

but it will retire into the opposite extremes; and withal there will be left on it the pall of a morbid, painful indifference to religion: and, consequently, it will prove an obstacle in the way of the salvation of the greater number of souls. 'The harvest truly will be past and the summer ended.' The pale and sickly mantle of autumn will throw its folds over the community; and the chills, and frosts, and bands, and desolation of winter will succeed. Follow the train of these violent excitements, and see if it is not so. It is impossible it should be otherwise. The number of converts made by such violence,—the general character of whom is far from being most desirable—though that number may seem to be great for the time, is no compensation for the sad effects left behind."—And his conclusion is this, "That a uniform career of faithful preaching and pastoral labour, on a scale that can be steadily maintained and applied,—without coldness on the one hand, or intemperate or violent zeal on the other,—would in the long run be the means of saving more souls than by these fitful and violent convulsions, so marked with extravagant and blind zeal."—(*Thoughts on the Religious State of the Country, with reasons for preferring Episcopacy, by the Rev. Calvin Colton, pages 177, 178, 179*). Speaking of another effect of these proceedings, the same writer says, "In visiting an insane hospital a short time since, I was forcibly struck by the predominance of religious mania. Since which time, I have embraced all convenient opportunities of inquiring into the different species of mania which prevail in our land, and have been informed that it is greatly the prevalent species. And I am much inclined to give much credence to this statement, from the recent religious history of our country, and from the known susceptibilities of our nature under those startling and astounding shocks which are constantly invented, artfully and habitually applied, under all the power of sympathy and of studied enthusiastic elocution, by a large class of preachers among us. To startle, to shock, is their great secret, their power. To frighten, to shock and paralyse the mind with alternations and scenes of horror, carefully concealing the ground of encouragement and hope, till reason is shaken and hurled from its throne, for the sake of gaining a convert, and, in making a convert, to make a maniac,—as doubtless sometimes occurs under this mode of proceeding, for," says he "we have full proof of it,—involves a fearful responsibility. I have just heard," continues the same able writer, "of an interesting