

nity; eternal and personal election to holiness here, and happiness in the world to come; the guilt and depravity of the human heart; the efficacy of the death of Christ as an atonement for sin, and as laying a foundation for hope to a guilty and condemned world; free justification by Christ's imputed righteousness; particular redemption; the work of the Holy Spirit in conversion, its necessity, agency, efficiency; the perseverance of the Saints; the duty of all men to repent and receive the Gospel; the obligation of all believers, and such only, to follow Christ in Baptism; the spirituality of the Church—its independence of, and superiority to all human Governments, and political control; the doctrine of the resurrection of the dead; the happiness of the Saints, and the punishment of the wicked—were doctrines prominent among the early teachings of our Churches, and greatly tended to consolidate that union of heart and effort, under which grew up those different Institutions, which have for years been fostered by the prayers, toils, and affections of our Churches.

We may turn from these brief hints in reference to views in doctrine—the importance of which is yet, and we trust, ever will be regarded as most important by our Churches, and present for meditation one other most important consideration—one to which the minds of many must, doubtless, at the present time be directed: we refer to the low state of religion in our Churches, and, too generally through the Provinces. The painful fact now referred to, is too palpable to require even an attempt to prove it. But the thoughts that present themselves in view of this state of things, refer to the cause of our lamented lowness in religion, and the remedy.

The first inquiry should demand from every faithful disciple of our Lord, a thorough and personal examination. It must not be forgotten, that the sin of one man brought upon the entire people of Israel the Divine frown. While the stolen garment and the wedge of gold remained concealed in the tent, God could not consistently with his holy law, bless even his own chosen people. This one fact marks for us a principle upon which the Divine Government proceeds. We would not, at the present time, refer to individual sins, or make mention of