

popular will. The truth is also palliated, as respects the notorious lack of family government in the United States, and the destruction of the family idea by the system of boarding in large hotels, all of which is so injurious to the culture of piety. The very important subject of the relation of American Churches to American Slavery, occupies no more than nine pages of this large volume, and is treated in the apologetic way usual with American Divines. The author seems to admit that the Churches have not made all the effort in their power in behalf of the enslaved millions. But he forgets to rebuke slave-holding and slavery-defending ministers of the Gospel, and in fact offers us no more than the oft repeated phrases about the extreme difficulty of the question, and the propriety of leaving the solution to the Divine Providence. One grows weary of this carnal prudence, which indefinitely postpones justice to the oppressed, liberty to three millions and a-half of our fellow-men, for the sake of quietness and gain, sheltering the iniquity behind a convenient reference to the Providence of God.

We are obliged to add, that in our humble judgment, the work of Dr. Baird, concealing or palliating the truth in some points, exaggerates the truth in others. It exaggerates the good points of American preaching, and says nothing of the frigid intellectualism of some pulpits, or the fiery politics of others. It also exaggerates the benefits of the Revival System, the effect of which in many parts of the United States is to engender a light esteem of the ordinary means of grace, and to throw ministers and congregations into alternate extremes of ardour and indifference. God forbid that we should raise objections against any refreshing that He grants to his Heritage! But there is a distinction to be drawn between the revivals that are 'got up' and those that 'come down.'

Dr. Baird ought not to have omitted the subject of religious worship. He cannot be ignorant of the fact that visitors from Great Britain or from Canada, entering the Churches of the United States, are struck with the apparent irreverence of the congregation, and sometimes of the minister too. The frequent levity of the Church music, its performance by a choir apart altogether from the congregation, and the monstrous indecorum of sitting at prayer, ought not to pass without animadversion, or at the least some words of serious regret. The people are auditors; they hear the music, hear the prayer, and hear the sermon; but in many Churches which we have visited, the people do not, from their entrance to their exeunt, deport themselves as worshippers. Doubtless there are many worshippers in spirit and in truth, but there is a painful absence of the seemingly expressions and attitudes of devotion.

In these strictures, we are animated by no unkind feeling. We appreciate Dr. Baird's enthusiasm in praise of his country. But honest truth, without varnish or apology, is the first requisite in such a work as this professes to be, and we feel that we cannot receive the volume now before us as a just estimate of actual 'religion in America,' or rather 'in the United States,' for so the title should have run. It may minister to national and ecclesiastical vanity, and dazzle with its bright colors the eyes of distant readers; but we, who are at hand, and have had some opportunity of personal observation, wish that the colors might be toned down to a more sober hue, that we might have the pleasure of recommending the work as a reliable and comprehensive summary of most interesting facts.

THE TONGUE OF FIRE; OR, THE POWER OF CHRISTIANITY: by WILLIAM ARTHUR.
New York, Harper & Brothers; Montreal, B. Dawson. pp. 354.

This book treats of the outpouring of the Holy Ghost upon the Apostles and Disciples on the day of Pentecost. The various chapters into which it is divided are:—1. The promise of a Baptism of Fire. 2. The waiting for the fulfilment.