

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor.

Vol. XIX.—No. 25.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, JUNE 21, 1872.

Whole No. 961.

SUMMER GOODS!

THOMAS LOGAN

Has now opened his entire Stock of New and Fashionable

STAPLE AND FANCY

Dry Goods,

for the present season, comprising all the novelties in

DRESS GOODS,

SHAWLS,

PARASOLS,

RIBBONS,

LACES,

GLOVES and

HOSIERY,

&c. &c. &c.

DRESS SILKS

AND

IRISH POPLINS,

STRAW HATS,

Carpetings and Oil Cloths,

and every description of

HOUSE FURNISHING GOODS,

PARKS' ST. JOHN

COTTON WARPS.

An inspection respectfully solicited.

THOMAS LOGAN.

Frederickton, June 21, 1872.

NEW SPRING GOODS.

ALBION HOUSE.

Miller & Edgecombe

Have great pleasure in intimating that a large portion of

NEW SPRING STOCK

Has been received per Steamships "Alexandria," "Cas-

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A beautiful Stock of

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A rich stock in Fine Alpaca, Lustrous Coburgs, Barathous,

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Waterproof Mantles. Velvet Sacques.

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new styles.

Grey and White Cotton Tickings, Osnaburghs,

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Cashmere, &c. &c.

A large assortment of WHITE QUILTS, which will be

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An immense stock of Ladies' Misses' Boys' and In-

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a great variety.

A full line in

English, Scotch & Canadian Tweeds,

for Boys' and Gents' wear.

Collars, Gloves, Hosiery, Laces, Ribbons,

Neck Ties, &c. &c.

LACE CURTAINS. WINDOW MUSLINS.

Parks' Cotton Warps.

The balance of stock to arrive per Steamers "Cambridge"

and "Olympia." Inspection solicited.

MILLER & EDGECOMBE.

Frederickton, May 3, 1872.

The Intelligencer.

ADVICE TO SUNDAY SCHOOL TEACHERS.

"It is impossible, honestly and earnestly, to attempt to teach another without learning ourselves. You always get the good of it yourself, *always*. If we carelessly, grudgingly, perfunctorily perform the pitiful penance every Sabbath morning, I do not think it will do the children any good, nor ourselves either. But if you intelligently and earnestly go to work to get them to understand any fact or doctrine of the word of God, it will do *you* good. The effort will cause to pass over your own soul a beam of light from on high. By teaching, we learn. In giving, we get. In seeking others' good, we achieve good ourselves. I know of no way to get rid of a great deal of the prevalent dullness and drowsiness and spiritual *ennui*, with which many of God's children are afflicted, than by shaking it off like cob-webs, and going to work. Work is the necessary pre-requisite of growth; and exercise, of health and development. When good Christian people tell me about being in a saddened condition, when they confess to a state of spiritual stagnation and say 'I am making but little progress in this heavenly way,' it does not seem wonderful at all. The man who does not work, has no right to expect anything but distrust and dissatisfaction, and deprivation and ultimate degradation, and he will get it sooner or later. For any Christian man to suppose that he is simply a piece of sanctified sponge, to continuously absorb the light and life of others and grow, is sheer nonsense. He will, by and by, rot! He will not be able to keep, even with salt. If you would be healthily developed, *work*. If there is a single organ of the body that is weak, use it well and use it long, and strength will come to it. So with regard to your spiritual life. There is no such beneficent arrangement for spiritual growth like the effort to prove a blessing to mankind.

"What a chance you have to win your way into the heart of a child! And it is the way, too, the best way, to the hearts of the mothers. What a place it is the teacher finds! How lovingly are remembered in future years! I can look back to those who first taught me in the Sabbath school with the tenderest feeling, some of whom have long ago left the scenes of their earthly usefulness, and are among the angels above.

"You will reach the hearts of the parents. Many of them, perhaps do not manifest their love for you just as you could wish they would, but all rightly constituted hearts sympathize with you, and pray God to bless you. It is something to live in others' hearts. To have a child say 'I love 'oo' before it can speak the words plainly, will warm the coldest heart that lives, and fill it with a strange, pure, heavenly joy. To feel the little arms around your neck, the soft cheek lovingly against your own, will send the pulsations of love through the heart with electric power, and make a man to dare and do as God shall require of him.

