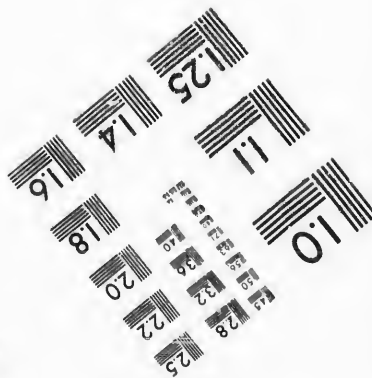
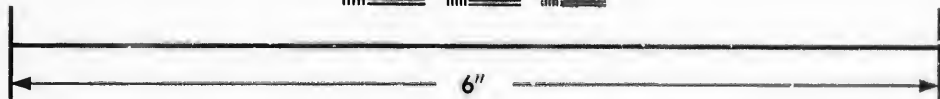
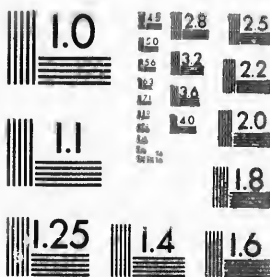


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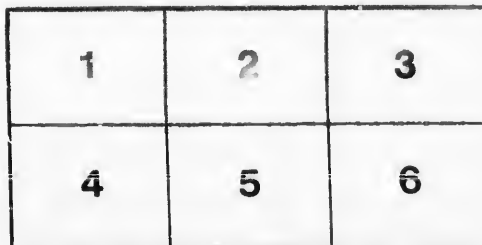
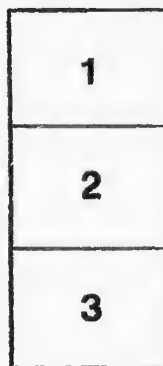
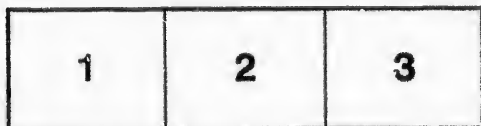
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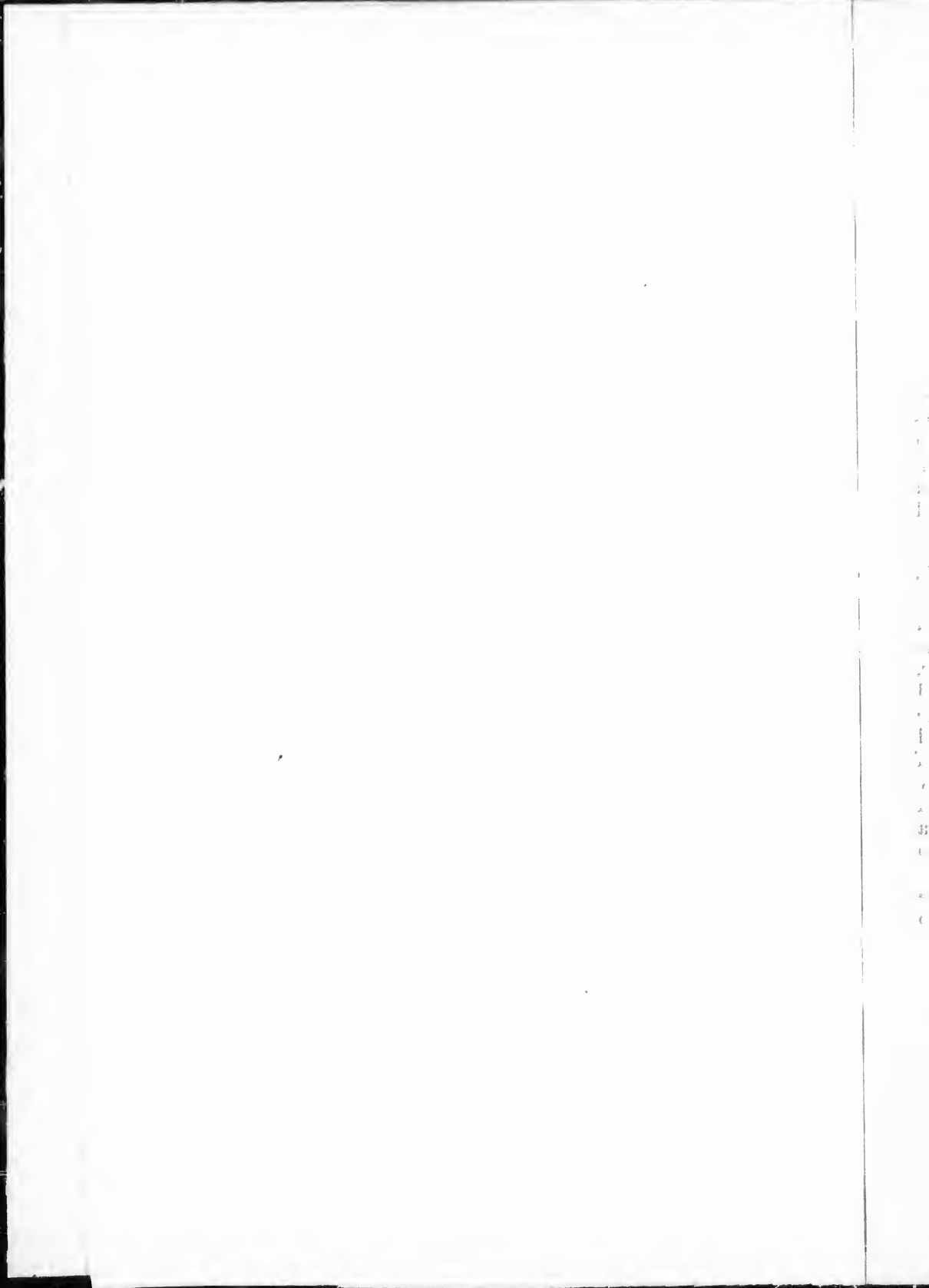
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# CAMP-MEETING.

