

maintaining it. If you had a sincere desire that God would hear and answer you, you would endeavour to aim at a perfect correspondence between your lips and your lives, and until such a correspondence is obtained your prayers shall return to you unanswered. You profess to desire unity in Christ's body, the church; but can this unity be obtained by supporting with your influence those who are the authors of confusion, and who strain every nerve to swell their ranks with deserters from the church, for remember that it is by those who fall off from the church that the ranks of Methodism are constantly kept up, and that very few fall to her from sectarian denominations? If then you truly desire that God would deliver his church from schism, as far as you are concerned, do not build it up, but seek the prosperity of that body which we conscientiously believe to be the church of the living God, the pillar and the ground of truth; and may that God who is the author of peace and not of confusion, "take away all hatred and prejudice, and whatever else may hinder us from godly union and concord; that, as there is but one body and one Spirit and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart and one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth, glorify him, through Jesus Christ our Lord."

I am, my dear Friends,

Your faithful servant in Christ,

JOHN FLETCHER.

Mono, September, 1852.

LETTER IV.

MY DEAR FRIENDS,

In the postscript to the former edition of these letters, I observed that, "after the manuscript had been placed in the hands of the publisher an excitement was produced in this mission by the introduction of a novel mode of conversion amongst the members of your society, through the medium of protracted meetings and penitent benches. As similar meetings had not been held in this mission since it was placed under my pastoral charge, I made no allusion to them; but lest my silence should be construed into anything like approbation of them, or inability to comment upon them, I unhesitatingly state my conviction that such conversions are unscriptural, that the mode of effecting them is non-Wesleyan, and the results produced by them not permanent." I also stated that "I would reserve my proofs of these assertions to another opportunity." That opportunity has now arrived. I shall therefore at once proceed to bring them forward; and as camp meetings are only protracted meetings on a more extensive scale, and penitent benches used in both, my observations shall have reference to both protracted and camp meetings.

I might cut the matter short, by stating in plain terms that there is not a single passage of scripture which, in the most distant