

and cares nothing for externals, but searches the heart, it is plain that where God's people meet in dependence on the Holy Spirit a blessing will follow. And that is all we care about ; if souls are converted, what does it matter what the agency is? The negroes, particularly, like these camp-meetings, as being something especially suited to their simple understandings, and many a good anecdote will be found relating to them in such books as that referred to above.

It must be understood that the remarks made in this chapter must be taken with some qualification in reference to various parts of the Union, for as the early colonists widely differed in their religious habits, so do their descendants. It must be expected that the Puritan settlers of New England, the cavaliers of Virginia, and the *omnium gatherum* of the West, would give for centuries a mould to the religion and characteristics of their descendants. Thus Puritan strictness, sobriety, and Sabbath-keeping mark New England still in an eminent degree, while New Orleans is noted for rowdyism. In New England Congregationalism is the chief form of religious worship and government, while in Virginia, Georgia, and the Carolinas, an attachment to Episcopalianism still prevails.

An excellent little work appeared two years ago by the author of 'The Englishwoman in America,' entitled 'The Aspects of Religion in the United States of America.' From it a few of the foregoing remarks are drawn, and to it the reader is referred for more ample information. The work is written in a Christian, impartial spirit, and gives one a fair idea of what its title professes. The author draws inferences favourable to the voluntary principle, giving testimony to the soundness of the preaching, the liberality of