## THE REPLY

OF

## SPECTATOR

TO THE

### REV. J. DRAPER'S

### PRETENDED REVIEW OF HIS STRICTURES ON THE LATE CAMP-MEETING,

WHICH APPEARED IN THE PEOPLE'S PRESS.

ALBANY



FONTHILL:  
A. DINSMORE, PRINTER.

.....  
1863.



## TO THE PUBLIC.

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I deem it proper to state, for the information of those who are ignorant of the circumstances which have called forth this Reply, that a Camp-meeting, in connection with the Methodist Episcopal Society, was held, a short time ago, in Yokom's bush, about two miles from the village of Weland. I visited the Camp-ground during the progress of the meeting; and soon after its close, wrote several letters describing the scenes which I and some of my friends had witnessed. The appearance of these letters in the "People's Press"—though no names were mentioned, nor even the Society, under whose auspices the meeting had been 'got up,' designated—was the signal for a general outburst of indignation against "Spectator," the name I assumed for the time. The Rev. J. Draper, a Minister of the Society, and who took an active part at the meeting, in conjunction with other Ministers belonging to the body, came out in a very long letter in the same paper, defending the Camp-meeting, and charging 'Spectator' with having vilified and opposed the work of the Holy Spirit. This Letter, as the title-page indicates, is a reply to Mr. Draper. As the same paper which contained his letter, gave notice that on the *following week* Spectator's review of his strictures would appear in pamphlet form, I was compelled to hurry through my task, which I am fully aware, in a literary point of view, will not pass muster with critics. I had no time to revise or correct hardly a single sentence, the sheets being written off-hand and sent immediately to press.

As Mr. Draper has come out with the sanction of the body to which he belongs, I feel now no reserve in saying that my remarks are intended to apply *exclusively* to that body.

