

has been tolerated, if not in some sense justified by good men, on the ground that there were practical difficulties in the way of its abolition, just as it is said there are practical difficulties in the way of the abolition of these money laws. All the argument in either case is—avoid what is difficult and may be dangerous.

Again, it is admitted by many that arguments for missions on the catholic basis cannot be controverted, but nevertheless asserted that a better state of the Church must come before they can be so carried on. So also it is replied to believers who contend for faith and a manifested unity in Christ, for His lordship over His people, and for the sovereignty of the Spirit in the Church, that these are indeed Scripture truths, but that a better state of the Church must come ere they can be practically regarded. Now let Christians begin to inaugurate the better state of the Church in respect of missions and of the recognition of these truths just stated, and also in respect of these money laws. Better now than later.

Once more, the tendency to fashion and extravagance and gaiety in the Church is best argued against not on the ground of any prohibition of Scripture in express terms concerning these evils; but on the ground that their whole influence is hurtful to piety—that they grieve and quench the Spirit, and draw the soul towards the world rather than towards God. In like manner, without assigning a law of prohibition, may not these money laws be condemned as worldly in character, as making too much account of means and money, and too little of faith?

Is it agreed that if the spirit and scope of Scripture make out or establish a sense or principle of Scripture, that sense or principle should influence and determine action as much as a text or commandment? Then, there should be obedience whatever practical difficulties may oppose, equally at least with what would be yielded to a command.

This not giving practical effect to what is believed to be Scriptural, keeps many Christians in positions which they do not feel to be satisfactory, and withholds testimony for truth which ought to be afforded.

If, in conclusion, friends of the Lord's Day, of Temperance, of catholic Missions, of the Slave, and those who want a purer and wider fellowship of believers, and those who oppose the worldly