

mination has, in common with others, participated in their influence, mere justice would require it to be said, that they have been attended with but little extravagance. This is not a question of sect or party; it has relation to the interests of religion itself, and we shall, therefore, here briefly allude to it, without attempting to discuss the movements of various denominations.

There are, in fact, three classes of revivals: the first, and the worst, are nourished by *injudicious camp-meetings*: and here we employ an epithet, for the sake of another distinction, namely, that while some, especially as held in districts considerably pervaded already by regular churches and itinerant ministrations, are highly objectionable—others, carefully arranged, discreetly conducted, and annually or occasionally convened in places where a scattered population is destitute or almost unsupplied with the means of religion, may be attended with signal benefit. The second class of revivals, comprehends those which are, if we may so express it, constructed *upon the basis of protracted meetings*, and sustained by means of direct efforts of an exciting and agitating description. Some of these have been under the violent guidance of persons who have specially devoted themselves to this object, and succeeded in raising a gust of feeling, which, like a hurricane or a thunder storm, soon passes away. What appears to us of very questionable propriety in the *management* of these meetings is the direct call for instantaneous avowals at the *anxious seat*. We can-