

You had been, I shall suppose, acting the reformer. Here you have the ground heaved up by the extraction of a tremendous root—there the fire has been at work, and the cinders and ashes appear—yonder the wall is partially removed and part of it is still seen in detached fragments—over there the powder blast has blown the rocks to pieces and they lie scattered in all directions—in another place the little Evanses have bleeding feet from the remains of broken glass. I turn to you, and exclaim, ‘Why, Esquire, you are a strange reformer. Your field is no better—it is worse than before;—you are talk, talk, talking—work, work, working—boast, boast, boasting of your improvements and reformation,—wanting all your neighbors to see how you do; and what a field!’

But I will abruptly drop the figure, and again join with you in your ardent and laudable desire to have reformers reformed. We think together admirably here, and I shall expect that you will take the only effectual method of preaching and carrying to a successful issue what you plead—*set the exact example yourself*. You know the difference in matters of business “*Come boys*” and “*Go boys*.” Now, then, let us have from my very respectful friend the watch-word ‘Reform the reformation’ by a practical “*Come brethren*.”

Very soon my friend and I will appear before the last tribunal. There we will answer for ourselves individually. True, what we have done in influencing others will be taken into account; but our individual real character must be the ground-work of our approval or non-approval, as it will have been the mainspring of our true influence, good or bad. Our neighbour or our brother not having been very perfect will not then be in our thoughts as a plea. Shall we make it so now? No; Esquire Evans and D. Oliphant are individually accountable for themselves; and were there no exemplary men on earth, but though all were as bad as Elijah thought the Israelites were, you and I ought to be true and just in the sight of the Supreme Master. Shall we, can we, ought we to learn this high and holy item of instruction? I affectionately leave it with you for mature reflection.

Yours very truly,

D. OLIPHANT.

THE CHURCHES AND EVANGELIZING.

That the present method of co-operating adopted by some churches of the Lord in Canada for a few years past is neither simple nor scriptural, is now conceded by at least more than a few. And that a re-