

times for converting sinners; and besides, sir, the very ministers seem as if inspired too, Christians seem inspired, *all* seem inspired. I have not been absent from any of them within many miles round for these many years, and I would give any thing to know when this one is to begin at ———. It was at one of them, sir, that I *received religion and came out, and I never feel as if I enjoyed religion but when attending them!*” I was now more astonished than before. Has the protracted Meeting deceived you said I to myself, to your everlasting ruin? What means this man by “*coming out!*” It must be to the *anxious seat* that he came out, for he has never *come out from the world.*—What means he by *religion*, which he says he received at one of them, and which he only seems to enjoy when attending them? It can only be the *excitement* of his mind produced on such occasions, for if *prayer in the family, love to the brethren, waiting upon God in his instituted ordinances, and a spiritual conversation and holy life,* are parts or parcels of religion, he gives no evidences that he possesses it. But, Messrs. Editors, it is a fact clear as day, that this man does not stand alone in his notions either respecting the *glory* of Protracted Meetings, nor of the nature of religion received and fostered on such occasions. It is a fact, sir, that many, *very many*, with whom I meet, speak and feel precisely as this man does. *Excitement* is religion, and to *convert sinners*, the noise and bustle of the Protracted Meeting and the anxious seat must be resorted unto. God’s holy Sabbaths, and appointed means of grace, were mere nothings compared with these. What can they do for the conversion of sinners and the edification of saints, compared with the excitements and noise of a Protracted Meeting? Hence we see that those who advocate most of the above practices, can live in the partial neglect of sanctifying the Sabbath of the Lord, and in the neglect of his appointed means of grace on that holy day. This is an awful God-dishonoring and soul-ruining evil, but an effect to be expected would result from such a cause. And alas! ministers have helped it on, and Christians have helped it on, and now both must mourn over it.

That what I have stated are the feelings of a vast multitude, no man of observation dares deny. They think so. They talk so. They act so. True, they come to church on Sabbath, (if it is convenient,) but do they come with any thing like that feeling of mind, that desire, that good will, that readiness of mind, those expectations with which they would repair to the Protracted Meeting? Nothing of the kind. It is but a Sabbath day assembly—their own ministers only—there will be no anxious seat—no bustle nor exciting confusion. No wonder that the word preached to such people does not profit, while they make so little of God’s own ordinances, and holy Sabbaths, and *every thing* of the days of man’s appointment. The Protracted Meeting *must* do every thing, *can* do every thing, *will* do every thing, the Sabbath *nothing!* The Protracted Meeting must convert our sinners, and inspire our lukewarm saints. It, and it only, is sufficiently Almighty to make all things new in the church!