their strange customs, and letting the sound of the children's voices in their happy laughter or grieved crying enter our ears. It was then that we heard familiar sounds, and realized

that these strangers are indeed our flesh and blood.

And so we pray God to bless the little children of Japan.—*Anon.*

JAPAN'S NATIONAL FLOWER.

THE cherry blossom is the national flower of Japan, as the rose is of England, the lily of France, the thistle of Scotland, and the shamrock of Ireland. On the Mikado's flags, papers, and carriages and on the soldier's caps and uniform, you will see the open chrysanthemum. But the flower of the people and the nation is the flower of the blossoming cherry-tree. The Japanese cultivate all over Japan, by the millions, the sakura tree, which is valued only for the beauty of its blossoms. From an entire tree you could not get ripe cherries enough to make a pie; but the blossoms are massed together on the boughs like clouds, and the blooms are often as large as a rose.

Picnics in Japan are called, "Going to see the flowers." In June, millions of the people go out to sing and sport and laugh and play under the cherry trees, or to catch "the snow showers that do not fall from the skies." There are tens of thousands of stanzas of poetry about the cherry-tree. Some of the people become so enchanted with the lovely blossoms under them, as to even worship the famous old trees.

SIMPLICITY of manner is the last attainment. Men are very long afraid of being natural, from the dread of being taken for ordinary.

"DOING a good thing, and then feeling big over it," is a little girl's definition of the spirit of the Pharisee.

LESSON NOTES.

FOURTH QUARTER.

B.C. 990.] LESSON VIII. [Nov. 23.

PROVERBS OF SOLOMON.

Prov. 1. 1-16. Commit to memory vs. 8-10.

GOLDEN TEXT.

The fear of the Lord is the beginning of knowledge. Prov. 1. 7.

OUTLINE.

1. The Aim of the Proverbs, v. 1-6.
2. The Beginning of Wisdom, v. 7-9.
3. The Enticements of Sin, v. 10-16.

TIME.—B. C. 990.

EXPLANATIONS.—*Proverb*—Short, pithy sayings of wisdom. *To know wisdom*—The object of the Proverbs is stated in the first six verses. *Judgment*—Righteousness. *Subtlety*—Wisdom and cunning. *The simple*—Here meaning those who are open-hearted and ready to receive instruction. *The fear of the Lord*—A reverence for God from a love for him. *Beginning of knowledge*—To know God's will and follow it is the best wisdom. *Fools*—Here meaning those who despise God's law. *Ornament of grace*—Obedience will make the life beautiful. *Entice thee*—Persuading to sin. *Let us lay wait for blood*—Inviting a young man to join a band of robbers, who were always numerous in the mountain passes of Palestine. *The pit*—Here meaning death. *Without cause*—Those whose innocence is of no avail to save their lives. *One purse*—Robbers holding their gains in common. *Refrain thy foot*—Avoid their company.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught, that the truly wise—

1. Will seek to know God's word?
2. Will strive to honour his name?
3. Will honour parental instruction?
4. Will avoid evil company?

THE LESSON CATECHISM.

1. For what are the Proverbs? "To know wisdom and instruction." 2. What will a

wise man do? "Will hear and will increase learning." 3. What is a mark of the fool? To despise wisdom and instruction. 4. What is the beginning of knowledge? The fear of the Lord. 5. Against what are we cautioned? Against consenting to the enticements of sinners.

DOCTRINAL SUGGESTION.—The knowledge of God.

CATECHISM QUESTIONS.

122. What commission did Christ give to His apostles before His ascension into heaven? He said unto them: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I command you; and lo, I am with you always, even unto the end of the world." Matthew xxviii. 19, 20.

123. What is repentance? Repentance is true sorrow for sin, with sincere effort to forsake it. Ezekiel xviii. 30; Luke iii. 8; Acts ii. 37.

124. Can we repent of ourselves? No; it is the grace of the Holy Spirit which gives the sinner to know and feel that he is a sinner. Acts v. 31; Acts xi. 18. [John xvi. 7-11; 2 Corinthians, vii. 9, 10; 2 Timothy ii. 25.]

B.C. 990.] LESSON IX. [Nov. 30.

TRUE WISDOM.

Prov. 8. 1-17. Commit to mem. vs. 10, 11.

GOLDEN TEXT.

I love them that love me; and those that seek me early shall find me. Prov. 8. 17.

OUTLINE.

1. The Call of Wisdom, v. 1-9.
2. The Worth of Wisdom, v. 10-17.

TIME.—B. C. 990.

EXPLANATIONS.—*Wisdom*—Wisdom here means also religion, and is represented as a person calling upon men to receive her and the benefits she brings. *High Places*—Where she can be seen by all. *Places of the paths*—By the way-side where people are passing. *Ye simple*—Those who need instruction. *Fools*—Those who are ignorant, especially not knowing God. *Excellent things*—Knowledge of the highest importance. *Speak truth*—No true wisdom can have falsehood in it. *Froward or perverse*—Evil and stubborn against right. *Knowledge rather than choice gold*—Because knowledge is of more value than money. *Witty inventions*—Meaning wise thoughts. *By me kings reign*—Because kings are supposed to be wise. *Love them that love me*—Those who really desire wisdom and knowledge of God will not fail to find. *Seek me early*—Those who begin life by seeking after God will find not only truth but true success.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. That all men are called to God's service?
2. That the truly wise will heed the call?
3. That the free gift of wisdom is beyond all price.
4. That early search for it is acceptable to God?

THE LESSON CATECHISM.

1. To whom does Wisdom put forth her voice? "To the sons of man." 2. What should we receive in preference to choice gold? Knowledge. 3. What is said of wisdom and rubies? "Wisdom is better than rubies." 4. What is the fear of the Lord? "To hate evil." 5. What does Wisdom say concerning those that love her? "I love them that love me."

DOCTRINAL SUGGESTION.—The value of God's word.

CATECHISM QUESTIONS.

125. What have we then to do in repentance?

We must think on our transgressions, confess both our sins and our sinfulness to God, and strive to amend our life by the help of the Holy Spirit. Psalm cxix. 59.

[Psalm li. 3, xxxviii. 18; Isaiah i. 16, 17; Mark i. 5.]

126. What is conversion? The turning to God in repentance and faith. [Ezekiel xxxiii. 1; Matthew xvii. 3; Acts iii. 26, xi. 21; 1 Thessalonians i. 9.]

127. What is faith, in general? Faith, in general, is a conviction of the truth and reality of those things which God has revealed in the Bible.

[2 Corinthians iv. 18, v. 7; Hebrews xi. 1, 6.]

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