"But not only will you grow personally in intellect and spiritual power; not only will you reach the hearts of the children, live in their love and in the affection of the parents; but your work remains. That is a grand thing.

The painters who, with such marvellous skill, deceive the very eye; who apply their pigments with such mysterious evolutions that we cannot tell what is and what seems around, about, and above us; who, with the brush, will almost make the canvas breathe; the sculptor, who, with the mallet and chisel will make the marble breast to seem almost to heave; or, grander still, the architect, who, raises, as the proud monument of his genius, some splendid pyramid or palatial structure—genius, as it were, incarnate in stone; or, who builds some floating palace and sends it to homes beyond the sea, freighted with blessings to those of other lands—we say it, not to their disparagement, for we bow with reverence before their God-given genius—but by and by, the very architect of the pyramids will be buried in the dust of his own works. The noblest monument of human genius shall be but a handful of brown dust in a very few years. Nothing more. But take the teacher, divine architect, appointed and commissioned by God;—he deals with material that will endure while God's throne shall stand, and his work shall fill its place in the gallery of God, that stands forevermore.

"Work that material wisely, then. Polish it well. Cut it on its every face until it shines with reflected glory, ready to be transferred to his crown, where it will be resplendent forever. It will not be long. A few years will roll, a few generations, only, will pass away, when it will be a far greater honor to have been instrumental in bringing home a little child to glory, than in reaping the martial hopes of a warlike people, or the honours of all the empty names in human literature.

"More than this. It is not only that your work remains, but how it spreads! A single ounce of rice, a few years ago, scattered on the watery marshes of the sunny South, and lo! the wastes covered with the golden grain that waves over it now! A single seed in a little thistle-down, sent in a letter to Australia to a heart-sick Scotch exile from his native land, and now countless acres covered with the thistles of Scotland!

"It is an illustration of the power of your work. If you can be instrumental, in the hand of God, of touching the heart of a little child that may live its fifty, or sixty years, everything it touches, in its life, may become consecrated to God. You have started a little, living embodiment of force, and on it goes, touching here and moving there, and, as it rolls and rolls along, it accomplishes a grand and immeasurable amount of glory to God, and, by and by, it will be an honour to you. Your works, when you rest from your labours, thus, will follow you. The very men who stand, to-day, in the van of the army of the glorious gospel, holding aloft the blazoned banner of the cross, were once just such little ones as those with whom you work—whose

mothers and teachers thus honoured God in them. So it may be with you, when you have gone to your reward. Many may come and say: 'Here rests the remains of one who, under God, led me to be what I am.' I believe, that there are better days now than there were in the past. With all that is depraving, distracting and disturbing in the abounding crime around us; the immorality, the Sabbath desecration that we witness, the fact is still true, that, last Sabbath night, more loving hearts bowed before King Immanuel, than any Sabbath before, since the day of Ascension. Yes, the good time is coming. It is coming up the steep of time, and thus the whole world is growing brighter with divine and heavenly light. We may not see that wished-for hour. We may be sleeping in the ground when it awakens the voice that foretells its coming, like the voice of living thunder. It is coming, yes, it is coming, bless God, it is; and so is He."

THE SHORT CUTS INTO THE MINISTRY.

The question of going by "a short cut" into the ministry, instead of taking a course of liberal and preparatory training, has not often been discussed with more sound sense and practical wisdom than by the Rev. Leonard Bacon, D.D., in the *Congregationalist*. We give an extract:—

I begin with confessing that my hopes are not sanguine of any great good to be done by men who have a call to the ministry, but no call to make any preparation for it. The good which a lay preacher may do depends very much on his being a layman, and not a clergyman. I have no jealousy of lawyers, merchants, farmers, or mechanics, who preach the gospel out of their own experience, as often as they can and to all who will hear them, who mean while depend on some secular employment for support. Would that the Lord's people were prophets! But, ordinarily, such a man entering into the ministry as his one constant work—in other words, becoming a professional preacher instead of a lay preacher—loses much of his power. The very persons who admired him as a zealous and fluent layman, lose their admiration for him when he begins to preach as one set apart to the ministry of the word, and arrive before long at the conclusion that instead of preaching better than ministers trained to their work, he does not preach so well.

