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Literary Notes

Poetical,
Proverbial,
Scientific
Ecclesiastical. (3)

Jon K. Uchimura.

Sapporo. 1882.

Liquor Drinking

Apples ripened in a tree ; to our taste good ; when exposed on the ground, it ferments, and becomes "alcoholic". Rice, when boiled is almost a tasteless food ; but when passed through certain processes, it produces certain liquid body called "sake".

That principle we call "alcohol". I mean by "sake" this principle for the sake of convenience. I being a tea totaller, must here present arguments from both sides.

I. All nations use it.

- (a) In Hungary, 400 kinds of wine,
- (b) In France, 1500 kinds.
- (c) Indians of N. A. use alcoholic liquors from cactus plant.
- (d) The Abyssinians use "bougá" from millet.
- (e) Africans mostly use "lafusi" from date palm.
- (f) S. Am. Indians, moise-mall-bur. No nations in the world which do not use some form of drinks as there is no nation which has not some form of religion.

II. Used at all times.

- (a) The date is unknown.
- (b) Soma among the ancient Persians and Hindoos from moon-plant, mentioned in Zenda-vesta (—Zend-Avesta) and in Veda.
- (c) From Egyptian. ^(sic)hieroglyphics.
- (d) Among the Romans, beverage was the chief part of their festivals,—“palate as long as that of the crane”.

III. They are the profuse products of Nature.

Falling fruits, burning wood, decaying grains, even sawdusts, ^(sic)produces alcohol.

IV. They are used as Medicines.

Rum and brandy essential in hospitals,— Rum and milk the best ^(sic)restorant,— Claret clears the memory,— Beer soothes the nervous excitement,— Gin good for indigestion.

Many receive consolation in time of trouble by a “sweet cup”.

Hence 百薬ノ長.

V. Clinical use.

As solvents, combustibles, for making tinctures.

VI. Social use.

Many good friendship by the use of alcoholic drinks.— Ex. 無礼講. a cup of wine handed the whole ^(sic)Anglsland to a Saxon King.

In time of bereavement as well as in time of marriage, in burial, etc. “Tears of widow and pleasure in palace”. “Let us eat and drink, for tomorrow we die”.

Evils

I. Physiological

A. Alcohol not useful in keeping digestion.

1. It destroys pepsin in the stomach, hence dyspepsia follows digestion.

2. It prevents tissue-waste,— hence appetite is less.

Ask the drunkards the next morning, and he want to take but little food, but more wine for stimulation of the depressed system.

B. Alcohol not good for circulation.

The canal first dilates, then relapse by alcohol. ^(sic)Consumption in England mostly attributed to drinking. Dutch toad ^{カハズ} or beer drinker.

C. Not conducive for long life.

Carnaro lived 58 years on 12 oz. of solid food and 14 oz. of light wine, -which contained good aromatic principles, and but little alcohol. Story of feeding sawdust and corn to fatten pigs. I know of no man who by sitting every day and simply drinking, keeping his health.

D. It does not protect cold.

In the winter of 1746, a ship^(sic)reck off the coast of Mass.,- 5 attempted to get to the land, 4 drunk wine, the other, hot water. Scoresby's testimony in Arctic expeditions.

II. Moral

A. Drinking is a practice which is perpetuated when once indulged in. Vice of many hospital patients afterward.

B. Bring together acid and base, and we have salt. Bring together ignorance and alcohol, and we have poverty.

C. A great national calamity.

8,000,000 koku of rice destroyed for this purpose in Japan. In Ireland even, each family spends. England, 5,000,000,000. U. S. 6,500,000,000. Imports of Hakodate for 10th. yr. meidji, 400,000 yen for rice, 280,000 yen for "sake".

D. Crimes and drunkenness. Human passions are reined by reasons, and the effect of alcohol is to loosen this rein, and out comes the crime. Statistics show that coarse crimes are more abundant in the North (England, Russia) than in the South, because the former use more ardent spirits. Alcohol is a good mediator for crime,- captain of vices, poverty, debt, strifes, murder, theft,- all children born from 酒樽.

E. Men who think for the country, for their fellowmen, for their children cannot continue the habit. Many are entirely thoughtless. But some there are who go enough to boast of drinking.

嘉平五合タノ話

Before S. Y. M. C. A.

Jon K. Uchimura

Christianity, Religion for All People.

Much has been said about the influence of Christianity on national prosperity and civilization. Will speak about its influence on females and children.

I. Children

- (a) They commence to disregard casts,— Indian boys.
- (b) They begin to feel as men feel, and to obey their conscience,— A boy in Asakusa church.
- (c) They become more bold, and in some cases, do great good to the country,— A boy whose trial produced 400 Sunday-schools and 35,000 pupils.
- (d) Hans, a Tyrolese cripple.

II. Females

General mistreatment of females in all heathen countries,— Japan, China, Africa, etc. An Australian marriage.

- (a) Women's home missionary.
- (b) / foreign missionary.

Man Y. C. A. Mch. 25th '82.

A Grecian philosopher's definition,— "Man a biped without feathers". Hitchcock's definition,— "10 lbs. of nitrogen and carbon, 5½ bucketfuls of water, and a handful of salt.

"A thinking animal". Pascal.