C. WALKER.

# THE CAMP-MEETING.

To the Rev. J. DRAPER, Minister of the Methodist Episcopal Church :

SIR,—

For weeks past, it has been whispered round that a reply to "Spectator's" letters on the Camp-meeting, lately held in Yokom's bush, would appear, in due time, in the "*People's Press*." These letters, it would seem, have fallen like a bomb-shell in the midst of an enemy's camp, exciting both alarm and indignation. Frequent councils of war have accordingly been held, at which the best mode of defence and attack was freely discussed. After mature deliberation, it was determined to allot to you the honor of firing the first gun. How many hands were employed in loading this formidable engine of destruction I do not know; suffice it to say, almost every species of destructive missile was crammed down its brazen throat, it being your pious intention to annihilate a "godless" "Spectator" at one blow. On Thursday the 29th ult., the public were on the "tiptoe of expectation;" every eye was directed towards the doomed fort. Precisely at 6 o'clock P. M. this mammoth gun was fired from the office of the "*People's Press*." Whether, however, from want of practice in the gunner, or from a failure to obtain the proper range, I shall not undertake to determine, but on the smoke clearing away, the enemy's flag was still seen floating defiantly from the ramparts, while the breeze bore to the alarmed and excited spectators the laconic announcement—Nobody hurt!

You, and your friends, who assisted you, have taken four or five weeks to write a letter five columns in length, to shew that all the fanaticism and extravagance witnessed at your late camp-meeting are not only defensible, but justifiable, and to prove that Spectator is guilty of "exaggeration, untruth, misrepresentation, and vile sarcasms against the unpretending simplicity of babes in Christ."

As you have had ample time to choose your weapons, and to study the best mode of attack and defence, the public will be justified in regarding this onset as the most formidable you are capable of making. If, therefore, "this modern Goliath," as you term "Spectator," shall succeed, single-handed, in routing the five heavy columns you have pushed into the battle-field, any attempt, which you may hereafter make, to renew the fight, will be treated with the ridicule it deserves.

You open by saying, "we purpose to glance at what we regard as the more prominent features" of "the late strictures on the Camp-meeting," &c. You have "kept your word" most sacredly, Mr. Draper, to the close of your very long letter. You have *only glanced* at my arguments. If you had *looked* them steadily *in the face*, they would have put you out of countenance, and perhaps have prevented you from making such a display of your ignorance in the *People's Press*. But you proceed to say, "We welcome candid Christian criticism." I don't believe a word of it, Mr. D. The only criticism which you and your friends would welcome, would be the criticism which endorses all the fanaticism and extravagancies which characterize your Camp-meeting. Your brethren, when spoken to on the subject, persist in saying that "Spectator" had no business to say anything about the meeting. If asked whether his statements are not true, the same childish reply is invariably given,—"*He had no business to meddle,*" &c.

The Editor of the *Christian Guardian* (Wesleyan), in referring to the editorial which appeared in the *People's Press*, on the Camp-meeting, says, "the remarks of the Editor are of a different kind, for he seems to write with seriousness and candor." But you, and your



brethren, could only see in the editorial referred to, "exaggerations, misrepresentations, untruths," &c.; and some of them, very soon after its publication, rushed in hot haste to the office to order their paper to be stopped. Indeed, they have manifested a spirit of vindictiveness in the matter, utterly at variance with their loud professions of Christian love and liberality.

You go on to say,—“but we detest a criticism mainly composed of exaggerations, untruths, misrepresentations and vile sarcasms against the unpretending simplicity of babes in Christ, and although we speak by permission we must speak plainly.”

This is a very easy, convenient, and summary way, truly, of disposing of obstinate and disagreeable facts!!!

I have solemnly declared, *under oath*, that the statements made by me in the "People's Press," anent your Camp-meeting, are true. You assert that they are mainly composed of exaggerations, untruths, &c. Now, if what you say be true, then I have sworn falsely, and hundreds more are guilty of the most shameless lying; for hundreds, on reading my letters, have declared, and do declare, that the statements I have put before the public, are as true as the Gospel.

But what is my oath—what the testimony of five hundred credible witnesses—when weighed against the simple *ipse dixit* of the Rev. J. Draper, Minister of the Methodist Episcopal Church?—a grain of sand against a mountain!

I do not know that I ever met with a specimen of lying, so cool and impudent as this. Desperate diseases, however, require desperate remedies: you felt that you had a bad case in hand, and that your only hope of relief lay in bold and shameless mendacity.