Acknowledging the full value of a college course as a preparation for theological study, I do not by any means admit that the only way to the ministry is through college. [I use the word "college" in the American sense, and not in the sense in which English Congregationalists talk about their colleges.] The young man who can fit himself to enter college at the age of twenty, and yet prefers to take a short cut, will never be sorry but once, and that once will be (at the latest) soon after, his ordination, and will continue as long as he lives. But if, because of his being too old, or for any other good reason, he must lose the invigorating and liberalizing culture of the four years' course at college, there are other ways in which he can obtain a good preparation for eminent usefulness in the work of preaching the gospel, whether as a pastor or as a missionary. Our public schools have been so much improved within the last five-and-twenty years, that any young man, who has no extraordinary advantages, may in a little while prepare himself for the regular three years' course at any theological seminary. If he has studied faithfully and successfully what can be learned in any of our public high schools—if he has mastered any language besides his own—say French or German—so as to read it without difficulty, and has a respectable facility in speaking and writing English, having had at the same time some mathematical training (e.g. in Algebra and Geometry added to Arithmetic)—a few months of special study in Mental and Moral Philosophy, and in the rudiments of the Greek language, will enable him to enter upon the regular course at any theological school. That course begins with the Hebrew grammar and the careful interpretation of the Greek Testament; and the man who has knowledge and culture enough to begin those studies may begin under many disadvantages—may feel very painfully how much more difficult the lessons are for him than for his more favoured classmates—may be compelled for a while to forego all other reading, and to use his utmost diligence to master those two lessons day by day; but if he is conscientiously persistent, he will soon find that though, perhaps, he does not learn all that some others learn, he is learning a great deal, and that every month of study is diminishing the inequality between him and them which was at first so discouraging. Few things have been more pleasant to me, in my brief experience as a teacher of theological students, than to see the progress of such a man. He began, perhaps, under painful embarrassment. He was oppressed, for a while, by the difficulty of keeping up in a class of college graduates—some of them eminent for scholarship in college. It has been delightful to see such a man becoming, after a while, by strenuous diligence, a proficient in the study of the original Scriptures and perhaps outstripping in the race some of those who began so far in advance of him.

Every young man, then, who aspires to the ministry, ought to remember that the less he has had of general and liberal education, the more does he need the invigorating and liberalizing discipline of a full three years' course in some good theological seminary. Abbreviated courses—short cuts to the ministry—are for men already enriched with knowledge, and trained to think and speak. If a well-educated man, who has thoroughly studied some secular but liberal profession, and has had a few years of practice, finds himself called to the ministry, two years, or one, or half a year, of special studies in theology, may suffice for him. But how a man's general ignorance, or the defectiveness of his education, can be a good reason for his not having the full benefit of a three years' training in theology, I do not understand.

IN WHAT NAME?

"The meeting was so dull to-night I wished a dozen times that I had stayed at home," said one young Christian to another as they returned from the weekly prayer-meeting together. The meeting, although well attended, was lifeless and uninteresting. The formal prayers and forced testimonies reminded us of Pharoah's chariot which dragged heavily; and many, no doubt, felt a relief when the meeting was over, and they sallied forth from the close, unventilated room, into the pure, free atmosphere of heaven.

But why is it that we so often hear the complaint of dull meetings? Jesus said, "When two or three are gathered together in my name, there am I in the midst of them." Can any place be dull to the child of God when it is blessed with the presence of Jesus? The disciples who walked with Jesus after his resurrection, though their eyes were hidden so they knew him not, said one to another, "Did not our hearts burn within us while he talked with us by the way?" And they that have tasted of his love, and held sweet communion with God, can testify of the fruits of his grace and of the peaceable fruits of the Holy Spirit shed abroad in their hearts. And when through this grace in us, the Lord works both to will and to do of his good pleasure, saints are comforted, the lambs of the flock nourished and strengthened, and sinners awakened to a sense of their lost condition; and being convinced of sin, righteousness and judgment, they are led to inquire what they must do to be saved.

