

brethren from coldness, carelessness, backsliding and make us better in every sense."

Can any man, however generously disposed, read the above without arriving at the grave conclusion that the primitive plea—the fresh and vigorous plea based upon the precepts and examples of the living oracles—is becoming weaker and weaker with us? Does the warmth and stimulus of the Lord's temple leave us numb and cold, and must we therefore have a little extra heat from a modern missionary patent heater? There is a principle, a vital principle, involved in what our esteemed brother here says, to which we shall again refer. At present we pass on.

And will our brother allow us the liberty to say that he evades rather than answers our fourth query. He makes no plea for 'embodying views of expediency,' but merely embodies an agreement. We may therefore vamp our question anew, to suit our brother's phraseology, thus: Upon the principle of embodying an agreement, founded on the discretionary element, for the purpose of evangelizing, may we not also accept of the assistance of discretion to embody an agreement (issuing in a society) to assist in our personal salvation, and another agreement (issuing in a society) to help in the edification and salvation of our brethren? This we send to Cincinnati, thus revised, for a reply.

The pith of this inquiry will be understood from the following considerations:—The friends of Christ have a trinity of duties pertaining to salvation. We require to employ means to save ourselves personally; we require to use instrumentalities to edify and save our brethren; and we require to work by agencies or means to save the perishing world. These chapters of duty, we apprehend, are alike important and divinely obligatory. And the question is, in our judgment, a fair one, if we are to allow Mr. Huma's Discretion to establish a society or contrive arrangement in one department of salvation, may we not likewise in the others?

But we must administer to the beloved Franklin a homœopathic dose of criticism. He is pleased to say: 'We have more brethren who do the same way brother Oliphant does, namely, object to our operations, throw their influence against them and hinder them as far as possible, and then, it is at least one of their objections to the Society that *it does not do more.*' Our brother's pen moved with great lack of candor or great lack of care in writing this sentence. Brotherly love will ascribe it to the latter, mingled, peradventure, with the fact that when