

Now we are of those who would deal tenderly with prejudices, and should not willingly offend them, except for some clearly adequate cause. But it would be a great injustice to all concerned to accept the utterances of prejudice as the arguments of reason, or pretend to accept them as such. For this would be to rivet the prejudices tighter, whereas it is our duty to loosen them as best we can. "No innovations should be easily admitted," says yet another speaker, "for in such a case there is no saying to what extent they might be carried." This is the common cry of the Pope-dreading Protestant, and has its parallel in the fish-fare case just alluded to. But it is wholly anti-Protestant in character and principle. For Protestantism, in its whole history as such, is an innovation. Its life is to be found, not in fixity of forms, and usages, and modes of conception; but in progress and developement—in the adjustment of all forms, and usages, and modes of conception, to the existing wants of human society, so that the gospel may have free course and be glorified in every succeeding generation. We must be guided in this question "by the example of our Lord and his apostles," said one of the speakers. This is true, but not in the way he would apply it. It is true—for our Lord and his apostles adapted themselves to the circumstances of their time in their modes of worship—sometimes meeting with the Jews in the synagogue, and sometimes meeting by themselves, or with other disciples in the room of a private house. Here the Master "spake as never man spake," and when he was removed the apostles uttered their living thoughts in the most free and familiar way, sometimes in one place and sometimes in another, to convert and convince. The first disciples, as we read, continued daily with one accord in the Jewish