- 1. His embryology
- 2. His zoological position
- 3. "The life of an animal is in its blood",— Deut. The French definition of blood, Chair coulant. the action of the white corpuscle,— amaeba,—bathybuis.

But.

The death bed scene of Socrates.— The electric eels of South America.

I. Scientific Proof :

- (a) Brain, (b) Cerebral bioplast, (c) The formation of muscles, nerves,

etc. by the similar bioplasm. Some force forms the primitive embryo.

The cause must exist before the effect.

The force which forms the embryo exists, therefore, before the embryo. Life is thus the cause of organization, and not organization the cause of life. If it exists before, it may after. Joseph Cook.

II. Theoretical proof of human dignity.

(a) Is he a creature came from clod of earth?

(1) Several nations regard their own lands to be the best and despise the neighboring countries. Jews & Greek.

(2) So long as man is thought to have sprung from the clod, he remains subject to nature which produced him. Hence slavery, inordinate desire of wealth, "eat and drink for tomorrow we die". Only when the spiritual connection of man to God is gained is man's absolute worth secured.

(b) But let us see what the Bible says of the origin of man.

(1) For other animals, God said, "Let waters bring forth etc". But for man it is recorded that the Lord God formed man out of dust.

(2) "Let us make man in our own image" suplies the special dignity of man. If God's image, then the image of godness, holiness, love. "Soul is that part of our Nature which is in relation to the Infinite",- Francis Newman.

"The sentiments, feelings, sympathies, internal consciousness, and mind, and the habitudes of mind and action then resulting, are the real and essential characteristics of humanity".- Dr. Pritchard.

Christian Work

Reading,-Acts XIII.

Text. Mark. XIII, 34.

"Every man his work." or Matt. XIII, 52

Christians have been characterized as workers.- One characteriaric of this religion,- From Noah to the present. The true motive is

Love,- Child near the well, man near the hell.- “Freely ye have received, freely give,”- General spirit raised, purified and consoled by workings. The Bitter water of the Dead Sea.

One other characteristic is that God uses weak against strong.

神ハ智者ヲ愧シメントテ世ノ愚ナル者ヲ選ビ強者ヲ愧シメントテ世ノ弱キ者ヲ選ブ。I cor. I. 27. David, Luther, Gideon.

I. It is generally thought that those who do great things are only necessary. No. Coral reef of the 大平洋

Jesus preached to a woman of Samaria.- Many of the best converts made in this way.- Andrew and Simon Peter.

Should all be then “Dendoshi”,- in one sense Yes ; in other, No.

II. The easiest ways of work by every one of us.

(1) By cheering and sympathizing those who work,-Man a social being and needs constant consolation in accomplishing hardships. “A fire-man showing a child”.

(2) By adding any new force to the work. Well illustrated by Hideyoshi against robbers of Mino, and also by a woman who started with a poker against her enemy. “Confession etc”.

(3) By praying,- 正シキ者ノ篤キ祈リハカアル者ナリ Jam. V. 16. “Three Charcoal burners”.

Now, (A) We are to fight with few against many. 二億 against 十二億 3,000 against 35,000,000,-1 : 12,000 Joshua beyond Jordan.- 汝勇力ヲコセヨ、然ラバ汝盛へ、好キ成功ヲ見ルベシ

“Be of good courage, and then you shall prosper, then you shall have good success”. Elijah on Mt. Carmel. The courage and fearlessness, “A young man with 500 against a King of 30,000”.

(B) We have to fight with the highest as well as with the lowest class of our countrymen.

Let us try to do the best we can. If we cannot be a lighthouse, let us be a tallow candle.

Our responsibility. “Ishikari valley, etc”. Trust that we are doing greater things than all the political enthusiasts of the day. “Works that make no show”.

Matth. XXV. 23.

ア△善カツ忠ナル僕ゾナンヂ、ワヅカナル事ニ忠ナリ我ナンジニ多モ
ツカサ
ノヲ督ドラセン、ナンジノ主人ノ歓樂ニ入ヨ

4. By confessing Christ before men.

ソレ人ハ心ニ信シテ義トセラレロニ認^{イヒマラ}ハシテ救ルムナリ Rom. X, 10.

Skeptics are usually proud of their sect. "Two countrymen staying in the same hotel, one waiting till the other knelt down".

John IV. 28-29-30 ; 39-42.

Reading Matt. VI. 19-34

Text. Phil. IV, 6.

"Be careful for nothing".

Care entered the world with sin. Gospel affords the present relief and comfort as well as the future.

Ex. ワレイカナル様ニ居ルモソレヲ以テ足レリトスル事ヲ学ベバ也
(Man's life like a road in a hilly country, and satisfaction is the fills.) "A widow in a sugar plantation".

I. We must care to "strive to enter the straight gate", "to work out our own salvation", and to give "all diligence to make our calling and election sure".

II. We must care for the concern of our life. Believers should be diligent in the use of all means for his life. There are some cases in human history in which men by taking the mistaken means misused their entire life. Careless cannot inherit either the earth or heaven.

BUT,

I. Though careful in the use of means, we must be careless of the results. We have in our life cases in which we know not where to go. Thus it was Elijah under the juniper tree.

"A man between a tiger and an alligator".

