

tendent, more than their brethren who are placed in these positions. They look upon their non-election as a personal slight. They infer that they are not appreciated; that their brethren are looking for the rich, or the elevated in society, or are under the influence of some carnal policy, instead of acting according to Christian principles of doing what would be for God's glory. Thus they become soured, they lose their interest in the congregation, and by speaking of their grievances engender dissatisfaction in other minds. We are persuaded, that this is a fruitful source of difficulty in churches.

Social distinctions are another cause of disturbance. Some in the humbler ranks of life find fault with the more prominent of the members in their church because they do not at once obliterate all social distinctions. In their estimation the church tie implies equality and intimacy, without reference to worldly circumstances. One of the complaints which almost every pastor has poured into his ears by some of the humbler members of his flock, is that such and such persons will not visit them; that certain of the congregation are too proud to notice, them; or that that church is too aristocratic for them. All such complaints argue a wrong spirit—wrong as regards self-respect, and wrong as regards piety. It is a poor indication of one's self-respect, that he is willing to be always craving the notice of those who in some respects are placed above him. There is an honourable regard for one's own character, which should make him feel that worth does not depend upon station, and that if he acts well his part, it matters little whether he moves in a higher circle or a lower one—whether the elevated and the fashionable choose to favour him with a passing smile and a honeyed word, or not. It is impossible, at any rate, that all the families in a congregation can be on intimate terms socially. None can embrace in their circle a whole church, and in making a selection like will usually take to like. Those similarly situated in outward matters will probably choose most to mingle together in society. We would not encourage caste and class, in churches, but it ought to be understood that, in the nature of things, there cannot be a universal social intimacy. We must say, too, that from real merit, however humble the station, it is not often that such complaints are heard. Such persons either win friends from every station, or they are content with those that God gives them, whatever their position. †

---

THE WANT OF THE AGE.—The New York *Christian Advocate* characterizes the infusion into the Church of correct ideas as to Christian liberality, and the right use of property, as "the great want of the age." Our contemporary says:—

"The Christian world must be *revolutionized* on this question before it can be guiltless in the sight of God, and achieve its great mission among men. Is it not precisely here that we detect the chief reason of the long delay of the world's redemption? Would not a true standard of liberality, founded in a living faith in the Scripture doctrine respecting the relation of Christians to their property and to the Church, speedily provide for the moral subjugation of the whole world? Is not the world now, with all its open doors, ready for such a victory of the Church? What, then, prevents? What but the want of means? And why the want of means? Is there not wealth enough latent in the Church, not latent, but active rather, in worldliness and self-indulgence? Why, then, do not the hosts of the Church move onward with the ark of the covenant over the world? The pillar of cloud by day and of fire by night towers up before them and waves to move, but they take not up the march; some of them are busied in discussions about it, in partial preparations for it; some irregularly attempt to straggle onward, but the mighty army moves not. It needs inward sanctification; it needs to be purified from its worldliness in such manner that it shall see what is the *right use of property*. Stamp the mind of Christendom with a right and universal conviction on this subject, and you will see it rising and moving 'like an army with banners.' Excuse us, Christian reader, if you think we refer often to this theme, it is the great want of the age, and we shall not cease to urge it whenever we have a favorable opportunity." †