If, Mr. D., your cranium were subjected to a phrenological examination, you would be found singularly defective in the regions of Caution and Conscientiousness. No man with a grain of caution about him, would have ventured to have made the statements you have made in your letter. You lay yourself open to attack at every point. It requires neither learning nor ability to expose the weakness of your arguments, and your total inability to reason correctly on any subject. I do not *blame* you for this inability, however: what God has not given, God does not require. What I do blame you for, is your total want of moral honesty—your glaring lack of conscientiousness. Unable to *reason* down your opponent, you attempt to *lie* him down. People, outside the circle of your adherents, are astonished at your audacity. I met a person the other day, who had attended the Camp-meeting, and who was anxious to see your letter. He asked me what you had said. When I told him that you had asserted that my statements "were mainly composed of exaggerations and untruths,"—"Oh," he replied, with a look of incredulity and astonishment, "he doesn't say that, surely; how can he? why, there are hundreds who saw and heard everything you have related." No, Mr. D., you may continue to write letters until doomsday, but you will fail to convince one unbiassed mind that I have made a single false statement.

You take very great care, in your pretended review of my letters, to avoid particularizing. You don't tell your readers how many of my statements are false, and how many are true. It would not have suited your purpose to take up my arguments and statements in detail. This course would have opened the eyes even of your own dupes. You have taken a shorter and easier way—you *lump* them, label them "exaggerations, untruths, misrepresentations, sarcasms," and then pitch them overboard!

May I ask, Mr. D., what you mean by the "unpretending simplicity of babes in Christ?" Do the shoutings, laughing, whistling, stamping with the feet, &c., at the Camp-meeting, constitute this "unpretending simplicity?" Who are the babes you refer to? Do you include yourself in this category? If you don't, I fear a great many people will be wicked enough to do it for you.

You gravely tell your readers—

"We wish not to use words of disrespect toward any, and yet it is difficult, in coming in contact with utter disrespect itself, to treat it in a manner steadily respectful; to attempt it is like casting pearls before swine."

I sympathize with you, friend D., in the difficulty you feel in treating in a manner "steadily respectful" a person who has been guilty of the crimes, with which you charge "Spectator." I feel a similar difficulty with regard to yourself. When I had read your five columns of "symphonious confusion" and "babbling," I felt strongly tempted, in my reply, to follow Solomon's advice—"Answer a fool according to his folly;" and you will excuse me if I occasionally do so.

In the next paragraph, you allow that Camp-meetings may be, and sometimes are, the occasion of serious evils; "but shall they," you ask, "on this account be discontinued? If so, then, by the same rule, political mass-meetings, &c., must be given up."

If, Mr. D., religious meetings or political meetings become a public nuisance, they ought

to be discontinued. Why not? Political meetings, when tending to disturb the public peace and subvert the government, have been put down in every civilized country in the world. And I am credibly informed, that a religious society, not a hundred miles from the Falls of Niagara, have been lately notified by the Police, that unless their meetings were conducted in a more orderly manner, they would be compelled by law to discontinue them. I have known persons taken before a magistrate for preaching in the streets, because by collecting crowds of people in the public thoroughfares, business was obstructed, and foot-passengers subjected to great annoyance.

I give your next paragraph entire. It is the richest specimen of unintelligible composition I have met with for a long time. It is more difficult to understand than the utterances of the ancient oracles. It may have half a dozen different meanings, but which is the one you intended to put before your readers, I confess, I am unable to say. You ought, Mr. D., to have supplied a key to your meaning:

"But, while our Saviour has set us an example by teaching the people on the Sabbath day, though opposers as well as adherents attended, and even raised actual disputes with himself, thus certainly making the meeting which he himself conducted, the occasion of their aggravating sin, we feel justified in doing likewise, especially while supported by the practice of the evangelical churches in general, and of the Baptist churches in particular, in their devout attendance on what they esteem public Christian baptism by immersion, in the midst of the giddy throng, even though the reviling crowd profanely insult God and religion by soiling the crystal stream, to the annoyance of the worshippers; or daringly profane the ordinance by the immersion of dogs, in mock imitation of what they call bapsousing, ducking, &c., just in the same spirit in which a 'CHRISTIAN SPECTATOR' seems to have observed religious simplicity in the prayer meetings. If we are 'responsible to God and the community' for the evil results of the camp-meeting, to whom shall those referred to render their account? When we are condemned, how will they escape? Except they repent shall they not likewise perish?"

If there be any argument in the above in favor of Camp-meetings, be kind enough to put it into intelligible English, and I will reply to it.