II. Second case is as regards future. 米ノ飯ト天トウ様ハ人間ノ付物 to a certain extent true. Matt. VI, 26. "Two farmers and a nest of birds".

And soar above the element they live in".

Edward Young

1. At thirty, man suspects himself a fool ;
Knows it a forty, and reforms his plan.
2. Men may live fools, but fools they cannot die.
3. Like our shadows,
Our wishes lengthen as our sun declines.
4. A man of pleasure is a man of pains.

Alex. Pope

1. Fixed like a plant on his peculiar spot,
To draw nutrition, propagate and die.
2. Virtue alone is happiness below.

F. Bacon

1. Virtue is like precious odours, most fragrant when they are licenced or crushed.
2. A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.
3. For my memory and name, I leave it to men's charitable speeches, to foreign nations and to the next ages.
4. Cradles rock us nearer to the tomb :

Our birth is nothing but our death begun. Young

5. Take away the sword ;
States can be saved without it. Ed. B. Lytton

6. In the lexicon of youth, which fate reserves
For a bright manhood, there is no such word
As-fail. Same.

7. We live in deeds, not years ; in thoughts, not breaths ;
In feelings, not in figures on a dial.
We should want time by heartthrobs.
He most lives
Who thinks most, feels the noblest, acts the best.

Philip J. Bailey

8. Writers against religion, whilst they oppose every system, are wisely careful never to set up any of their own.

Edmund Burke

9. He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.

E. Burke

10. Love is indestructible :

Its holy flame for ever burneth :
From Heaven it came, to Heaven returneth
It soweth here with wit and care,
But the harvest-time of Love is there.

Robert Southey

11. Avoid shame, but do not seek glory,- nothing so expensive as glory.

Motto of Sydney Smith.

12. Come forth into the light of things.

Let Nature be your teacher.

Wordsworth

13. One impulse from a vernal wood,

May teach you more of man, Of moral evil and of good,
Than all the sages can.

Same

14. Remember Milo's end,

Wedged in that timber which he strove to rend.

Earl of Roscommon

15. If God were not a necessary Being of himself, he might almost seem to be made for the use and benefit of men.

John Tillotson

16. How fading are the joys we dote upon

Like apparitions seen and gone : But those which soonest take
their flight,

Are the most exquisite and strong.

John Norris

17. We bear it calmly, though a ponderous woe,

And still adore the hand that gives the blow.

John Pomfret

18. Wherever God erects a house of prayer,
The Devil always builds a chapel there ;
And't will be found, upon examination,

- The latter has the largest congregation. Daniel Defoe
19. 'T is an old maxim in the schools,
That flattery's the food of fools,
Yet now and then your men of wit
Will condescend to take a bit. Jonathan Swift
20. The tree of deepest root is found
Least willing still to quit the ground ;
'T was therefore said, by ancient sages,
That love of life increased with years,
So much, that in our latter stages,
When pains grow sharp, and sickness rages,
The greatest love of life appears. Mrs. Thrale
21. Errors like straws upon the surface flow ;
He who would search for pearls must dive below. Dryden
22. Old wood to burn ! Old wine to drink ! Old friends to trust !
Old authors to read !
23. Young men think old men fools, and old men know young men
to be so.
24. Rebellion to tyrants is obedience to God.
25. Better to wear out than to rust out.
26. God sends meat, and the Devil sends cooks.
27. Love me little, love me long.
28. Much water goeth by the mill,
That the miller knoweth not of.
29. Of two evils the less is always to be chosen.
30. Speech is silvern, Silence is golden : Speech is human, Silence is
divine.
31. 何故ニ拾ケル身ソト折々へ姿ニ恥ヨ墨染ノ袖 慈鎮和尚
32. "Unless above himself he can
Erect himself, how mean a thing is man !
33. "Only in the domain of Freedom can there exist the moral".
Martineau.

My Dream

May 15th., 1882

Being stricken with a localized pneumonia, I returned from a long journey along the Eastern coasts. The night before, the pain had greatly diminished, and being too lonely, I entered into train of thoughts respecting my future life-career. I then slept, and at about 3 o'clock A.M. I awoke, took medicine, and praying God to bless my body and soul to shape my unknown future career, I again feel into asleep. Then I dreamed as follows :

I started from Hakodate in a strongly-built steamer with about ten of my friends, of whom two already had married. The voyage was very peaceful, and we very safely came to the foot of 金花山, where we launched. The sea was rather rough and little nausea came to me. Now the ambition came to ascend the 金花山, though rather dangerous. Still I tried my best, and in a little steamer with full steam, I commenced ascending. The mountain was then covered with snow, and curious it may seem, my little steamer ascended with good speed. At first, the rise was very gradual and smooth, but when I came to near the top, the track was perpendicularly precipitous. There I stopped a moment and thought whether I shall make the adventure or not. Meanwhile the engineer took on steam, and in a twinkling of eye, I was on the top of the mount.

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34. "Thought is phosphorus, the soul complex nerves, and our moral sense a secretion of sugar".- Disraeli, Lothair.
35. "The Rolling year
 Is full of Thee. Forth in the pleasing Spring Thy beauty walks,
 Thy tenderness and love,

- From seeing evil still educing good
 And better thence again, and better still,
 In infinite progression". Thomson
36. "Whate'er, my friend, you say, whate'er you write,
 Keep probability well out of sight". Anon.

