

With this illustration in our mind's eye, can we say, without offence, that when a disciple of the Lord with strong reason and weak faith persuades himself to unite with moralists and temperance men in their prudential societies *for the sake of others*, he is to be regarded with leniency and brotherly consideration ; but if he takes part in such a society to make or keep himself temperate, he occupies ground wholly untenable if not intolerable. Is not the missionary society's framework such, according to the esteemed Franklin, that the missionary member occupies a position of like nature and character with the brother who makes and keeps himself more temperate by a distinct society ? Is not the same untaught wisdom at the base of all these societies—all these discretionary embodied arrangements to perfect disciples in the active details of duty ? And when the principles and arrangements of the Lord's society and the principles and arrangements of these new-born societies are made to confront each other, do not the new societies require to testify either that they are better in their peculiar sphere than the sanctions and provisions of the divine society, or else that they are as un-useful as a second nose or a second set of ears to a perfectly developed man ?

To us—we always speak frankly—an avowedly moral or religious society to accomplish anything fairly included in the Lord's society, is as deep an insult to the great Author and Head as it would be for a gentleman to enter our dwelling with an armful of bye-laws and say, 'Oliphant, you are the head of your family, but your domestic ordinances are insufficient and your children will grow up cold, careless, and lawless, and never perform your will with fervency and amiability ; here are some prudential rules which will instruct you to send them to a new family nursery, where, by discretionary wisdom, they may be taught and induced to be amiable and obedient members of your family.'

But what benefit to the world or to us is the christian society called the church if we need another 'organization' to make us temperate, a third 'organization' to bind us to be honest, a fourth set of arrangements to give us gravity and sobriety, and still another discretionary group of laws and regulations to induce evangelizing zeal and to direct this zeal efficiently to save sinners ? For our part, in all sincerity before God, so soon as we shall have such a conception of the church of Christ as will allow us to think it necessary to be encompassed with a separate chapter of prudential laws to induce or produce in us honesty, truth, love, zeal, or any moral or religious virtue, we shall conclude that