But if we meet in our *own* name, or in the name of any sect, creed, or party; or in any other name but the name of Jesus, we have no promise of the Divine presence, and without it there is no life, no blessing, "for there is none other name under heaven given among men, whereby we must be saved."

To you, Brother, Sister, who are coming and going to and from the house of prayer dissatisfied and unblest, I would press home the question, In what name do you meet? Did ever you go in the name of Jesus, with your mind and heart centered upon him, and in his name ask blessings at the hand of your Heavenly Father and go away from his presence empty?

"Ask, and ye shall receive," is the command and promise of our Lord; and if his word is not verified unto us, we must look in to our own hearts for the reason.

CHRISTIAN UNION.

Great efforts are made for union among Christians, some of which are judicious, some injudicious; some wise, and some otherwise. The effects seem various, and the results uncertain. Perhaps in some cases the subject is not fully understood.

Christ prayed that his followers might "all be one." Not that they might be one for an hour, in a union prayer-meeting, and then separate for ever in various sectarian folds; but one as Christ and the Father are one—one for time and eternity, in nature, character, purpose, life, and glory. This was the union he contemplated, and no union short of this will fully answer the Redeemer's dying prayer.

"But," say some, "different denominations and professors of religion are not thus united." This is very true; but did Christ pray that all "denominations" might be one? By no means; for he made no provision for such denominations, except by way of reproving those who cause such divisions. Did he pray that all Church-members in good and regular standing, in evangelical or unevangelical Churches, "might be one?" Certainly not, for that would have been praying that there might be no more between Christ and Belial, union between believers and unbelievers, and fellowship between saints and hypocrites. No such union is this possible or desirable.

Nor did Christ pray that all his disciples might speak one language, worship in one place, live in one country, wear one kind of clothes, or bear any of those outward marks of unity which would prevent their going into all the world to preach the Gospel to every creature, and becoming all things to all men, that they might thereby save some.

But is there no unity possible? Can there be no unity of the one body, in one Spirit, faith, hope, and baptism, and in the one Lord, and one God and Father of all? Is there not a real union between the true members of the one body, the branches of the true Vine? Suppose its tendrils do cling to different trellises, and suppose that when moved and racked by winds they may press and chafe against each other, yet are they not from one root? Trace each tendril down, and will you not find unity at the bottom? What if a man's hands do not always clasp each other, does not the head unite them? What if his feet do not always have nothing in common, does not the common life and the central brain maintain the unity of both?

So the union of Christians is vital rather than external. They are united with each other through Christ; not with Christ through each other. And this bond renders their union with mere worldly professors of religion, all the more impossible. There can be no vital union between live branches and dead ones; nor between degenerate plants of a strange vine, and living branches of the true. There may be a visible union, like the union of the staves in a barrel, which lasts while the hoops hold, and falls when they drop off; but there can be no vital union, knitting and interlacing the growing fibres in a common structure, until the lightnings of heaven can hardly rend them in twain.

Of course, this vital union is not like the unions of the world. The world's unions are without heart and soul—a gorgeous feast to-day, and a drunken fight to-morrow; a great jubilation one year, and a sea of blood the next;—a union of Pilate and Herod, who became reconciled to each other, when there is a just man to be mocked, and scourged and crucified.

The union for which Christ prayed was not a union for exclusive and sectarian ends. It was not an outward secret order, not a private denominational clique, or combination of men who quarrel in private over the spoils of

their ecclesiastical offices, but who present an unbroken front when blandly appealing to the public for money to pay their salaries. It was not a union of castes or classes of Pharisees, "who trusted in themselves that they were righteous, and despised others;" nor of men who by reason of some peculiar opinions had come to be agreed in their theories, notions, and cretches. It was not a union of men who were willing to love those who would agree to love them; and pay their money into their hands—such unions as these were not considered, desired, or prayed for by the Lord of Glory, in that solemn prayer he offered up the night before he died. The union he desired was broader purer, and deeper;—"I in them, and thou in me," that, bound by a common spirit, and a common love, "They may be made perfect in One."

