

of the schools. Even to my mind some present themselves, which I don't know how any honest, I don't say even Christian people, could resist. There is that, for instance, of the actual capital sunk in preparing for the ministry, and which is greater by far than in most other businesses. Or estimate in detail the necessary expenses which his office and position in society compel a minister to undergo—his coals, his clothes, his food, his books, his taxes, his travelling expenses, his educating of his children, and a thousand things else, which can soon be expressed in money, and which would show to every eye how short a way that even unreachably sum, the £150, can go to keep soul and body together, not to talk of any provision for wife and children afterwards! Or draw a line of parallel, for instance, between a minister and any other educated man in the same place, a lawyer for example, or the agent of a country bank, or a doctor, or any other person whatever, the worst paid of them all, moving in the same rank, or rather far beneath, and in money matters he is not only at the bottom, he is out of the column altogether, — he is in the list with skilled artisans or Australian labourers, or even, as I have said, a Hurlford collier. And last, and to me best of all, just let these institute a comparison among the members of a congregation as to what they give a year to the various labourers that contribute to their support. I prepare for my people the bread of life; I try to heal their spiritual wounds, secure their titles to heaven, to advance their graces, yet I believe it is a fact, and a most striking fact it is, that over the length and breadth of our land the ministers, the men of God, receive from the individual of the family less than any other workman whatever—the least of all—less than a domestic servant, less than a milliner, less than a merchant, less than a tailor, less than a shoemaker; he is at the very bottom of the scale. You give to every one more by far than you give to him. Would such a state of things continue if exposed by the lips of laymen? Can it continue in a Church that is really alive to God, alive to its obligations—that has anything else than a mere name to live?"

The American Awakening.

It is no longer matter of doubt that this movement is of a depth and extent to affect the whole character of the people of the United States. We have a difficulty in comprehending the character of our Western kinsmen, and they not unfrequently take us by surprise. A year or two ago every mail from the States brought intelligence of spirit-rapping and table-turning. A month or two ago we heard of nothing but the commercial crisis, and could only utter lamentations over the speculative mania and absorbing Mammon-worship under whose power the energetic van of the Anglo-Saxon race seemed to have fallen. On a sudden, before the effects of the crisis can by any means have passed away, we hear that the American people are turning with one consent in a precisely opposite direction; that the Church has obtained the precedence of the Exchange; that prayer-meetings are filled to overflowing; that the dollar, which lately was supposed to

have closed the heart of the nation to every spiritual influence, is flung down in heaps for the extension of the gospel in heathen lands; that conversions are counted by tens of thousands. It would be unwise and ungenerous not to hope much from this remarkable movement; but it is fair to contemplate it, at least for some time, with a certain recollection of that character of evanescence which has attached to many American phenomena. As a democratic people, the citizens of the United States are more susceptible of impressions than ourselves, but experience does not prove that they retain them so long. We would affectionately entreat those American converts who are now rejoicing in the warmth of their first love, to bear this circumstance in mind, not in order to make them doubt the reality of that Divine grace which they believe to have touched their hearts, but to render them vigilant against a temptation to lukewarmness and reaction which cannot fail to await them. We remind them of the infallible test of the Saviour—a test which cannot grow obsolete, and which they will find men who make no pretensions to religion perfectly able to apply: "By their fruits ye shall know them." We hear of their abandoning their places of business for places of worship: but the task they will have to perform is to carry the influence of Christian worship into the place of business. Let us see that the character of the American people has really undergone a transforming and ennobling change; let it become evident that, while an undiminished energy is applied to trade, it is no longer a feverish or gambling energy, but the deliberate and earnest performance of a part of the labour which God has appointed to the sons of men; let a new fervour of zeal be applied to eradicate and cast off those fearful social evils which darken the banner of the States in the eyes of the civilized world, especially the evil of slavery: let those follies of spirit-raising, which have done so much to dishonour the States, and those extravagances of infidelity which have menaced their Christianity, be alike counteracted and expelled. If the revival in the United States bear these fruits, it will prove its own reality, and be a source of blessing to the world. The following are some extracts from the American papers on the subject of this remarkable movement:—Wit.

The New York Independent of the 4th inst. says:—"The first manifestation of the present general awakening was in New England, particularly in Connecticut and Massachusetts, from which the spirit of the revival spread rapidly through the Middle and the Western States, or rather broke out almost simultaneously in all. Everywhere the number of conversions and of additions to the churches has been unprecedented. No similar revival has passed over the country since the 'Great Awakening' in New England in the days of Jonathan Edwards. And the present far exceeds the

former in the extent of the work. It is not marked by the same intensified enthusiasm and excitement that followed the preaching of Whitefield, or the revivals at the beginning of the present century, in which various physical convulsive demonstrations were witnessed among persons under conviction of sin. On the contrary, the present awakening everywhere gives evidence of calmness, and freedom from wild and unregulated excitement. An unusual enthusiasm prevails, but we hear of no violent and extraordinary demonstrations anywhere. In this city the progress of the work is most encouraging. The Methodist Churches, particularly, have been greatly stirred. Their ministers say that they have never witnessed an equal work of grace. In the Congregational Churches, extra prayer-meetings are held in the Broadway Tabernacle, in this city, the Church of the Pilgrims, and Plymouth Church, Brooklyn; and in Dr. Cheever's, services are held every night in the week. Nineteen persons have been propounded to be received into this Church next Sunday, on profession of faith. In the Reformed Dutch Churches revivals are in vigorous progress, with fruits already gathered. Among the Old School Presbyterian Churches we have heard of no special indications of awakening; while in several of the New School large numbers of conversions have recently occurred. On Sunday last,—though not a general day of communion,—large accessions were made to a few churches in both cities. In the North Presbyterian Church, New York, Rev. Dr. E. F. Hafield, pastor, an interesting scene was witnessed. Seventy-four persons were publicly received into the Church, sixty-eight of whom made a profession of faith. Of the latter twenty-seven were heads of families, and twenty-two under twenty years of age, many of whom are connected with the Sabbath school. In the first Baptist Church of Brooklyn, in Nassau street, on Sunday evening, twenty-two persons were baptized. The building was crowded to its utmost capacity. In the Methodist Church in Sands street, Brooklyn, of which Rev. Dr. John Miley is pastor, about fifty were received on probation. In the Hanson Place Methodist Church, Brooklyn, there have been more than a hundred recent conversions; in St. Paul's Methodist Church, Jersey City, about an equal number; and in the Methodist Church at Haarlem nearly the same. In the Five Points, the Mission Chapel, under the care of the Rev. N. Mead, has for some time past been crowded by the inhabitants of that district, more than twenty of whom have professed penitence and conversion. In Brooklyn a whole family of Jews recently embraced Christianity. In New Bedford three hundred young people, recently converted, have united with the various churches in the place. Religious meetings, and also temperance meetings, have been for some weeks past held on board of the United States frigate North Carolina, at the Navy Yard, at one of the former of which fifty sailors came forward to be prayed for. Nearly twenty extra prayer-meetings, confined to no particular church, are now held at different places in New York and Brooklyn. Many clergymen of the city churches, and many prominent laymen, including merchants and gentlemen in the legal and the medical professions, are seen every day—as they ought to be seen—side by side with the mechanic and the day-labourer, and even the street-beggar. In addition to the numerous meetings advertised in the newspapers and by placards around the city, many others are held in more private circles, such as by the young men or the young