

I contend we are wrong in principle; and that may be the very reason why difficulties beset our practice. For tabernacle and temple God's people of old were called to give, and they gave; but I do not see that collectors went round to gather. It would seem from New Testament history, that God's people laid up and gave as He had prospered them, and brought it to the appointed place. The messengers of the Churches sometimes went to bear away the aggregated contributions of the many; but it does not appear that they collected after our modern fashion, in these days of a more exactly commercial rather than a purely spiritual way of doing what are considered religious things.

If all the members of this Committee are not believers in the scriptural sense, we ought to be—I think you will allow this to be taken for granted—and if believers, we should accept the dogma, "without faith it is impossible to please God," and are of the class who walk by faith, and not merely faith in Christ for personal salvation, but faith in exercise in the daily duty and service of life. And in an enterprise which has for its object the circulation of God's Word, and thereby through His blessing the salvation of men and the manifestation of His own glory; and you say, I understand this is our object—this faith may be fairly claimed to have proper sphere; and can it be denied that its suitable application and exercise would be in the work of this Society? Indeed, if in this work there is not room and place for faith, we may be sure there is something wrong, and an order of proceeding which shuts it out may be seriously questioned. But is it found in our going from street to street and door to door, over certain well beaten paths, asking all alike, friend or foe, believer and unbeliever, to give money for His service; be it remembered for the conversion of souls and the manifestation of His glory? Would there not be rather be faith found in setting plainly and publicly forth the character and claims of this work, its successes, and the need of funds for it; and leaving it to those whom such statements reach to give or withhold, as their own consciences shall under God determine, not doubting that He will be the best mover of the minds of His own people. This would be more like what was done for tabernacle and temple service, and for the objects of Christian benevolence unfolded in the New Testament, where we may, perhaps, read of Caesar's tax gatherers going about to collect, but not of believers doing so for the work of the Lord.

It is because I do not see any scriptural sanction for our present plan, that I believe I am right in testifying against it. Believing it to be dishonoring and displeasing to our Lord and Master, whom we profess to serve, I protest against it, and entreat you to adopt the change proposed.

Some object—the order and practice of our great Parent institution, and of all the great societies of the world are now followed, and why ask us to depart from examples so illustrious and so safe? There is, doubtless, much in the history and traditions of these societies that is good and worthy, and let them have all due honor for the great work for the