

not quite reconcile this with the due operation and concurrence of the understanding and the heart in this momentous affair, and especially with the depth of an inward repentance, and the modesty of a mind newly awakened to religious sensibility; still, when we recollect the powerful impressions and speedy professions of the primitive times, we are scrupulous of passing too sweeping and condemnatory a sentence, lest we should be rooting up precious wheat with the thickly growing tares. The distinction we are inclined to draw, however, is between a forced religion, or what is urged and stimulated into an unwilling publicity without time to think, and that *spontaneous* manifestation of devotedness to Christ, which may nevertheless be speedy, and occasionally immediate. The third class of revivals is that of an *improved state of things*—it may be a very rapidly improved state of things—arising out of prayer meetings, conversations, inquiry, and an increased regard to the ordinary system of means, *with* or *without* protracted meetings. The latter we are disposed to advocate, under proper regulations; and their benefit in America has been extensively felt. The kind of assemblies to which we refer, are those of ministers and people associating for the usual exercises of worship, for successive days at specified periods. These we think of great practical utility, and likely to be, as they have frequently been, attended with a divine blessing. They are, indeed, liable to be perverted to purposes of mere animal excitement, but they are