

consider the absurdity of constantly hammering on this subject. It interferes with their plans and purposes. They ridicule—and usually ridicule is one of the most effective of weapons—but still this question does not retire. They meet it with all sorts of absurd falsehoods and slander, but it marches on as if it were deaf as an adder. They sneer at the fanatics while they deluge the philanthropic drunkard makers with sweet soft words, but it is all one to the temperance movement. On it moves. It is a moral question. Love to God and love to men are in it and behind it; defeat does not discourage, for it is God's work, and victory is sure at last.

The mere politician cannot understand all this. He cannot conceive of anything aggressive in which love of self is not the all powerful motive, and he looks in vain to see where in this whole matter there is money for its promoters, or place or power. It cannot live, he thinks, because it is not sustained by selfishness; he may live to learn—God grant it—that precisely for that reason it cannot die.—*North Carolina Presbyterian.*

#### ENJOYING GOD'S GIFTS.

After the Luther family had begun their dinner Justus Joritz, who had been absent upon some errand in the city, came in and took his place at the table. When he had asked a blessing in silence he began to joke and to make a pretence of fault-finding. "Ay, ay," said he, "what is this I see; come to the great, learned man of God, Dr. Martin Luther, and I find him and other good Christian people enjoying such splendour and luxury. Truly the veriest epicure could go no farther. The finest salad, and fruit of every kind, and the most savoury roast pork. This does not look like a pious Lazarus, but, like the rich man!" "Stop, Justus," said Luther, laughing, "thou art a fool. It seems to me that thou art one of those peevish fellows, who think it their duty to find fault whenever a Christian man has a holiday. Think'st thou then that God has made roasted pork and salad for unbelievers alone? Our Lord allows us to eat, drink, and be merry, and make use of all these things. Why else did he create them? He would not have us complain that he has given us enough, He might not sustain or fill our poor stomachs, if we did not confess Him to be our God and thank Him for His gifts. Take up thy knife, then, and use it bravely; when our Lord blesses we should not look sour, but thank Him sincerely."—*Lutheran Observer.*

#### A PRACTICAL RELIGION.

We want a religion that softens the step and tunes the voice to melody, that checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors, and considerate to friends; a religion that goes into the family, and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honeymoon into the harvestmoon, and makes the happy home like the Eastern fig tree, bearing in its bosom at once the beauty of its tender blossoms and the glory of the ripened fruit. We want a religion that shall interpose between the ruts and gullies, and rocks of the highway of life, and the sensitive souls that are travelling over them.

#### HAS YOUR PASTOR'S SALARY BEEN PAID?

Don't permit your pastor to be one of the largest contributors to his own salary. It is a bad plan to allow arrearages to gather at the end of the year. If subscriptions and pew rents are found to be inadequate to the reasonable calls of the year, increase them at an early hour. It is much easier to add a small sum to weekly payments than to struggle over hundreds at the year's end. In the mortification of raising the deficiencies, don't look towards the pulpit. The minimum sum has been accorded to the pastor for his year's allowance. Don't force him to diminish this. What he chooses to give toward the charities of the church is all right, but let him not humiliate himself by helping to pay his own salary.—*South-ern Presbyterian.*

#### THE BLIND MAN.

John ix.

As Jesus passed along the way,  
When He was on the earth,  
He saw a man who groping walked,  
For he was blind from birth.  
The disciples also saw him,  
And to their Master came,  
Saying, "Lord, we're troubled in our minds,  
Till we know who is to blame."

"This man, or else his parents,  
Have sinned some grievous sin,  
And so he walks in darkness—  
The Lord has punished him."  
But Jesus, answering, told them,  
With words so sweet and kind,  
"No sin has been committed  
For which this man is blind;

"But that the mighty works of God  
Should to your minds be clear;  
To prove to you that I am sent,  
This man doth now appear.  
For I must work the works of Him  
That sent me, while 'tis day."  
And then those sightless orbs he touched  
With spittle, mixed with clay.

"Now go, for I have sent thee,  
And wash and thou shalt see;  
Sight to these sightless eyes of thine  
I have bestowed on thee."  
He went where Jesus bade him.  
Unto that pool so bright.  
Then washed, and there received from Him  
The faculty of sight.

The people, when they saw him,  
Expressed their great surprise,  
And asked him how it came to pass  
That he could use his eyes.  
He told them it was Jesus,  
A prophet of the Lord,  
Who had the power of healing,  
And He his sight restored.

This did not satisfy them;  
As round him there they stood.  
They said: "This is the Sabbath day—  
The man can not be good."  
"Well, whether He is good or no,  
Of that I can not say;  
But one thing that I know is this—  
He healed my eyes to-day."

The Jews then called his parents,  
And asked them of their son.  
And had he really then been blind?  
And how the cure was done?  
They told them they should ask him,  
For he was now of age;  
For well they knew, if they confessed,  
It would the Jews enrage.

