

gether fatal to its mission. It is bound to receive every doctrine, give heed to every precept, and discharge faithfully every duty enjoined in God's revealed will. But how is it with the Church? Let us look at it honestly and calmly—at the vocation and design of the church.

It is to sound the alarm to a world asleep in the arms of the wicked one; but the church is only partially aroused herself, and only at long interims of deep slumber and repose, it wakes up from its dreamy state once a year, frequently not so often, and puts forth desperate, not always intelligent, efforts,—but such efforts as a man conscious of danger will make in a half-sleepy state. The world in the meantime had been looking on during her long season of inactivity, as well as such a world can look,—and frequently wondered at what the church was about, and wonders now as much at her sudden waking; looks on amazed at her new-born zeal for the conversion of souls. But her strange inconsistencies have rendered her powerless for good; her efforts are palsied; her grimaces and contortions are repulsive to the thoughtful and intelligent; those from without who witness her movements question her sincerity or her sanity, and thus many of her most zealous efforts are unproductive of real fruit and lasting benefit. Discouraged and petulant at the failure, and really unfit for further effort through exhaustion, she again seeks repose, and sinks into her former dreamy state of indolent inactivity, muttering about the wickedness of the world, —that sinners are gospel-hardened—that the minister is no revivalist,—throwing around herself a mantle of fancied innocency.

The instrumentality the church has assigned her for her work is Divine Truth, to be her freedom and her light, her food and her comforter, her weapon of warfare and defence,—“the victory that overcometh the world even our faith.” But look at the religious knowledge of our people, and their experience,—we inquire about this every Sabbath, and hear something in reference to it—without being startled with any novelty in phrase or sentiment. What we mean is an intelligent acquaintance with the doctrines and duties of Christianity, or if you please, call it the theory of religion. Make the experiment, and test the matter, and you will plead guilty to the charge of libelling *our own Church*, if you find many of its adult members who can prove by appropriate texts of Scripture the fundamental doctrines of the Bible, as the Being and attributes of God. The proper Godhead and manhood of Christ,—the office he sustains—His atonement and its extent—the Divinity and personality of the Holy Ghost—the doctrines of justification by faith—the witness of the Spirit, and entire sanctification, as well as others of primary importance and as plainly taught. Whatever others may think, this state