

ONE of the greatest evils of sectarianism is the way in which it forces its devotees to parade their good works. The individual might like to do a good act quietly; but if he does, he defrauds his sect, which is bound to know all that can be put down to its credit, to classify it, and publish it with its statistics. Hence the sect-church is greatly given to statistics. It strikes the average contributor per member and per congregation; and if it is ascertained thereby that the fact of a man being of the sect A. makes him give twice as much as the sect B. on the whole does, great is the rejoicing of the A. party, and great the contumely hurled at all the B. people. Faith means faith in the unseen, but the sect must see, count, and parade everything. Is it, then, faith at all? Is there anything now-a-days of the left hand not knowing what the right doeth? Not much, I fear. Hence a want of refinement, of delicacy, and of depth, in the sect Christian.

UPPER INDIA.

ON the 3rd of November last, the Rev. Messrs. Henderson and Gillan, chaplains, and the Rev. J. P. Lang, missionary of the Church of Scotland, having met within the Mission Church of Jullundur, Upper India, ordained the Rev. Mahomed Ismael as the first native pastor of the Church of Scotland in the Punjab; and, on the following Sunday, the Rev. J. P. Lang, within the church at Sealkote, inducted the above clergyman to his charge as pastor of the native congregation at that place. The services were entirely in Oordoo.

[The Rev. J. P. Lang is a son of the late Rev. Gavin Lang, formerly Church of Scotland Missionary in Shelburne, Nova Scotia.—ED.]

LUTHER AND THE SABBATH.

DURING the recent discussion of the Sabbath question in Pittsburgh, reference was made several times to the views of LUTHER on this subject. It may be well to state in his own words what he thought of the Lord's day. The following paragraph from LUTHER'S Larger Catechism will prove that he by no means entertained such loose opinions of the sacred day as some have attributed to him:

To sanctify the Sabbath day, signifies to keep it holy. What then is implied by keeping it holy? Nothing else but to be employed in holy words and actions. We should know that God desired to have this commandment strictly observed, and that he will punish all who reject his Word and are unwilling to hear and learn it, especially at the time appointed for this purpose. Therefore not only those sin against this commandment who grossly abuse and impiously profane the Sabbath day, as those who, on account of their avarice or wantonness, neglect to hear the Word of God or lie in taverns full and stupid like swine: but those also who listen to the Word of God as to idle talk, and attend preaching merely for the sake of fashion, and when the year has gone by, know as little as they did before."

ONCE A WEEK.

PUTTING, for a moment, the divine obligation of the Sabbath out of question, ought we not to retire from active business life at least as often as once a week, in order to sit in judgment upon ourselves? Men with the strongest desire to be just and honorable may, without being conscious of it at the time.