A Psalm of Life

1. Tell me not in mournful numbers,
"Life is but an empty dream :
For the soul is dead that slumbers,
And things are not what they seem ! " .
2. Life is real ! Life is earnest !
And the grave is not its goal :
"Dust thou art, to dust returnest,"
Was not spoken of the soul.
3. Not enjoyment, and not sorrow
Is our destined end or way :
But to act that each to-morrow
Find us farther than to-day.
4. Art is long, and Time is fleeting,
And our hearts, though stout & brave,
Still like muffled drums, are beating
Funeral marches to the grave.
5. In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle,
Be a hero in the strife.
6. Trust no future, howe'er pleasant !
Let the dead past bury its dead,
Act, act in the living Present,
Heart within and God o'er head.
7. Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time :
8. Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

9. Let us then be up and doing,
 With a heart for any fate ;
 Still achieving, still pursuing,
 Learn to labor and to wait.

Longfellow

Let us be patient ; these severe ^(sic) afflict time
 Not from the ground arise ;
 But oftentimes ^(sic) celestial benedictions
 Assume this dark disguise.

We see but dimly through the mists and vapors
 Amid these earthly damp ;
 What seem to us but sad funeral tapers
 May be heaven's distant lamps.

There is no death ! What seems so is transition ;
 This life of mortal breath
 Is but a suburb of the life elysian,
 Whose portals we call death.

From Resignation by [Jony ? 不分明]

The Origin of Morality

S. Y. M. C. A. July 8 th. 1882.

Distinction between formal and material moral acts. The former on in man.

I. Utilitarianism, right from useful. Objections,

(a) Care of aged and infirm admitted on all lands to be "right".
Fuegians : "Doggies catch otter, old woman no,"— Darwin. Dispersion of the Amazon Indians in time of Cholera. —Bartlett—

(b) The distinction between the right and useful is so distinct that not only the ideas of benefit not enter into the idea of duty, but we see that the very fact of an act not being beneficial to us makes it the more praise-worthy, while gain tends to diminish the

merit of action. "If ye love him that love you etc". Mr. Wallace's observation on the Papuans.

(c) Different notions as to the moral value of certain acts. "Conscience is relative".- J. Martineau. To seek "higher" and to avoid "lower" is the Principle given in our nature. A mathematical problem.

II. "Experiences of utility and nervous modifications have been transmitted through ages, and become in us certain faculties of moral intuition". -H. Spencer-

In ancient times and even at present, telling falsehood is held to be allowable in war; yet how is it possible that the question 實ハツ子ニ云フベキカ is so often defended. "There is no positive evidence of any simple instance". Hutton-

III. "Authority seems to me the origin and utility of the criterion of the virtues". -Lubbock. Spring cannot rise higher than its course. Authority must be administrative of what is just. Not common experience convey savage, Might becomes right. 帝室内閣之害

IV. The Christian Doctrine of Morality. "God made man from the dust of the earth, and breathed into his nostrils the breadth of life."^(sic) Gen. II. 7. Wallace's Natural Selection. If we suppose that "soul" has certain properties peculiar to itself as "body" has senses, then every difficulty is solved. Only on this principle is true morality is possible.

Reading Acts IV.

I.

Subject, -Christian Courage.

Christian life a warfare, - a very old question and many times repeated. But nowhere is the question more necessary than in warfare. My selection of the subject not without a purpose.

II.

(a) Christianity good for children and woman. It may be so for other religions but not for Christianity. Indeed it makes man gentler

but of sorts of “still hand in velvet glove”. On the contrary, it made men stronger. Latimer and a Roman Soldier. Puritans and Spartans under Milthiades, Luther, Howard, Wickliffe. Cromwell’s way of selecting his soldiers. Men who knowing the dangers and face that danger is graver than those who are not. “A soldier and his friend.”

(b) But this is not the bravery which Christianity needs most. Eph. VI. 12. 我ラハ血肉ト戦フニ非ス政マタ權威マタコノ世ノクラキヲ宰トル者、又天ノ處ニアル惡ノ靈ト戦フナリ。 The meaning of this verse. One I will speak, viz : against Sin himself.

III.

(A) Two modes of fighting for us.

保守, what is it, its nature. History tells us that the greatest danger of holding the fort lies when the enemy around us is idle. 長圍ノ策. Castle of Odawara. 楠千早ノ籠城 Sieze of Luknow. So with church. No internal difficulties in actively engaged church. Huguenots, Puritans at England. “While persecution we are taking roots, etc.” Wrestler increase our muscular vigor. 中軍へ趨くハ之ニキ戦へハハトク々々ト長戦リトトト Hence, if enemy around us do no harm, and we are idle, let us go out and fight. “Better to wear out than to rust out.” “To do nothing is to do ill.” Getting and Protecting

(B) 進取 Eph. VI. 13-18. Fidelity. Heb. XI, 33-38 (Read) “A young general and his 500 soldiers.” “Eighty and five years have I served him, and he did us nothing but good.” -Polycarp.

Have already spoken many. Add few.

