

unsteadiness of effort) have through divine mercy produced such cheering results—were we henceforth to put on the “whole armour of God,” “the armour of righteousness on the right hand and on the left,” and acting under the influence of the inspired declaration, “Ye are not your own, for ye are bought with a price,” enter every opening—seize with avidity each opportunity to “pull sinners out of the fire,” while we gave power and force irresistible to each effort by a life of faith, sobriety, watchfulness, and prayer, what might not be the blessed result? Yes, beloved brethren, we are fully convinced that in such a course of life, under God, lies the secret of christian usefulness, and that all the efforts to do good which might possibly be made, can accomplish little or nothing without the accompaniments we have named above. We do utterly despair of seeing the more glorious developements of the power of the Cross, until a general—an almost individual reformation takes place amongst us, beginning at the pulpit, and extending to the door keeper of the house of God. Yes, until we witness it in the man of grey hairs and in the youthful stripling—the venerable matron and the young maiden—until each brother and each sister become an active missionary, and each church a Missionary Society.

To bring about a state of things so devoutly to be desired, we are confident that a far higher standard of piety must be raised than some may think requisite. The mere formal relation of what is deemed a christian experience—union with the christian church—occasional attendance at prayer and other religious meetings, and freedom from what are popularly considered scandalous vices, can have no right to be deemed satisfactory evidences of a change of heart and a christian character, while the individual may be living without communion with God—possesses little or no zeal for Christ's cause, and instead of growing in grace, may be cold and dead, and alike insensible of his own state or that of others, encrusted in covetousness, and intoxicated with the love of the world. The standard for which we plead, must stop at no point short of primitive christianity—the piety of apostolic days—the piety of the Bible. Why should it? Why should ours be a piety lower than was theirs? Has the King of Zion relaxed his laws? Has he ceased to be as pure and holy as he was in those days? Are we less depraved? Does the bible require less holiness as a preparation for heaven in a subsequent age than it did in a former one? No, no, we want the same religion as those who “took