

impressions, think you, were made on intelligent minds, or on those inclined to scepticism, by hearing some of the leaders of your meeting indulge in a strain of remark fitted rather to "court a grin than win a tear?" Do you believe it is the best and most unexceptionable way of recommending religion to a mixed crowd, to shout, and yell, and rave, and rant, at your religious meetings, like bedlam let loose? Have you an idea that by associating the name of the Savior of sinners with the names of candidates for parliamentary honors, and then culling on the people to imitate the crowds at political elections, and give a cheer for Jesus Christ—have you the least idea that this is a very proper way of exalting Him in the affections of the people? Were the people generally who attended the Camp-meeting, edified by the public confession of some of your brethren, that they had got religion all over them—that they had sanctified hair, eyes, arms, legs, &c.? It is quite evident to me that the unfavorable impressions of religion which might be made on the minds of your hearers by such demonstrations, is a matter which does not concern you. Five hundred may be hardened in sin, or sent away disgusted at what they have seen and heard; but what is that evil, in your estimation, compared to the evil likely to follow, from putting a little restraint on the extravagances or 'exultant outburst of new-born souls'! Nothing—absolutely nothing. The multitude may sink into hell laughing at the antics of 'new-born souls,' or the vulgar jests of the preachers; but what matters it! They are only 'loafers, dissolute characters, or men from the canal and dredges.' They may go to perdition if they please; but we are determined to have a 'good time.' We will leap, and shout, and whistle, and dance, and tumble over, and 'kick up,' just as much as we please. It is nothing to us whether people laugh or cry! A sense of Christian propriety; a regard for the honor of Christ and the credit of religion, were things evidently not believed in at your great meeting.

If you wish to know what my ideas are of a genuine revival of religion,—and I believe in revivals of religion, and, in my humble way, pray and labor daily that a true revival of religion may be enjoyed in the community among whom I labor—I would recommend to your attentive perusal President Edwards' "Thoughts on the Revival of Religion in New England in the year 1740." The work is published by the American Tract Society, and may be had for a few shillings. I believe in such a revival of religion as was enjoyed under the ministry of that devoted servant of Christ. And I trust, that, although he was a Presbyterian, your prejudices are not so strong as to prevent your reading his book. You will also permit me to recommend to your careful and prayerful reading, another work by the same author, "On Religious Affections." I know of no work more suitable to put into the hands of your converts, than those I have named. And if either you or they shall only read them attentively, I shall think myself amply rewarded for my labor in replying to your letter.

You will see, Mr. D., from what I have written, that I have little faith in your system. I believe that there is a great deal more of what is *human* about it, than what is *divine*; more of *man's way* than *God's way*. There are many sincere and simple souls led to approve of it, because they themselves may have received some benefit from it. But having little scriptural knowledge, and less discrimination, they are blind to the fearful evils of which it is the prolific parent. These persons have settled down into the belief, that as it is at least productive of some good, this is a sufficient excuse for all the enormous evils to which it may give birth.

I am aware that in writing thus, I lay myself open to a charge of bigotry—a charge, by the way, which your people have not been slow in bringing against me. You will allow me, however, to submit for your consideration, a fact or two which will shew how little ground there is for such an accusation. The word 'bigotry,' like the word 'charity,' is a very much abused and misapplied term. Bigotry means, Mr. D., *an obstinate or blind attachment to a particular creed or to certain tenets; unreasonable zeal or warmth in favor of a sect, opinion or party; EXCESSIVE PREJUDICE*. I should say that that man is a bigot who tenaciously holds on to any sect, party or opinion, without being able to give any intelligent or substantial reason for his preference. To stand up and contend for what we intelligently know and believe to be truth, is not bigotry. If it is, then Christ and his Apostles were the greatest bigots that ever lived; for, rather than surrender their convictions, they were willing to surrender their lives; and they exhort Christians everywhere to *contend* earnestly for the faith once delivered to the saints. There is no Theological author of note belonging to your Body, whose works I have not read and studied with care. I am as familiar with your 'Doctrinal Tracts' and 'Book of Discipline,' as you are yourself; and if any Theological work of importance issues from your Press, I buy it and read it. Moreover, I have frequently lent my humble assistance to your society at the opening of a new meeting-house, at tea-meetings for the raising of funds to liquidate chapel debts—nay, I have even assisted at your protracted meetings. I have never been backward, whenever solicited, to throw in my mite in the shape of sermons, speeches, notices, &c.; I have never treated any of your brethren unkindly because they and I widely differed in our views of divine truth. Towards you and them I entertain no hard