

almost drowned by these and similar noisy demonstrations! He was, of course, regarded as 'a very smart' man. A great temptation is thus offered to the preacher to gratify to the full, this inordinate passion for mere animal excitement; it being a settled conviction, that an increase to the Body is an impossibility without it.

You and your brethren are clearly of opinion—indeed, it seems to be a settled point with you, that the 'extravagances' which were exhibited during the progress of your meeting in the bush, and which I described in my letters in the *People's Press*, were the marks and evidences of a genuine work of grace. Hence you speak of them as the 'unpretending simplicity of babes in Christ,' while 'A Worshipper' styles them 'the exultant outbursts of new-born' souls. If your people, generally, believe that shouting, leaping, laughing, whistling, and other religious physical demonstrations, are certain marks of a work of grace, I can only say, that they are laboring under a delusion, and that you and others are guilty of maintaining and propagating this delusion. It is rash and presumptuous for any one to assert, in the dogmatic and confident manner you do, that the 'exhibitions' referred to were so many evidences of the operation of the Divine Spirit on the hearts of those who attended your late meeting. There were, we are told, 'stony ground' hearers, who had their flashes of joy, but soon fell away, having no root in themselves—there were those who said 'Lord, Lord, but did not do the will of God'—there were hypocrites, who appeared like whited sepulchres, fair and beautiful without, but within were full of rottenness and dead men's bones; and there were those that followed Jesus with loud hosannas and shouts of joy, who soon after imbrued their hands in his blood. As you have, no doubt, in the course of your life, attended a good many Camp-meetings, and have seen at them, 'religious physical demonstrations' similar to those witnessed in Yokom's bush, you must have met with not a few cases of persons who on the camp-ground were full of religious fervor and enthusiasm, but who soon after gave unmistakable evidence that they were either self-deceived or arrant hypocrites. I have already given you the experience of Wesley on this point. Frequently at his great meetings, persons were struck down, cried out, leaped, clapped their hands, &c; but, as I have already shewn from his works, the great majority of those who 'carried on,' as it is called, in the most noisy and disorderly manner, soon fell away. His brother, in writing to him on this subject, says,—“I make no question, Satan, as far as he gets power, may exert himself on such occasions, partly to hinder the work in such as are touched with convictions, and partly to disparage the work of God, AS IF IT TENDED TO LEAD PEOPLE TO DISTRACTION.” Wesley himself, from his long experience, saw most clearly, before he died, the dangers arising from religious enthusiasm. As he became better acquainted with his own heart, he felt less confidence in these 'outward exhibitions.' "I know," he says, when writing to the Bishop of London, "too much of the devices of Satan, and the desperate wickedness and deceitfulness of my own heart, not to be sensible that I am a man of like passions with others, and consequently may sometimes have mistaken nature for grace, and the fire of my own temper for the pure and sacred flame of holy zeal, which cometh from God's altar." One might suppose that your own experience and observation, as well as the experience and observations of others, would make you more cautious in ascribing that to the operations of the Holy Spirit, which may only be the effect of a heated imagination or a spirit of delusion.

But I have very weighty reasons for doubting the genuineness of much of that work which you and your brethren are in the habit of attributing to the Spirit of God. If any one shouts or gets happy at your meetings—especially if he fall over—it is at once assumed that he has been converted. I have known cases, where persons in 'getting religion,' as it is called, lanced in the fulness of their joy, while shouts of 'Glory to God!' were rising all around them, lose their joy and their religion before they had scarcely got to their homes. Christ says, "By THEIR FRUITS ye shall know them." "No," says the Rev. J. Draper, of the M. E. Church, "ye shall know them by their 'religious physical demonstrations;' if they shout, and leap, and dance, and laugh, and say they have 'got religion,' these are sufficient evidences of a work of grace; and the 'Spectator' that doubts or disparages this evidence is a blasphemer, an opposer of the work of God, and is to be excommunicated from the society of all good men!"

It is only ignorance, Mr. D., of the Word of God, the wiles of the Devil, and the desperate wickedness and deceitfulness of the human heart, that could lead any man to affirm, with the confidence you do, that the noisy demonstrations of joy, witnessed at your late meeting, were the 'exultant outbursts of new-born babes.' One of the characteristics of a soul that has been truly converted, is a holy fear of being deceived. Being enlightened by the Spirit to see the awful depths of wickedness in the heart, its constant prayer is, 'Search me, O God, and try me if there be any wicked way in me, and lead me in the way everlasting.' This holy fear keeps the soul from being dashed against the rocks of presumption, and leads it to walk circumspectly, cautiously fearing lest a snare may be laid for its feet. On the other hand, where the work is spurious—and the devil and the human heart together, can counterfeit a