

Scripture in respect of them, they are retained in force. This kindly concedes no inconsiderable advantage. So far then it would appear that these laws have their best foundation on expediency. Now, to say nothing of the duty of endeavouring to arrest all tendencies to degeneracy, the practical question at once arises—is it lawful, because of apprehended practical difficulties in the way of a work for God, to go contrary to the admitted sense of Scripture, in order to escape such difficulties? And may we not, in the attempt to avoid these difficulties, fall into other and greater difficulties by substituting expediency for principle?

We deny its lawfulness, and its even being in any true sense expedient; and, like Jonah's flight from duty, it is flight from that path of faith in which believers are called upon to walk. Does it not, dear Sir, seem so in view of the admissions which have already been so frankly made, and which are thankfully acknowledged?

Suppose the Scriptures said *you shall not disseminate the Bible by means of Societies having a money membership law*. Bible Societies would never have established such a law, or, if this command were now for the first time spoken from heaven, it would be obeyed, and such law would be abolished. But if in the absence of such a command there is so much of Scripture in general statement, in principle, or in tendency bearing on the point, so as clearly to make out a sense or spirit adverse to such a money law, this should be as much appreciated and acted upon as a law or commandment would be, for there is in this at once appeal and approach to the spiritual sense of believers. "*But he that is spiritual judgeth all things.*" "*We have the mind of Christ.*"

How in respect of other questions do believers act? As to the Lord's day, for instance, is it not upon the basis of the given fact of the seventh day institution, that inferences and examples subsequently derived establish the present observance of the Lord's day?

As to Temperance—though agreeing with the author of "Biblical Temperance" that a prohibition in terms of law is found, yet upon the common opinion that no law of prohibition exists in the Bible, is not the law of love, that on which may best rest the temperance principles of believers. So the law of Faith requires the abolition of these money laws. So also as to Slavery, and slavery