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Episcopal Church." I have taken the liberty to italicise a few words, merely to indicate points on which your thoughts might profitably pause for a moment.

"We wonder," you say, "how Editors or Spectators, so full of zeal for the Lord, happened to be thus so long lounging among loungers."

I have already, Mr. D., as you yourself confess, given my reasons for visiting the Camp-ground during the progress of your meeting; but as these reasons do not seem to satisfy you, you will permit me to state at some greater length, my views and feelings respecting meetings of this kind.

During the last ten years, I have attended several Camp-meetings, at which I have seen and heard things which led me to believe that, while good may have been done at them, they were, upon the whole, productive of great and serious evils, and that instead of promoting the interests of Christ's Kingdom, they tended rather to bring discredit on religion and to harden man in sin. On this subject I have frequently talked with old, staid and intelligent persons of almost every denomination, who in the course of their life had attended many of these meetings and watched their effects on the religious condition of the people generally. These men, whose mature years and experience gave weight to their opinions, expressed to me their unqualified conviction, (while they allowed that they had known cases where persons had been benefited by attending them,) that Camp-meetings, as generally conducted, were sources of incalculable evils.

Moreover, I observed that many of those persons, who were chiefly concerned in "getting up" those meetings, and who exhibited, during their progress the greatest zeal and enthusiasm, were not always persons eminent for piety. On the contrary, not a few of them were known to be very loose in their morals. They did not seem to be able to "lie and cheat" when the chances of escaping detection seemed to be in their favor.

Connected with the body to which I belong, were several ministers of this stamp, who were noted for the facility with which they could, whenever they pleased, to kindle the fire of revival. They were able to "heat the steam and set the engine going." These men, however, who enjoyed, for a season, the great reputation as Revivalists, brought disgrace upon the cause of Christ and the denomination to which they belonged; and were obliged to leave the country, doubtless for the country's good. Facts which came subsequently to light clearly proved that, while in the zenith of their popularity, and adding converts to their churches by fifties and by hundreds, they were living in sin. The great majority of their converts, as might be expected, soon went back to the world again; not, however, without inflicting immense injury on the cause.

Facts like these staggered me, and led me, whenever an opportunity occurred, to watch narrowly the effects produced on the community at large, by such revival efforts as those put forth by your society at the late Camp-meeting.

After years of close observation and investigation, I am constrained to say, what I have already said in substance, in my letters,—that Camp-meetings, especially when held in the vicinity of towns and villages, are the occasion, if not the cause, of a vast amount of immorality.

But I am not alone in my opinion: other minds have been forced to the same conclusion. "Why," says a living writer, "do we protest against Camp-meetings? Because they afford to the mixed multitude who attend them, unusual and most abundant advantages for the practice of wickedness in many of its foulest forms. It is well known that while the mass of the steady, orderly, and influential men of the community, who give tone to society, and impart a healthful direction to the current of its manners and customs, take little or no interest in such assemblages, seldom attend them, and then for a very short time—on the other hand, persons of almost every shade of color and character are advertised, invited, and expected to attend. It is not meant that persons of this description should not have the gospel preached to them. That is not the question. 'Is the camp-meeting the BEST METHOD of bringing them under the purifying influence of the gospel?' Prove this—and then the more you can crowd together on the camp-ground the better. But is it the wisest way to make such men holy, to press them together for several days in succession, and several nights, too, where 'as iron sharpeneth iron,' and fire kindleth fire, and depravity stimulates to sin, so the social principle and the combined energies of vice excite to emulation in deeds of enormous wickedness? Is it the best way to bring together in dangerous combination for many days and nights, men and women in mixed multitude, where, it cannot be denied, great facilities are presented, to kindle unholy fires in the soul, and practice iniquity in many of its vilest shapes?"

"For let it be remembered that these meetings are generally held in places remote from the habitations of men, frequently at the foot of a mountain—always in the woods; that the night is the time of general leisure from worldly avocations—the time, too, when