(1) Personal inquiries.- Many preachers, who casting nets, care not to draw to see whether he caught fishes or not. A doctor who giving his medicine, but remain at home. Many willing to preach to a large audience. But, difference in temperaments. Planter and waterer. 船頭、副船頭、エゾマワリ, “Let the church members strike while the iron is hot.” Our prayers be Eph. VI. 19. 20.

(願クハ) 我口ヲ啓キ言ヲ賜ハリ、ハダカラズシテ福員ノ奥義ヲ示シ、又ワガ言フベキ所ノ如ク之ヲハダカラズシテ言ヒ得ルヨウ我為メニ祈ルベシ。

(2) Book writing and distribution. “Well-aimed ink pot.” An ex-

ample Dr. Chamberlain in India.

幾ヲ見テセザルハ勇ナキナリ Christ said, 罪ナリト. American slave trade, Clarkson, Wilberforce, Buxton. Already a mark of progress.

兵ハ其機ニ乗ズルニアリ

Translation of Hymn "Your Mission."

Composer. Rev. Daniel March. Tran'ter. Oshima

ヨベムリタマウ主ノ声ニ	タカ行テロンハタラカメ
イロツキハタル秋ノ野ニ	誰カ出テロンツミトラメ
ウクル價ノタカムラン	君カマ子キノミコトベニ
ヲクレ我身ヲラクレトゾ	タガヨロコビテコトウラン

海路ハルカニハタリテゾ	異邦人ヲセトメズセ
ナガ家ニアルコトクニノ	人ヲタスケヨミチビケヨ
サムグル者ハスクナクセ	賤 ^シ ノヤモメノ其レフタ
ツクス心ノヒトスジハ	タウタカラメソ君が目ニ

アマツ使ノ言葉ヲセ	パウロノ力ヲソナエズセ
血汐ナガシムエス君ノ	ソノミメグミソカタリ得
サバキノ恐ノイマシメラ	トケドツミ人キタラズバ
救ノ主ノ手ノセトニ	ヲサナキ子ヲゾミチビケヨ

シオンノ山ノトリテニソ	立テ守レル兵ニ
ナラヒテ身ヲモウチサムゲ	アメノマサミチサシエズバ
子ガヒイノリテ絶間ナク	心ハアロンノ如クニテ
ツカレシ人ノ手ヲサムヘ	神ノミ旨ソ守レカシ

年ゾタケタル人タラ	ヲシユル力ナカリセバ
君ノミコトバ守リテゾ	ソノコヒツジラヤシナヘバ
ヨウキカヒナソソノセトニ	オシヘソダテシヲサナゴモ
ナガミクニソゾイタルトキ	タカラトナリテ残ルラン

ヨシヤカハタラジトテ	ハタラク門ナラコタリゾ
人ノ死ニナン今モカモ	救ノ主ハ呼ヒタモウ
サツケタマハントメラゾ	ヨロコビウケテイサギヨク

送ル我身ヲ送レトフ

ソノミヤキニロトウミソ

Christian Liberality

Reading-II. Cor. VIII-IX

Text-Bible does not teach a truth by abstract reasonings ; but by examples, as is here. Hence we should study every part of it.

Ver. 5

神風連ノ歌

困ノ為メ鎮幕兵ヲ打ケラヒ

大江村ニテ腹切りニケリ

Bear on, bear on, the end shall tell.

The dear Lord orderth all things well.

J. G. Whittier

The worst speak something good ; if all want sense,

God takes a text and preacheth patience.

Geoge Herbert

嵐山 花ヲシメント 吹キニケリ

蓋シ雲霞ハ疑ハレケリ

「ソノウチ」ニ聞シテ

コノ夏ハアツサ六分ニ四分ウチ

Prophecy

2 Peter. I, 19.

1. The belief in prophecy, more easy than in miracles. The latter we do not see ; the former we see now.
2. The prophecy to be true must be spoken at a time, when everything in the time of the prophet seems impossible. The prophecy of a priest on the castle of Odawara.
3. It must be distinct. No contingencies.
4. Though distinct, but no particular mention of time. Its evil effects, as "The Destruction in 1000 years A. D"., human death.

天王寺未来記

The antiquity of O. T. -3,300-2,200 years. The antiquity of N. T. at least 1,800 years.

Examples

- (a) Gen. XV, 5 (1-5).
- (b) Gen. XXII, 18.
- (c) Gen. XVI, 12.
- (d) Numbers XXIII, 9, -“Lo, the people shall dwell alone, and shall not be reckoned among the nations”.
- (e) Matt. XIII, 33, -The manner and extent already fulfilled.
- (f) Matt. XXIV, 22.
- (g) Rom. XI, 26.

Luke XV.

Salvation is voluntary,- “Strive to enter in at the straight gate”, “work out your own salvation”, “he that knocks the door, etc”. It is only after renouncing ourselves.

The world came to Christ after many trials, Zoroaster, Chiaka Mouni (—Sakyamuni?), Jupiter worship, etc. This is necessary to show that man’s own understanding is in vain.

In Christian lands, great revivals only after sin,- Wesley, Luther, Wyckliffe. The opposite.

The failure of all religions in the Roman Empire,- Ptolemy’s translation of O. T. to ^(sic)greeks,- Then the appearance of the Saviour.

