

to press upon your attention a few thoughts in connexion with this matter.

Consider for a moment the painful and harrassing position in which a brother, whose means are not inexhaustable, is placed, by there being withheld from him that which is due. He may from this thoughtless conduct of brethren be rendered unable to meet his own liabilities with that promptness which is necessary to the conducting of business healthfully. It has not unfrequently been the case that those, who, from a spirit of Christian philanthropy, have embarked in the noble cause of promoting that truth "which saves and sets the sinner free," have, through the unfaithfulness of brethren, been left to struggle with pecuniary difficulties and made the objects of the sneering remark—"A pretty story for a man to be engaged in writing on religious subjects, and inculcating Christian principles, and yet not paying his lawful debts, but, requiring to be perpetually dunned." I ask whose fault, in such cases, is it that such a remark should be made, and that the progress of truth should thus be hindered?

The non-payment of subscriptions to such an amount must exert a very depressing influence on the mind of the brother engaged in conducting the periodical. There must flit across his mind such thoughts as—"surely these brethren take very little interest in the matter, or they must entertain very singular ideas respecting what is requisite in conducting a business where there is a continual expenditure."

There is another point of view in which brother Oliphant may be injured by the subscriptions due him not being paid. If by this he is under the necessity of buying his materials for the publication on credit, he must make his purchases to a disadvantage; for you all know that if a merchant go to the market with cash he can purchase much more advantageously than on credit. Does it not occur to you, brethren, that there is something exceedingly inconsistent in taking a *religious* publication and not punctually paying for it? It has always seemed so to me. Is it not calculated to prevent our receiving that spiritual benefit from portions of truth we may peruse which we otherwise would?

I would ask, Is it not pre-eminently unbecoming on the part of the "disciples" to be behind with a subscription of not a penny farthing per week? Our pecuniary burdens in ecclesiastical matters are confessedly very, very small. We have no ministers' stipends, no pew rents &c. &c. &c. Surely then it becomes us to evince that our non-recognition of these, proceeds from principle, and not from un-