Beloved, do we know anything of this deeper unity? We are one in a common ruin by Adam; are we one in the great redemption by Jesus Christ? We are one in the fallen nature; are we one in the new and resurrection life? We are one in a human brotherhood; are we united in that great family which in heaven and earth adores the Eternal Father. Condemned by one law; doomed to one punishment; bought by one blood; perfected by one Sacrifice; pardoned by one act of heavenly amnesty; begotten by one Living Word; renewed by one Spirit; members of one body,—can we deny our unity in Christ Jesus? Can we deny that this prayer is answered? Can we justly exclude ourselves in anything that tends to exclude from our arms and hearts those whom the Good Shepherd welcomes to his fold, or in doing anything to impair the harmony of the people of the Lord? "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord; one faith; one baptism; one God and Father of all, who is above all, and through all, and in you all."

RESIST THE BEGINNINGS.

Those who once enter upon courses of evil know not how swiftly these may terminate in bitter bondage, inward torments, open disgrace, and utter loss.

In the presence of temptation, the plea is continually rising that one can stop just when and where he will. It is hard to dislodge it. The eager youth argues that there can be no fatal harm in but one concession or a single indulgence. It is a sad pity that those who have passed beyond the period of youth often cherish the same delusion.

A painful illustration of the thought we would impress, is furnished by a case lately before the public. In the city of Brooklyn a young married woman has been on trial for murder. Three months ago her reputation was untarnished. She was employed in the net factory of a man who also stood well with those who knew him.

One day she shot her employer, confessed the deed, and gave herself up to the authorities. There is no evidence against her, save that which is furnished by her own remorseful confession. Having led her to take the first step in crime, her employer continued to follow her with base proposals and threats. In a fit of desperation she procured a pistol only intending, she says to use it for self-defence. But being followed by him as she passed from one part of the building to another, she shot him dead on the stairs, a sharer in transgression before, a murderer now. This, in short, is the story.

It is not always that judgment against an evil way is executed speedily. But who can be sure that it will not be? Wisdom's ways are ways of pleasantness and all her paths are peace. Why will not the young and the old learn this? Why will they not choose to walk in them?

If there is one lesson which above most others we would be glad to impress upon the young, it is that there is no safety for those who do not "resist the beginnings" of evil. In order to this, they must keep the thoughts pure, and the heart clean. And how impossible this will be, save as Christ shall be their accepted Helper!—*Cong.*

A WORD TO NEW RECRUITS.

Thank God, many have lately begun a new life. There were large accessions to many churches on the last Sabbath. Not unlikely these lines may fall under the eyes of some who have just covenanted to be the Lord's. It is a sweet and solemn era. It can never come again. It ought to be made the most of. Especially it ought not to be perverted.

It would be perverted if it should be imagined to be more important, or other, than it is. It is the entrance gate; not the goal. It is the enlistment of the raw recruit; not the triumph of the battle-scarred victor. It is the pledge of the redeemed soul henceforth to devote to its one God and Saviour, all its faculties, powers, and possessions; not the final welcome and assurance of that soul that it is to be forever with the Lord. It is a great privilege and a great safety to be in the church on earth, but there be those in the church while it is militant, who will not be in that church when it shall be triumphant; for only he that endures to the end shall be saved. So that he who sits down at ease in Zion, because he is in Zion, mistakes his position and perverts his privilege.

Two things, it seems to us, ought to be especially commended to the solemn thought of all new church members. One refers to their inward life as between themselves and God; the other to their outward relations with the church and the world.

As between themselves and God, it is of infinite consequence that sensation of nearness, and of direct, close, and loving union of the soul to God in Christ, which is apt to be associated with the formal beginning of the Christian life, should be maintained, perpetuated, and increased. "Live near to God," is

the one great precept to be had in mind. Let nothing intermit the frequency and regularity of secret prayer. Turn with horror from any notion of drifting away from the cross. Tolerate no thought of "backsliding." Though it may be healed, it is mean, wicked, and disastrous. It will always be the devil who whispers: "Why should you be so much more strict than other and older Christians?" Resist him, and he will flee from you.

As to the church, be sure you do your duty in it. It may not be your duty to take part in the way of prayer and exhortation, in all its meetings, but it is very likely to be your duty often to do it. Remember, it is the household of faith, and hence its assemblies are family gatherings; and so do not be afraid of your own spiritual flesh and blood, but be loving and sociable with them, and share in their psalms, doctrines, tongues, revelations, interpretations—so that all be done to edifying. You are not a cabin passenger—there are none such. You must work your way.

