

told. Such congregations usually make a stumbling block of their own liberty, and choose the "wrong man" in the end. We would suggest that prayer has not yet lost its efficacy—that a choice made without prayer is likely to bring an unregenerate Saul. Choose prayerfully as well as carefully, and the Lord will send a regenerated David. *Victoria Monthly Messenger.*

SABBATH DESECRATION.

The growth of Sabbath labour of late years has been enormous. Tens of thousands of immortal souls prosecute, very much as on other days, their work upon the Sabbath. They have almost no opportunity of waiting on the public services of religion. Where they have such opportunity the sensibilities of their souls are so deadened by continuous toil or their scanty opportunities of waiting publicly on God that they don't improve the few and distant opportunities they have. Look at our railway and tramway systems extending every year, and drawing into the vortex of Sabbath labour mightier multitudes every year. If it should be alleged that so near such accommodation on the Lord's Day is a public necessity, it must be allowed that all necessity is vastly exceeded, and that a huge and growing evil is here sapping the foundations of religion, and doing unspeakable damage to the souls of men. And still greater is the evil of Sabbath profaning. And many professors of religion are here falling into the ways of the world. The Sabbath is also profaned by large masses of men now in all parts of the United Kingdom, Scotland excepted, devoting it to secular purposes. On the Thames Embankment, in Trafalgar Square, in Hyde Park, in and over the metropolis of Christian and Protestant Britain, and now in the peaceful vales of Ulster, this evil is defiantly raising its haughty and guilty head. Surely it is time that a testimony be lifted up for the sanctity of the Sabbath, that the Christian sentiment of the country be awakened and organized to arrest this evil. It is no time for the Churches with bated breath and whispering humbleness, behind closed doors, timidly to deprecate the growing evil of Sabbath desecration, and its peril to the best interests of society. The disciples did, indeed, on one occasion meet, the doors being shut for fear of the Jews. But he submitted that such a time was not now, and that such a timid policy was not at this stage of Christian history in accord with what was due to the Church, to the world, and, above all, to the Great Master, whose Word it was their duty and privilege to proclaim. Let it be known alike to the prince and peer and peasant that it is by a Divine authority enjoined on all to "Remember the Sabbath Day to keep it holy." To do justice to this subject it would require a series of many discourses, and other aspects of it would be touched as opportunity offered. Meantime, he uttered this testimony in dependence on the Lord that He would acknowledge it to the good of His own cause and the glory of His own name. The discourse was listened to throughout with the most earnest attention. *Rev. Dr. Hanna.*

A HARD HIT.

"Are you a believer in the Christian religion?" "Oh, certainly." "You are a member of some church, then, I suppose?" "Member of a church? No, indeed. Why should I be a member of a church? It is quite unnecessary. The dying thief wasn't a member of the church and he went to heaven." "But of course you've been baptized? you know the command. 'Been baptised? Oh, no. That's another needless ceremony. I'm as safe as the dying thief was, and he never was baptized.'" "But surely since you will not join a church or be baptized, you do something in acknowledgment of your faith? You give of your means—you help the cause in some way?" "No, sir. I do nothing of the kind. The dying thief?"—"Let me remark, my friend, before you go any further, that you seem to be on pretty intimate terms with the dying thief. You seem to derive a great deal of consolation from his career; but, mind you, there is one important difference between you and him. He was a dying thief—and you are a living one."—*Michigan Herald.*

CHURCH MEMBERSHIP.

It is the Christian duty and privilege to profess Christ. It is a duty because Christ commands it; not in so many words, but plainly, nevertheless. We are bidden "confess His name before men." This does not mean simply to tell our friends but formally before the world to declare our allegiance to Him. Moreover, the command is coupled with a promise. "If thou shalt believe, and confess, thou shalt be saved." "With the mouth confession is made unto salvation," and, again, "Whosoever shall confess Me before men, him will I confess also before my Father which is in heaven."

Every Christian needs the strength which membership gives, and which follows a profession of faith. He needs the support and advice of other Christians. Being known as a Christian, he escapes temptations which would otherwise try him. Evil men let him

alone, and good men encourage him. Being planted in the house of the Lord, he grows every day in strength. He is in the way of sanctification; he is in the place where God reveals Himself. A Christian now in the church is a child without a home. He knows nothing of its protection or of its enjoyments.

Again, church membership is necessary to the successful accomplishment of the work we are to do for Christ. He has chosen us, and ordained us, not to spiritual enjoyment alone, but to "good works." Life is a warfare against sin. The church is God's host. It is under his direction, and in his plan each has his place and duty. The new convert, full of zeal for the cause, may believe that more can be done by standing apart, but this is not God's plan. The recruit, in time of war, may think to serve his country independently by conducting his own campaign. In the church, as in the army, there must be organization, and he accomplishes most who falls in with the divine plan, and takes up the duty assigned him.—*Herald and Presbyterian.*

THREE GOOD LESSONS.

"One of my first lessons," said Mr. Sturgis, the eminent merchant, "was in 1813, when I was eleven years old. My grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep, was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained about it. I shall never forget the kind smile of the old gentleman as he said, 'Never mind, Jonathan, you shall have the sheep.'"

"What does my grandfather mean by that?" I said to myself. "I don't expect to have a sheep." I could not exactly make out in my mind what it was, but I had great confidence in him for he was a judge, had been in Congress in Washington's time; so I concluded it was all right, and went back contentedly to the sheep. After I got into the field I could not keep his words out of my head. Then I thought of Sabbath's lesson, 'Thou hast been faithful over a few things, I will make thee ruler over many things.' I began to see through it. 'Never you mind who neglects his duty; be you faithful, and you will have your reward.'

