

*faith and worship which Christianity teaches, which thus acts.*

Here it will be asked—Can those general notions of religion already mentioned, *educational* in part, in part *conventional*, can *they still the troubled mind, producing so great a calm at the hour of nature's conflict?*

This is worthy our most serious consideration; because, dying daily, as we all do, so that in the midst of life we are in death, it is well to know *if these will deliver us from its bitter pains.*

1. Will it not be admitted that general ideas, such as are not directed to any single object in the plan of Redemption; views vague and unfixed upon some one point, must have an effect *equally lax and indefinite?* Does not this arise from *the nature of mere general ideas?*

2. Are not men's notions of religion usually of this character; and hence the little influence derived from them by their practice in health, and the small measure of comfort which they yield in the hour of distress—*little* influence on *individual* life and action; *slight* comfort drawn *directly* from them?

3. That this is so, the mass of uncured evil among us; that search after happiness, amidst creature comforts; that daily falsification of christian privileges by the votaries of pleasure, abundantly testify.

4. It follows, therefore, that for the full flow of gospel blessings, such as can overcome every obstacle, and reach the furthest point to which human misery can be driven, our ideas of Religion must be *specific, clearly discerning its precise nature, as well as several uses.* Our views must be brought within *one focus.* All the several rays of thought must meet *there!*

We learn this from "And I, if I be lifted up, will draw