

other efforts in which good men engage, which, however excellent, are not entitled to be called religious; then bring into your association men, who are not necessarily religious—then make money the qualification of membership—and act throughout upon the principle of doing our part of the work according to the best commercial practice, and to a certain extent in a religious way; asking God, as we do, to be pleased to own and bless whatever He can own and bless of the work. But if there be claimed for it a far higher character, if it be claimed that there is no other work of man short of preaching the Gospel of salvation and direct testifying for Christ, which stands on the same level with it; then conduct it upon the principles befitting such a pretension.

I say this is the very question to be settled.

Is this God's work, or is it man's work? If His, conduct it in His way, according to the indications of His mind in the guide He gives us. If it be ours, then we may conduct it in our own way. If it be our work, admit and invite to fellowship in it whom we choose, any who have money to give, and make such our partners, even though they may have no special sympathy with us or our Society, or the Book we circulate, or the Christ who saves us. If, on the other hand, it be God's work, open the door to fellowship with all those who are His, and, therefore, may be reckoned friends of this Society, though not subscribers—praying partners—and, like the widow whom the Saviour commended, and like multitudes of others who love Him and His cause, they may not have more than two mites of money to bestow; and give up a law, which would exclude those who, like Peter, can say "Silver and gold have I none." "Thou shalt not sow with divers seeds, nor plough with an ass and an ox together, nor wear a garment of woollen and linen together," was once the Lord's command. The vessels of the Lord's service were always to be pure. The trumpets to be blown before Israel's advancing host were two, but they were each to be of pure silver, and of one piece—emblem this, of the purity without admixture, which the Lord would have in all things pertaining to His service. "Can two walk together except they be agreed? Be ye not unequally yoked together with unbelievers; and what concord hath Christ with Belial, or what part hath he that believeth with an infidel?"—are far reaching queries, and all of them applicable, as I submit, to our case.

On these grounds, and according to this principle, I do beg to be allowed to testify against that clause of the Constitution of this Society which makes money the qualification of membership, as one dishonoring to the Lord, and as one which brings into the fellowship of His work many, doubtless, who have not yet yielded *themselves* to Christ, which, I submit, according to the light He affords us in His word, must ever be displeasing to Him. As such, and therefore I, for one, protest against it, and entreat you to abolish it.

The second rejected resolution proposes a change in the mode of obtaining funds for this Society.

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