

every creature. Testify to every sinner under heaven, that he is every moment compassionately loved by the God against whom he has sinned, that he does not really *know* God until he knows this to be true concerning them. Seek to turn him from sin to God by convincing him that he is already an object of divine compassion. Prove that he is so by proving that God sent his well-beloved Son to die for his sins. Prove that there is already at the Father's right hand an accepted propitiation for his sins. The love exists, the propitiation has been made, but the unconverted *know not the facts*. While ignorant of *any* facts, they cannot influence our minds. Although the sunshine is the power of God to dissolve the snow, yet the roof of an icehouse interposed, will render the sunshine of none effect. Erroneous conceptions regarding inability to believe, special influence, &c., are like a dense icehouse roof upon many minds, preventing the entrance of the beam of the gospel-love. Let these delusions be removed by appropriate reasonings; but, let it never be forgotten, that if we would see the work of conversion advance, we must unweariedly testify of Jesus. Dear unconverted reader, the God of heaven loves his enemies—loves you. Jesus died for sinners—died for you! Why will you in your heart say—No! to this gladsome testimony? Why not receive upon the authority of the Spirit of truth, testifying in the word of truth, the good tidings, and be filled with wonder, love, and praise? It is faith in this testimony that can give you peace with God.

*For the Witness of Truth.*

## STATE OF THE CAUSE IN LOUTH.

*Louth, January 4th, 1849.*

DEAR BROTHER OLIPHANT:—After leaving the place of my nativity—the home of my childhood, and peregrinating various sections, near and remote, I am again, for a limited period residing in my native township. The travels of an individual resemble very much, I think, the Christian's journey to the grave. Both have trials, temptations, and sorrows to be encountered and endured.

Our migrations, and consequent intermingling with all sorts of human beings, enable us to ascertain, with much certainty the spiritual destitution of the ruined sons and daughters of Adam. What, then, is the duty of every disciple living amid those, who, being destitute of the good hope, are living to themselves and not to God? Let the apostle answer—"Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold glorify God in the day of visitation." "Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you, or else be absent,