"I received a second lesson soon after I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio who knew me, came to buy goods and said, 'Make yourself so useful that they cannot do without you.' I took his meaning quicker than I did that of grandfather.

"Well, I worked upon these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known, Mr. James Geery, the old tea-merchant, called in to congratulate me, and he said, 'You are all right now. I have only one piece of advice to give you: Be careful whom you walk the streets with.' This was lesson number three."

And what valuable lessons they were: Fidelity in all things; do your best for your employer; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation-stones of character and honourable success.

THE GREAT SPECIFIC.

Whatever I may think of the pursuits of industry and science, and of the triumphs and glories of art, I do not mention any of these things as the great specific for alleviating the sorrows of human life and encountering the evils which deface the world. If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials, and enable him manfully to confront his afflictions—I must point to something very different; to something which in a well-known hymn is called "The old, old story," told in an old, old book, and taught in an old, old teaching, which is the greatest and best gift ever given to mankind.—*Wm. E. Gladstone.*

HOW CAN YOU HELP?

No church can be what it should be without a live vigorous prayer meeting. Have you such a prayer meeting? If not, possibly the fault may be in part at least your own. There are some things you can do to help it, you can be present yourself, you can invite some one else to come, you can pray for its success, you can recite a passage of Scripture or a hymn, say a few words or offer prayer, you can think much of the meeting and its themes before it occurs, and you can dwell much on what has been said after the meeting. Live largely for it before the meeting, live largely beneath its influence after the meeting. It ought to be a help to you; you ought to be a help to it.

Mission Notes.

THE Moravians recently lost an energetic missionary in the death of Greenland workman Brodbeck, who was lost with the vessel taking him back to his post of duty. This is the first accident of the kind that has happened in the extensive missionary enterprises of the Moravians in the thirty-six years of their existence.

THERE is nothing, says Spurgeon, that so enlarges and expands the human soul as an active interest in foreign missions. The idea compasses the entire globe, and lifts the thoughts out of the region of selfishness into that of universal benevolence; besides, the sanction and the command of Christ is its impelling impulse.

THE Evangelical churches of America are supporting in the foreign field, according to the latest summary, 2,236 labourers. Exclusive of native helpers, the Presbyterian Church (North) maintains 445 missionaries, the American Board 432, the Methodist Episcopal Church (North) 279, the American Baptist 190, and the Moravian 284.

THERE is now a Chinese mission in New Orleans under the care of presbytery supervised by the session of the Canal Street Church. This is a great and most interesting work. In the city there are some three hundred to four hundred Chinamen—eighty-one are on the mission roll. The Chinese Home is in charge of Miss Lena Saunders, a most estimable, intelligent, and devoted Christian worker. She began the mission with one Chinaman, now the regular attendance is from twenty-five to thirty. Each scholar has a teacher.

A PROCLAMATION has been issued by the Japanese Government abolishing all official connection with the Buddhist and Shintoo priesthood. This is equivalent to a complete disestablishment, and is looked upon in Japan as a death-blow to the priesthood. The native press applauds the measure which throws open the empire more completely than ever to religious effort. In the course of last year the three Bible Societies at work in Japan circulated 85,818 copies or parts of Scripture, of which 43,275 copies were issued by the National Bible Society of Scotland.

THE *Missionary Record* of the Scottish U. P. Church, says. Meetings were held on the evenings of the 2nd and 3rd October in our Synod Hall, and in the Free Assembly Hall, Edinburgh, to bid farewell to eight male and nine female missionaries, who sailed on October 8th and 22nd as agents of the China Inland Missions. Representatives of all the churches took part in the interesting services. We are glad to notice that, in addition to those seventeen, other twelve agents of the same Society sailed in August and September, and three more are expected to sail in November. It is most cheering that the band of Christian workers in the Chinese empire should be reinforced, but in view of the vast population of 400,000,000 we may still say, what are these among so many? "The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest."

MR. MOODY, Free Church of Scotland missionary to the Jews at Buda-Pest, writes: I had a very interesting visit a few days ago from a rabbi from the country, who does not wish that his name in the meantime should be divulged. He read me a great part of an appeal to his brethren which he has drawn up and desires to publish. It is a most remarkable document. He acknowledges the Lord Jesus to be the Messiah, and calls on the Jews, especially those of them that are weary and heavy-laden, to take His yoke upon them, which is easy, and His burden, which is light. His views seem to correspond somewhat with those of Mr. Rabinowitz in Bessarabia, described recently by Bishop Titcomb in a letter to the *Times*, and referred to in the *Christian*. I never had, I think, a more interesting visit from a Jew. He is to leave Pest again to-day; but I hope he may return after the Jewish holidays.

A LETTER recently written by the Rev. Dr. Chalmers, of Hong-Kong, serves to recall evangelistic efforts of more than half-a-century ago in the Malacca Straits Settlements, where, previous to the opening of the ports of China, the London Missionary Society sustained a mission. Dr. Chalmers writes: Wong Amuk, the last surviving convert of the Malacca Mission, died here on the 18th August at the age of seventy-four. He has led a consistent and exemplary Christian life for fifty-six years. For some years he has been nearly blind, and his health has been gradually failing, but his interest in the church, of which he was an elder, and in the work of God was never flagged. So long as the Society had a type-founding and printing office in Hong-Kong, Amuk was an efficient foreman of that establishment. In that, and in other capacities, it has been my privilege to know him intimately since 1852, and the impression left upon my memory, now that he is gone, is that he was "an Israelite indeed, in whom was no guile."