Your next paragraph I also give entire, for the same reason. It is nearly as dark and involved as the other:

"Oh what a pity that his scathing, withering rebuke against Sabbath desecration, and youthful demoralization, could not have fallen on the ears of the inspired Paul and Barnabas when nearly the whole city came together to hear the word of God: perhaps they would not then have grown bold in their dispute with the Jewish Doctors and others who like a 'SPECTATOR' were filled with envy when they saw the multitudes, feeling no doubt as 'some have done lately, the loss of their stereotype congregations in the renowned city.'"

You seem to think, however, that "some" have "lately" been "feeling" "keenly" "the loss of their 'stereotype congregations.'"

I have heard, Mr. D., of small congregations and large congregations, rich congregations and poor congregations, black congregations and white congregations, &c., but this is the first time I have "made the acquaintance" of a "stereotype" congregation. What precise information you wished to communicate to your readers by the above sentence I really don't know. If you wished to say that some ministers in Welland or in the neighborhood, had lately lost their congregations, and were feeling keenly their loss, in the name of common sense why didn't you say so? You always seem to wish to say something, but are never able to say it. Your ideas struggle to come to the birth, but are never born.

As I have not heard that any minister in this place has lost his congregation, I conclude that the loss, at which you hint, has no existence but in your own disordered imagination. The wish is father to the thought! When you next sit down, Mr. D., to write a letter that is intended for the public eye, please have a dictionary at your elbow; the frequent use of it may prevent you from writing so much "stereotype" nonsense.

You inform your readers that it is your intention, and the intention of your brethren, in future to do "as they," viz: Paul and Barnabas "did." I am very glad to know this; because if you follow the example, which these eminently pious and devoted servants of Christ exhibited, while they lived on earth, there will be no occasion for Spectator or anybody else calling you to account for encouraging Sabbath desecration, noise, tumult and fanaticism at your religious meetings.

Before, however, you finish your sentence, you charge "a Christian," i.e. "Spectator," with denouncing the very "principle" which "he practices every Sabbath day;" "namely, convening all that can be got together for public worship." Pray, Mr. D., be good enough to point out the sentence or paragraph in my letters in which I denounce this "principle." You certainly manifest in a very striking way "the unpretending simplicity of a babe," when you

suppose that your *wire assertion* ought to outweigh all evidence to the contrary. Your conceit and presumption are only equalled by your ignorance.

Your next paragraph is so amusing, and withal so "like the man" that wrote it, that I cannot forbear giving it word for word. Here it is:

"We wonder if he would not be almost tempted to spiritual pride on account of his own popularity, if he could command such an audience as he saw the other day: even should he be lame, and incapacitated for physical religious demonstrations except in the desk or the baptistry, methinks there at least he would leap like *an hart*."

How I should feel if I could every Sabbath day "command such an audience as I saw the other day" at your Camp-meeting. I really can't say. As I have not yet arrived at "perfection," and feel daily sensible that I am the subject of human infirmities, I *might* feel some risings of "spiritual pride," on seeing some five thousand expectant listeners before me. I hardly think, however, that, even under these circumstances, I should leap like "an hart." As you very delicately remark, my lameness "incapacitates me for physical religious demonstrations;" while the fear of being considered a lunatic would doubtless restrain me from playing the fool in the presence of so many spectators.

A discerning public, Mr. D., will, without doubt, fully appreciate the weight of argument which this paragraph contains in favor of your Camp-meeting, while they will not fail to see, in every sentence you have written, traces of that Christian politeness and refinement, which your favorite institution seems to have imparted to your heart and mind.

You say; "The mercantile transactions in eatables, &c., on the Sabbath, so far as countenanced by the Church, I avowedly denounce, and ardently hope to see them at once and forever discontinued."