愛イコニハ旅ヲサセロ. So when living in the Christians community. If Xtians fall, and go with unbelievers, he can recall the happy state of his heavenly Father. The best way to test the truth is by going to the infidel society.

Man comes after trials. -Those who are earnest in religious matters will come to Christ first. “An Hindoo believer”. Hence the accessibility of India to Christianity, and the opposite with regard to China and Japan. The reasons why so many converts when Christianity is first preached.

Hence the advice is to know the truth, go to other religions, if

you wish. Those who have experienced the ^(sic)deceit of the world may come to religion at once.

But should we wait till after trials? No, The examples of others are sufficient.

The Joy in heaven. Man ordered to obey God, and an inheritance in heaven. Use the favor of God rightly. Why are you lingering still while there is enough of God's riches.

1. Where faith begins science ends.
2. It is not natural science which raised most formidable difficulties to Christian theism, but philosophy, and it is for philosophy to surmount them. -A. Gray
3. Youth is ever taught by instances, manhood by laws. -A. Gray

“Sweet emblem of that faith which seeks, apart,
From human praise, to love & work unseen,
That gives to heaven an undivided heart,
In sorrow steadfast and in joy serene,
Anchored in God, no adverse cloud can dim
The eye unaltered still is fixed on Him”.

Bibles sold by Mr. Fuegi

十三年	1513
十四年	3816
十五年	3602
十六年 till July	2000 (about)
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	10931

John XI. 35.

Luke 19, 41.

854

655

400

1939

(???)

Patience By Mrs. W. V. Powers.

If your plans don't work to please you,
If the Fates should vex and tease you,
If you can be bright and cheery,
"Wait a wee and dinna weary".
(wee, little ; dinna do not be).

If God give you leizure,^(sic) take it ;
'Tis His gift, a blessing make it.
Faith in Him no whit abating,
Serve His will by patient waiting.

Or, if work, instead of leizure,^(sic)
Pain, instead of longed for pleasure,
Howsoe'er your lot seem dreary,
"Wait a wee and dinna weary".

On Lake Windermere

Calm and untroubled as the lake below
Be thy true heart and may its healthful glow
Endure for many and many a happy day
When this glad Christmas shall have pass'd away
But friendship, like the moon's clear light remain
To cheer thy darkness oft and oft again.

A Poem

I am not sent a pilgrim here,
 My heart with earth to fill ;
 But I am here God's grace to learn,
 And serve God's sovereign will.

He leads me on through smiles & tears
 Grief follows gladness still ;
 But let me welcome both alike
 Since both work out his will.

The strong man's strength to toil for Christ,
 The fervent preacher's skill
 I sometimes will,- but better for
 To be just what God will.

I know not how this languid life
 May life's vast ends fulfill ;
 He knows,- and that life is not last
 That answers best his will.

No service in itself is small,
 None great, though earth it fill ;
 But that is small that seeks its own,
 And great that seeks God's will.

Then hold my hand, most gracious Lord,
 Guide all my goings still :
 And let this be my life's one aim,
 To do or bear thy will.

賢く賢君が（一字不明）ニく換く難く
 假令孔子が何と曰ふトキ

A Farewell

Good-bye : God speed thee on thy way,
Across the wash of waters wide !
Fair winds and seas the ship betide,
With starry night and cloudless day !

Good-bye ! from sight but not from heart,
Though half the world intervene,
In love, and hope, and trust serene,
We never more can be apart.

God ^[sic] keep thee in His tender care !
In the firm land or rolling deep
He giveth his beloved sleep,
For his strong love is everywhere.

A Hymn

My dear Saviour, I will trust Thee,
Though afflictions press me sore,
Though each earthly friend forsake me
I will love Thee more and more.

When my feet shall reach the shore
Of the stream we each must cross,
Thou wilt guide me safely o'er
Washed and cleansed from earthly dross.

Masks and Faces

.....

And we all are players for our day
On the stage of life we fare,
Each with his little part to play

Each with his mask to wear.
 And what is real 'tis vain to ask,
 And what is only show ;
 For what lies hidden behind the mask
 Only ourselves may know.

F. E. Weatherly.

Solitude

Laugh, and the world laughs with you ;
 Weep, and you weep alone.
 For the sad one earth must borrow its mirth
 But has trouble enough of its own.
 Sing, and the hills will answer ;
 Sigh, it is lost in the air.
 The echoes bound to a joyful sound,
 But to shrink from voicing care.
 Rejoice, and men will seek you ;
 Grieve, and they turn and go.
 They want full measure of all your pleasure,
 But they do not need your woe.
 Be glad, and your friends are many ;
 Be sad, and you lose them all.
 There are none to decline your nectared wine
 But alone you must drink life's gall.
 Feast, and your halls are crowded ;
 Fast, and the world goes by.
 Succeed and give, and it helps you love,
 But no man can help you die.
 There is room in the halls of pleasure
 For a large and lordly train,
 But one by one we must all file on
 Through the narrow aisles of Pain.

Ella Wheeler.

