

or primitive preacher or writer labored on this side of the Atlantic?—!! Will any one argue with us after this sort?

But we stand up against a publication organization, as against a missionary organization, because contrary to well established gospel principles. So at least we conclude. We meet fairly and squarely friend Franklin's publishing argument, then, in three ways; 1. Our writing is after the old model, professedly so at least, and, what is not bad in our sight, it is untainted with the grace of an organization; 2. The moment that any intelligent friend puts in a plea that this imitation of the true model is what some western men would call 'bogus,' offering reasons which show that our labor is anti-scriptural, we shall employ our mind and knowledge otherwise. 3. If it be improper to publish, it is certain this impropriety will not make a missionary society proper; for it takes more than one wrong thing to make another wrong thing right. In Canada it requires as many evils to make a good, as it requires nothings to make a something. How in Ohio?

It would appear also that a stout underpin or sidepin of the new framework is encompassed in the repeated intimation that it is easy to oppose a new society and call it unscriptural. Friend 'Review' ought to know. For years he has employed himself in exposing untaught and unsanctified customs in the name of christianity. What a compliment our religious neighbor and serviceable co-laborer now pays himself!—he tells us of his light task and his very easy work during his active life. Not only so. The forty years' warfare on the part of the brethren against traditionary and popular christendom, has been, agreeably to this reasoning, only a stout edition of child's play. But what is the backbone of the argument? Is it this: That the society at Cincinnati must be a good one, for it is easy to call it unscriptural?

Will it be kindly whispered that these items have not been offered as arguments? Concede it, and what follows? If these are not presented as the stays, guards, and defences of the missionary citadel, where shall we find them?

But the mission friends at Cincinnati, according to our benevolent brother, 'send the heralds [missionaries?] under the scriptural directions.' We seriously question it, and respectfully solicit the proof of this affirmative. Also it is stated, 'We give the evangelist [missionary?] a scriptural support.' Very doubtful. Will we have the privilege of looking at and weighing the evidence?