

wind of excitement, his faculties were formed to inhale such an atmosphere and for none other has he taste or capacity—the religious nitrogen cannot be supplied at pleasure, he becomes chilled, and dies in the seasoning process.

We object to the application of the word Revival in its general use. It is the Church alone that is capable of revival. The world needs new life but that life cannot be given but through a living Church. A living Church must have its sustenance through the regular and constant use of the means of grace; a living Church must use them, approve of them, and have implicit faith in their ability to supply their constantly accruing spiritual wants. This religious gormandizing on what are deemed luxuries, but only luxuries dressed up by human appliances, are mostly relished by the weak and sickly, and though calculated to produce a feverish excitement and the vigour and emotion and inebriation are not calculated to produce such spiritual knowledge and vigour as a Church needs, to afford attraction and safe keeping to those who have a desire to flee from the wrath to come and save their souls. The Church, if it answers its vocation must have enlightened piety, and steady, uniform devotion to the cause of God, or never can care for the young, the wavering, the ignorant, to whose charge they are committed for safe keeping. To the lack of this uniform, steady, faithful discharge of religious duties, we attribute much of “backsliding.”

(To be Continued.)

CHRISTIANITY—A SKETCH.

BY THE REV. DR. COONEY.

None but angels, perhaps, on the score of intelligence, are in any wise capable of pronouncing the eulogy of that divine institution, the name of which forms the title of this article. But angels, although they excel in strength, and are endued with great knowledge, do not fully comprehend the mysteries of godliness; and hence they are represented as investigating them, or desiring to look into these things. The cherubim soar by the force of contemplation—the seraphim burn with love—and all the angelic hosts in their “Thousand thousands, and ten thousand times ten thousand” stand before “The ancient of days,” and minister unto him; but they cannot gauge the mysterious depths of christianity, or determine how, or by what manner, the Creator became a creature—how God became a man—how he, who is from Ever