Lies stagnant in the round of personal lives ;
 That has no ear save for the tinkling lute
 Set to small measures ; deaf to all the beats
 Of that large music rolling o'er the world :
 A miserable, petty, low-roofed life,
 That knows the mighty orbit of the skies
 Through nought save life and dark
 in its own cabin !

“Who sigh for wretchedness, yet shun the wretched,
 Nursing in some delicious solitude,
 Their dainty loves and slothful sympathies”- Coleridge.

O thou God of old !
 Grant me some smaller grace than comes to these ;
 But so much patience as a blade of grass
 Grows by contented through the heat and cold.

Tears

Thank God, bless God, all ye who suffer not
 More grief than ye can weep for. That is well-
 That is light grieving ! lighter, none befell,
 Since Adam forfeited the primal lot.
 Tears ! what are tears ? The babe weeps in its cot,
 The mother singing ; at her marriage bell
 The bride weeps ; and before the oracle
 Of high-famed hills, the poet has forgot
 Such moisture on his cheeks: Thank God for grace
 Ye who weep only ! If, as some have done,
 Ye grope tear-blinded in a desert place,
 And touch but tombs,- look up ! Those tears will run
 Soon in long rivers down the lifted face,
 And leave the vision clear for stars and sun.

The Italian

Thow fair-hair'd youth : these tones, so sad and stern,
Become not life's gay spring. Let old men mourn,
But thou, be joyful. Let thy country be
In God's high hand,- the King of Kings is he :
But thou, the black-eyed, sweet voiced maiden take,
Forget thy griefs, thy gloomy thoughts forsake :
Round her thy children and thy home shall bloom,
For all the world is love and virtue's home.

The Pole

Nay ! I have shed hot tears for her I love :
Nought but my country could our hearts remove.
Whene'er I close my pilgrimage, I'll bear
To my old sire my sword -my heart to her.
One common land has bound us : -this our vow
"Freedom and unchanged faith",- I swear it now.

"Yet Love will dream, and Faith will trust,
(Since He who knows our need is just,)
That somehow, somewhere, meet we must". -Whittier

"Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own".

Same.

"Take, eat," he said, "and be content ;
These fishes in my stead are sent
By Him who gave the tangled ram,
To spare the child of Abraham".

Same.

Himself to Nature's heart so near

That all her voices in his ear
Of beast or bird had meanings clear.

Happy men are full of the present, for its bounty suffices them ;
and wise men also, for its duty engages them. Our grand business
undoubtedly is not to see what lies dimly at a distance, but to do
what lies clearly at hand.

Know'st thou yesterday its aim and reason,
Work'st thou well to-day for worthy things ;
Calmly wait the morrow's hidden season.
Need'st not fear whatsoe'er it brings.

"Two men I honor, and no third. First the toilsome craftsmen that
with earth-made implements laboriously conquers the Earth, and
makes her man's

A second man I honor, and still more highly. Him who is seen
toiling for the spiritual indispensable ; not daily bread but the bread
of Life

These two in all their degrees I honor ; all else is chaff and dust,
which let the wind blow whither it listeth. Unspeakably touching is
it however, when I find both dignities united, and he that must toil
outwordly for the lowest of man's wants, is also toiling inwordly for
the highest. Sublimier in this world know I nothing than a peasant-
saint ; could such now anywhere be met with. Such a one will take
thee back to Nazareth itself ; thou wilt see the splendor of Heaven
spring forth from the humblest depths of earth, like a light shining
in great darkness".

"The Fraction of Life can be increased in value not so much by
increasing your Numerator as by lessening your Denominator. Nay,
unless my Algebra deceive me, Unity itself divided by Zero will
give Infinity. Make thy claim of wages a Zero, then ; thou hast the
world under thy feet.

"Himself to Nature's heart so near

That all her voices in his ear
Of beast or bird had meanings clear”.

“Be shame to him whom of woman born,
Who hath for such but thought of scorn”.

“And yet, dear heart ! remembering thee,
Am I not richer than of old ?
Safe in thy immortality,
What change can reach the wealth I hold ?”

“I cannot feel that thou art far,
Since near at need the angels are”.

“He gives nothing but worthless gold
Who gives from a sense of duty”.

The Closing Year.

Faster than petals fall on windy days
From ruined roses,
Hope after hope falls fluttering & decays
Ere the year closes.

For little hopes, that open but to die,
And little pleasures,
Divide the long, sad year, that labors by,
Into short measures.

Yea, let them go ! our day-lived hopes are not
The life we cherish :
Love lives, till disappointments are forgot
And sorrows perish.

On withered boughs, where still the old leaf clings,
 New leaves come never ;
 And in the heart, where hope hangs faded, springs
 No new endeavor.

About Short Useful Life

It is not growing like a tree
 In bulk, doth make man better be ;
 Or standing long an oak, three hundred year,
 To fall a log at last, dry, bald, and sere.

A lily of a day
 Is fairer far in May-
 Although it fall and die that night,
 It was the plant and flower of hight.
 In small proportions we just beauties see,
 Such in short measures life may perfect be.

Conditions of Society

1. "Keidzuya", -robber -market
2. prostitution,- its cause
3. States of murderers.

Mid pleasures and palaces though we may roam,
 Be it ever so humble, there's no place like home.
 A charm from the skies seems to hallow us there,
 Which, seek through the world, is ne'er met with elsewhere.