And, as to the world, remember that Christ died to redeem and save it, and that He has redeemed and saved you that you may help Him to redeem and save others. Enter into His blessed enthusiasm, and share His human and heavenly work. If you are salt lose not your savor, but send out your saltiness to conserve others. If you are leaven, let the principle of renovation that is in you pass over into those who surround you, to renovate them. If you are light, see that the light, that is in you be not darkness.

The day of reckoning is coming. Your day of death may hurry it upon you beyond your present thought. So live that you may be reasonably sure, when your ear is growing dull to all sounds of earth, to hear Him say: "Well, done, good and faithful servant!"—*Congregationalist.*

For the Religious Intelligencer.

OBITUARY.

CHARLES A. WALLIS.

Drowned at Presqu Shore, Arrostook, Me., May 20th, Charles Albert, eldest son of William and Eleanor H. Wallis, of Upper Caverhill, aged 23 years and six months. He was a young man of excellent character, and seemed to promise a long life of usefulness. His death forcibly reminds us of the great necessity of being ever ready for the summons.

He professed religion last fall, during the revival in this place, was baptized by Rev. S. E. Currie, and joined the church. During his short stay with us he lived the life of a Christian.

It was real soul-cheering to hear him at the Monthly Conference tell of his hopes, and that, although tempted on every hand, yet by the grace of God he intended to live the life of the righteous that his end might be like theirs. The last time he met with us in the house of worship he told of his hope in Christ, and his desire to reign with him in glory. How little did we think that was the last time we would hear him below with God's praise on his lips.

His funeral was conducted by the Orange-men and British Templars, as he was a member of both Societies. The house was well filled, although the day was rainy, and the audience listened attentively to a well ordered discourse from Mark xiii. 35, by Bro. John S. Jones, Licentiate.

To the Parents, Sisters and Brothers of C. A. Wallis:

We the officers and members of Rose Lodge, No. 218 British Templars, would condole in your bereavement, and feel that the same blow that severed the ties which bound you to your loved one, has also broken our ranks, and taken from us a worthy and esteemed brother. His being cut down in the bloom of youth and strength of manhood, forcibly reminds us of the uncertainty of life and the great necessity of being prepared for that change inevitable to us all, but which has been robbed of its sting since the Saviour tasted death as a ransom for all. We would recommend you to look to that God, in whom we have heard Albert rejoice, for such consolation as can alone be drawn from that source. Mourn not as those who have no hope, but rather rejoice that a loved one has entered his rest, and has had the last falling tear wiped from his eyes by Him who has gone to prepare a mansion for those who serve him here below.

We submit the above in F. H. and C.

J. S. P. KELLY, } Committee.
HENRY RICKER, }
ACHIMAAZ KNOX, }

ADDRESS.

To the Parents, Sisters and Brothers of Susan Jones, who died in Upper Caverhill, Tuesday, June 4th, 1872.

We the officers and members of Rose Lodge, No. 218 British Templars, would tender you our heartfelt sympathies in the death of your loved one. We feel that we, too, have lost an active and much esteemed member of our noble Order, by the summons which freed her happy spirit from its tenement of disease and wasted clay to soar to that happy, happy and, where sickness and disease are known no more.

We would commend you to God, the rock of her soul's salvation, for that consolation which the bereaved ones need. Hoping that we also may be ready to depart in peace when the summons comes.

We submit the above in Faith, Hope and Charity.

JOSEPH E. SLEEP, } Committee.
WILLIAM WHITTEN, Jr., }
JOHN L. MORGAN, }

WHAT CAME OF A CHURCH QUARREL.—An illustration of the amount of principle involved in many church squabbles is furnished by an incident which was recently related in our hearing. A controversy arose in a certain church about using an organ in the Sabbath-school. Eleven of the members stoutly opposed the organ. They were outvoted, however, and the organ introduced. Thereupon our eleven withdrew and joined another church that has three organs.—*Methodist Protestant.*

If you have been tempted to evil, fly from it; it is not falling into water, but lying in it, that drowns.