

that zeal, devotion, temperance and self-denial *may* exist, where true religion is entirely wanting.

But I am told of the vast success which attends these practices. Yet even that does not convince me. I hear of the astonishing success which has attended the Mormons. I read of the thousands that have enrolled themselves in the ranks of Socialism. Ecclesiastical history tells me that for several centuries the Church of Rome succeeded in enslaving the whole of Western Christendom. And all this exactly accords with the Word of God. It tells us that "many are called, but few chosen."—(Matt. xx. 16). The success which attends these meetings is more apparent than real. The organ of the sect indeed publishes abroad the number of those who are pronounced "happy," but takes no account of the injury done to religion by this exciting manuer of proceeding,—It tells its readers nothing about the triumphs of the infidel, nothing about the hearts hardened, nothing about the timid driven to despair, nothing about the minds shocked under the pressure of the excitement. Again, we hold, and the majority of the sects of Protestantism still hold, that the conversion of the soul is the work of *God*, is *dependent on Divine influence*: but does not the practice of asserting that they will hold a meeting for a given number of weeks, whilst they assert that they hold it no longer than souls continue to be converted at it, sanction the belief that the conversion of sinners is *dependent on man*, and that it may be had at any time, at the will of Christians, in any given community, depending of course on a specific set of measures, invented and applied for this purpose under the direction and controul of those who are skilled in these matters? The uniformity of the course pursued, and of the measures applied, proves this to be a system well understood by them. The Saviour