Home ! Home ! sweet, sweet, home !
 There's no place like home !
 There's no place like home !

An exile from home, splendor dazzles in vain :

Oh ! give me my lowly thatched cottage again !
The birds singing gayly that came to my call,
Give me them, with the peace of mind dearer than all.

Chorus

How sweet 'tis to sit 'neath a fond father's smile,
And the cares of a mother to soothe and beguile !
Let others delight 'mid new pleasures to roam,
But give, Oh ! give me the pleasures of home !

Home ! Home ! sweet, sweet home !

But give me, oh ! give me,

The pleasures of home.

To thee I'll return, overburdened with care :
The heart's dearest solace will smile on me there.
No more from that cottage again will I roam :
Be it ever so humble, there's no place like home.

Home ! Home ! sweet, sweet home !

There's no place like home !

There's no place like home !

Luther's Song

Lord of heaven ! lone and sad,
I would lift my soul to thee ;
Pilgrim in a strange land
Gracious father, look on me.
I shall neither faint nor die
While I walk beneath thine eye.

I will stay my faith on thee,
And will never fear to tread
Where the Savior-Master leads ;
He will give me daily bread.
Christ was hungry, Christ was poor,

He will feed me from his store.

Foxes to their holes have gone,
 Every bird into its nest ;
 But I wonder here alone,
 And for me there is no rest :
 Yet I neither faint nor fear,
 For the Savior-Christ is near.

1. The progress of Divine Revelation, the proof of His Resurrection.
2. Sin.
3. Divinity of our Lord.
4. The Fruit of Body is Bodily, etc.
5. John VII, 17.
6. He that knoweth Me knoweth my Father also : - Thor, God of War, a god of Wine ; etc.
7. Mark, XV, 38.
8. Unanswered prayer.
9. The Human If, - "Sire, man proposes and God disposes" said an old woman to Napoleon ; he answered, "I propose and I dispose." The misery at Moscow.
10. "Back side of the desert,"- Ex. III. 2.

Sapporo Pulpit, Sunday Evenings

1. Progress of Christianity, a Testimony for the Resurrection of Christ.
2. Prayers.
3. Sabbath-Keepings.
4. Physicians and Christ.
5. Life, not intended for Misery.
6. Miracles.

The comparison of the church members. On the method of travelling in Alps by means of ropes.

1. Well Aimed Ink Pots.
2. Echoe boys.
3. Belgian Tower Building.
4. Home Mission.
5. My Father's Will. (God's will, not mine own will.)
6. A Good Father Chastizing his Son.
7. A Zulu King and Christian Missionaries.
8. God is NOWHERE.
9. Three Old Charcoalburners' prayer.
10. Ask the conductor.
11. Barber's Apprentice Boy. Sir Richard Arkwright.
12. "It is all the Lord's".
13. John Prideaux.
14. "Behold that Mango Tree Yonder !".
15. Dream of Wesley.
16. Hans, a Tyrolese cripple,—“God has his plan for every man”.
17. A man of great Indebtedness, - his debts increasing day after day, hour after hour.
18. Mr. Hart's Saving Bank, his influence over the whole Church ;
3.75 for \$ 3.000.
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18. Will Not Cease, - Protracted Cold of Spring.
19. Greyfairs church in Scotland - a faithful dog, watching his master's tomb for 5 years.
20. Myron Winslow Pinkerton.
21. "I am a child, etc." Jeremiah.
22. Mosaic Law prohibits knowing after parturition.
23. John Newton upon the sea, - his experiments, - Ask and ye shall recieve and, so forth.-

24. "Who can stand before his cold."- Worth that makes no show.
25. During trials, we may not be spreading out, but we are "making roots".
26. An Indian servant carrying figs.
27. What a child can do,- 400 sunday schools and 35,000 pupils.
28. The offering of an Indian belief.
29. An Australian marriage, - the ^(sic)woing of the Bride by the Bride-groom.
30. Faithful Negress saving a child of her master in earthquake, in the Is. of St. Domingo, 1770.
31. the King and hawk, - a Persian story.
32. The consecrated Friendship of the Morlacchi, Dalmatia.
33. Generous sacrifice of a lady for her lover.
34. Love and Friendship of two male negroes.
35. A mother protecting her child during a snow storm.
36. A mother wishing the vagabond tiger to return her child.
37. A singing missionary Fred. Bell.
38. The coming of the Lord like the rising of the sun.
Men may not believe it but it is certain.
39. The hope in world urges us to bad works frequently ; in heaven always to good works.
40. Case of an European who after offering prayer cast a lot to send a missionary to America, etc.,
4th Impression.
(b) Scripture.
(c) Highest judgement by reason.
(d) Providential care ;
By co-adjustment of the above four we can safely guide our lives.
41. The number 7 is holy, because it is 3+4, 3 is trinity for past, present and future ; 4 is the 4 directions of the heaven.
42. "Experience is the school of man, but many go out of this school".
Franklin.
43.
Eph. 4. 15

Literary Notes (3)

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木挽町五丁目三番地(岸付)

visitations

Weekly, Home.
Ozaki.

Fortnightly

Ōshima.

Ōnuma,

Let your heart be placed upon country & God, and give yourself