Then, turning to the man, they said:  
"How did He cure thine eyes?"  
He said: "I told you once before;  
Do you think I'm telling lies?  
A work so wonderful before  
Was ne'er performed on earth.  
That sight should thus be given  
To me, whose blindness was from birth."

Then Jesus spake unto the man  
Whose sight he had restored.  
"Dost thou believe the Son of God?"  
He said: "Where is he Lord?"  
And Jesus said: "Thou hast Him seen,  
And now He talks with thee."  
He answered: "Now I do believe,  
For I my Saviour see."

St. Mary's.

MARGARET MOSCIP.

#### UNITY OF CHRISTIAN EFFORT.

It is not without cause that grave apprehensions are beginning to be entertained that there is too much breaking up in our Christian work. Dr. John Hall has well said: We have our temperance societies, and I presume they are needed. We have our societies for the suppression of vice, and I suppose they are needed. And we have societies for the better observance of the Sabbath, and I suppose they are needed. We, for the present distress, divide up the whole of goodness into sections, and fight the battle against evil in pieces, so to speak. But when God comes to deal with us he takes purity and goodness and holiness as a whole, and, putting the inspiration of childhood to God and the hope of eternal life into our lives, he sets us to purify ourselves even as Christ is pure. That includes everything. When you are intent upon being as Christ was, you will be temperate you will be manly. You will love God and hate evil and suppress it, first of all in yourself. You will be pure in life because pure in heart, and pure in heart because you expect to see God.

#### THE MISSION FIELD.

THE revival power is being manifested to a greater extent in Japan than elsewhere.

Of the McAll Mission in France, Dr. Horatius Boner says: Without artificial excitement, without the noise of axes and hammers, with nothing but the still small voice of the Gospel, the work in Paris still proceeds apace. Every week, almost every day, brings the good news of some stray one gathered in, or some awakened one seeking the light.

THE "Christian Leader" says: Miss Balfour, who in former years was one of the choir at the Drill Hall breakfast in Edinburgh, is settled as a missionary at Ahmedabad, in India. In a recent letter she says: "I feel very much drawn to the native Christians. They have such pleasant expressions; so different from the heathen, who look careworn and sad."

SIR RICHARD TEMPLE is reported to have recently said. I have, during my life in India, been the local governor of 105,000,000 of people in different provinces. Thousands of Europeans have served under me, and I ought to know something of the value and the character of men. I have also been acquainted with the missionary stations throughout the length and breadth of the country. I believe that a more talented, zealous, and able body of men than the missionaries does not exist.

THE Rev. R. M. Fraser and his wife, formerly of Edinburgh, are settled in the island of Epi, in the New Hebrides, where they labour in connection with the Tasmanian Presbyterian Church. In some of the tribes cannibalism still exists, though generally the natives do not carry arms and are peaceably disposed. Mr. Fraser has found his medical knowledge of great use. He has acquired a serviceable knowledge of one of the languages spoken on this "polyglot island," so much so that he has been able to prepare the first book in that tongue. He has also translated several of our hymns into Fatese.

A GOVERNMENT Commission of inquiry into the state of affairs on the west coast of Africa, thus incidentally bears testimony to the value of missions: It is a sincere gratification to the Commission to be able to bear its unanimous testimony to the high opinion formed, both from hearsay and from personal observation and experience, of the good which is being effected, morally, educationally, and industrially, by Christian missionaries among the native population; and we recommend that all the countenance, protection, and support which may be possible should be extended to them by the Government.

THE population in the central provinces of Madagascar has been brought, more or less, under Christian influence; some 300,000 people are in regular attendance on public worship, of whom about 70,000 are in church membership. The people meet in 1,200 churches, many of which are substantial and appropriate buildings, and most of them built by the Malagasy themselves, with but little aid from the Europeans. By the people's own action the Sunday is strictly observed as a day of rest, no government or public work being done, or markets held, on that day. Efforts have been made by the native churches for several years past to evangelize the still extensive heathen portions of their great island; several native missionaries are working among the tribes who are still idolators, and considerable sums have been raised for their support.

A COREAN gentleman of position in the court of his country arrived at Tokio, Japan, some months ago, and has since become a member of one of the American Presbyterian churches there. He is deeply interested in the study of the Word of God, and is translating parts of the Scripture into the Corean language. He makes an earnest appeal for an American missionary in his country, and other circumstances seem to favour his request. The Board has given its sanction to a visit by one or two of our missionaries for purposes of inquiry chiefly, but there may be valuable opportunities of immediate missionary labour with the aid of this Corean convert. It will be remembered that there are no Protestant missionaries in Corea. The population is supposed to be about eight millions, mostly poor people, but having educated classes amongst them. Their religion is supposed to include Shamanism and Buddhism, with not a little Confucian or Chinese observance.