

ence of excited feelings, some one stands up to profess salvation, another and another catches its influence, and all are set down converted.

You may say that I have heightened the description for effect, but I have not. I have fallen short of the reality. I might describe revival meetings in the strongest language, and not reach the true pitch of that confusion which is sometimes to be seen in them, and yet those engaged in them profess to offer worship to that God who willeth that all things should "be done decently and in order," and whose spirit declares that "he is not the author of confusion, but of peace."

As I have never been present at a camp meeting, I cannot from personal observation assert that the accounts of the extreme confusion kept up in them are true in every particular; yet the following extract from the description of one, written by an acknowledged friend, is such as to convince my mind that that God, whose movements are in the "still small voice," and who will not be found in the rumbling of the earthquake or the rolling of the thunder, cannot take pleasure in them. "Some were lying as in the pangs of death, many were as cold as clay and still as if dead, so that among six or seven thousand people there were few comparatively that had the proper use of their bodily powers so as to take care of the rest.
* * * * * In the evening, as many of the mourners were collected as possible, and placed under an arbour. The sight of them was a dreadful resemblance of hell, numbers of poor creatures being in every posture that distressed persons could get into, and doleful lamentations heard comparable to those which we may conceive to be the lamentations of the damned."—*Coke's Life of Wesley*, chap. 3, sec. 2.

Another difference between scriptural and penitent bench conversion is, that in the one there is no limit of time or place put upon the mercy of God; the humble publican may go down from the temple to his own house justified; the gentle Lydia from the river side, where prayer was wont to be made; and praying Paul from the room to which his blindness confined him. But in the other, the grace of conversion can only be received at the house appointed for meeting, and at that part of it where the penitent bench is situated, and during the time when prayer is being offered up for the supposed penitent.

Penitent bench conversion thus differs from that of scripture—in the language used in producing it, in the excitements by which this language is followed up, and in the limitations it puts to the bestowal of God's mercy in the way and at the time which is most pleasing to him.

My second assertion is, that such proceedings are un-Wesleyan. In proving this assertion, I must follow the same strain of argument which I have adopted above, and enquire—Can any person point out in the writings of Wesley any allusion to protracted or camp meetings, or any reference to a necessity for coming forward to a particular part of the chapel to procure the special prayers of the congregation in order to the obtainment of conversion? To this question I shall at once unhesitatingly answer, no. There is not a