

go into the work and work hard, and not make objections to the mere arrangement under which we are working. Bro. A. writes to us to know when we will come and preach. We answer, giving the time. At the time we go and hold the meeting. During the meeting Bro. B. sees the brethren privately and obtains what they will contribute to our support. We hear nothing of it. When we are about to leave, B. hands us a roll saying, "Here is a little matter the brethren have raised for you." We stop not to inquire how this was raised. Who thinks of getting down his Bible and looking for directions who to write for, when to have the meeting, where to have it, etc.? Our Missionary arrangements are of the same nature precisely.

We have regarded and still regard the editor of the Review as a devoted and choice brother, a successful as well as able laborer in the evangelical field. And while we take the liberty of heartily protesting against our brother making himself one of the upholding pillars of a modern-made society to execute a scriptural purpose, it is our prayer and conscientious desire that not a syllable will escape us which can be justly accounted uncourteous, unbrotherly, or unlovely. Still, we must wield our own pen and use the armour to which we are accustomed.

The difference between the editor of the Review and the editor of the Banner may be clearly stated in one brief proposition, thus:—

Is there an inspired model and inspired directions for evangelizing the world?—this model and these directions including what is to be heralded, the qualifications of the heralds or evangelists, and their maintenance while engaged under the Captain of Salvation.

Our dear brother at Cincinnati, apparently fascinated by the charms of a modern Society, takes the negative of this proposition, if we apprehend him, while we most cordially, earnestly, and joyfully take the affirmative. Still, in his response to our third query, brother Franklin assumes that 'the primitive congregations made arrangements for their missionary operations in the manner most convenient to them, but their arrangements' [which constituted their missionary society] 'not being any part of the law of God,' 'are not detailed to us.' Let us, then, candidly and reverently read the commission with the sentiments of the excellent brother Franklin in our mind:—

'Go, my missionaries, into all the world, preach, make converts, 'organize' churches, but in your arrangements for missionary operations, made at your discretion and as suit your convenience, see that you leave no details by which my people afterwards will know how