

or at least cannot be enrolled with good evidence in favor of the spirituality of any people.

But our work of review should be prosecuted more directly. There are three things avetred by the good brother Franklin which, when grouped together, appear not to fit with each other handsomely:—That the Cincinnati mission arrangements are discretionary; that such arrangements were made by primitive brethren agreeably to their convenience; and that we are not to look into the Bible for these arrangements. How these three things can be matched in order to be placed near enough to prevent crevices through which we may see daylight or darkness on the other side of them, is beyond our powers. A project which is purely prudential is quite understandable; but when we say that it is an affair of prudence, and then add that it was in vogue among primitive brethren, and finally aver that its dimensions and features are not embraced in the scriptures,—the whole of this taken together forms a picture on which we cannot look admiringly. Our sarcasm cannot be let loose on it. We merely intimate that the estimable Franklin's religious taste, so far as these particulars indicate, is peculiar. The missionary logic, brought into this tri-angle, is too rickety to match with the materials of Christ's temple.

Again, the same logic takes a seat in the centre of the mission building, and declares: 'I can see no danger to the cause in these arrangements.' This is doubtless a candid avowal. No danger is seen. Will this serve as guarantee that there is no danger? Suppose the friends at Cincinnati and at Brighton cannot see danger here: what of it? Can we see everything? This logic is fearful. It makes our weak vision the test of safety, if not of duty. The work of converting the world is too great and too sacred to be coupled with logic so full of our own wisdom.

Another reason why the recent society can be recommended, it appears, is, that the Banner is so inconsistent in reviewing it while one of the conductors heralds the gospel without learning from the oracles whether he should speak on the north or south side of the American line. For the purpose of admitting the 'Review' to be as perfect as possible, let us assume that we have acted inconsistently. The missionary arrangements, then, according to this logic, are proper and scriptural because not more inconsistent than what is just as inconsistent—! We at once hand over this argument to the new society. It belongs to that circle of things.