

that the fruits of this Revival have already appeared in enlarged congregations, reinforced Theological Seminaries, multiplied Sabbath Schools, and zealous efforts to reclaim the more reckless and degraded classes of society. Yet fruits are wanting, that every true friend of the United States longs to see. The public mind does not seem to be bowed down before God. Levity, extravagance, and disorder appear to have received no material check. Moreover the public conscience does not show itself even in religious circles, pierced for notorious national sins—the worship of wealth, the holding of slaves, and the disgraceful traffic in bodies and souls of men. Under the pretext of excluding subjects on which difference of opinion exists, petitions to the Just One for the deliverance of millions of bondsmen, are, as we are informed, ordinarily suppressed in the American Prayer-Meetings. Now, however much we feel for the embarrassment of the American Churches on this question, we cannot approve of this worldly wise silence, this reluctance to confess that which forms in the esteem of all Christendom the darkest blot on the American name. We should, with less hesitation, rejoice to see the Americans drinking of the wine of gladness, if they had first filled their water-pots with the waters of unfeigned repentance, and the Lord had then turned their water into wine.

One may over-rate the American popular religion, and under-estimate in proportion that of British Christians, by not considering the greater readiness of the former to express and declare itself. We do not allege that the national boastfulness finds its way into the very reports and statistics of American Churches and Societies. All we mean is, that the Americans have a peculiar natural fitness for such manifestations as have characterised the present awakening. Accustomed to live in public, they readily talk and make themselves at home in a crowd; without shamefacedness they declare, and expect others with equal freedom to disclose to every ear the most intimate feelings of the heart. To the British (especially to the Scottish) people, this is repugnant; and to this circumstance, more than to the error of making long prayers, we are disposed to trace the failure of attempts to reproduce American meetings in the Mother Country and in Canada. To some it appears a portentous fact, that these attempts have failed, but we have always been convinced that meetings on the American plan could not be maintained among us without violence to our national habits of mind and sense of propriety. No doubt we, (the Methodists excepted), carry reticence to an undue extreme; but any sudden effort to break down the guards and cautions of our religious communication can only give undue prominence to those few more forward and pretentious men, who, at all times of movement and interest, are ready enough to push themselves into the front. In so saying, we make no excuse for apathy or coldness of heart. Let us be humbled in the acknowledgment of our slowness and leanness, and pray for revival—but not prescribe to revival modes and manifestations that are uncongenial to our national disposition. The Spirit of God works with the spirit of man.

Another observation we think it our duty to make, at the risk of being thought suspicious and severe. The disposition manifested to detach the religious