Will you oblige your readers, Mr. D., by informing them, when you began to denounce the sale of tobacco, edibles, &c., by your society on the Lord's day? Was it when the arrangements were being made by your brethren to erect a refreshment stand on the Camp-ground? or during the progress of the meeting? or after my letters appeared in the *Welland Press*? Answer, Mr. D. Had you anything to do in the making of these arrangements? Did your society discipline those "brethren and sisters" who were guilty, under the most aggravating circumstances, of desecrating the Sabbath? Have these brethren and sisters been brought to repentance? When did you deal with the erring ones? You tell your readers that it was wrong to sell edibles, &c., on the Sabbath day. Well, have you followed the rule laid down in your book of Discipline, page 60, where the preacher is enjoined "to tell every one under his care what he thinks wrong in his conduct and temper: and that lovingly and plainly, as soon as may be." Ah! Mr D., you make a virtue of necessity. But for my letters, the public would never have heard of your "avowed denouncement" of this species of Sabbath-breaking by your society. You would have been as silent as the grave on the subject. Sabbath desecration is evidently regarded by you \* a very trifling sin, when compared with the enormous wickedness of uttering a word against camp-meetings. I would ask you and your brethren to read attentively, Nehemiah xiii: 15—18. I quote a portion of it:—"And I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also which brought fish and all manner of ware and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this ye do and profane the Sabbath day? Did not your fathers thus and did not our God bring all this evil upon us and upon our city? yet ye bring more wrath upon Israel by profaning the Sabbath."

While meditating on the above, your impressions might be deepened, if you would turn to the 71st page of your Book of Discipline, and leisurely read the following, which I quote verbatim for the benefit of those who may not happen to have a copy:—"The world says, 'The Methodists are no better than other people.' This is not true in the general; But 1. personal religion either toward God or man is too *SUPERFICIAL* among us. \* \* \* How little faith is there among us! *How little communion with God!* How little living in heaven, walking in eternity, deadness to every creature! How much love of the world! desire of applause, of ease, of getting money! *How little brotherly love!* What continual judging one another! *What gossiping, evil-speaking, tale-bearing!* WHAT WANT OF MORAL HONESTY! to instance only in one particular: *Who does as he would be done by in buying and selling?* Family religion is wanting in many branches. \* \* \* We must, yea every travelling preacher must INSTRUCT the people from house to house. Till this be done, and that in good earnest, Methodists will be no better. Our religion is not sufficiently deep, universal, uniform, but *SUPERFICIAL, partial and uneven.*"

I hope, Mr. D., you will not accuse me of garbling. I have given you almost the entire paragraph, which I have carefully copied from the Book of Discipline of the "Methodist

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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 scruple 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 kindle the revivals of religion. They seemed able, whenever they pleased, to kindle the fire of the steam and set the engine a-going. These men, however, who enjoyed, for a season, the great reputation as Revivalists, brought disgrace upon the cause of Christ and the denunciation 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

the excitement at the camp is highest—the attention of the managers is then most confined to the exclusive scenes of the meeting—and the best opportunities are then afforded by the surrounding darkness for the ‘workers of iniquity to hide themselves;’ that hundreds flock to such places for mirth and recreation, and many for much worse purposes; that independently of the indecent postures (spoken of by Wesley and others), and besides the malign influence of protracted intercourse, the accommodations for lodging at night are such as will commend themselves to no modest person, particularly to no modest female, as can easily be shown by a reference to facts. These and many other things plainly show that these meetings are not sanctioned by good sense or sound morality, much less by that religion which forbids the very ‘appearance of evil.’

“And when we add the awful profanation of the holy Sabbath, occasioned by the rush of hundreds from every quarter, as to the festal scenes of a holiday, or to the merriment and dissipation of some great fair, well may the serious Christian pause and ask, ‘Can these things be duty in a land like this, where every neighborhood has or may soon have a convenient place of worship, at which, by traveling a short distance, all may receive instruction in the mysteries of redeeming love?’ Surely it cannot be a work of necessity in any sense, to mingle with the worship of the Lord of glory, anything which bears so strong a resemblance to the works of darkness. If indeed the system were so amended, that camp-meetings should never extend to the Sabbath, many of the above objections would be removed.”

But why, sir, do you shrink from investigation? The spirit and prayer of a true Christian is: “Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me;” but you meet me with the words of the wicked Ahab—“Hast thou found me out, O mine enemy!” Honest men never dread the closest scrutiny. It is only those who are conscious of evil doing that hate the light.

“We really cannot account,” you say, “for the concurrent and horrible exaggeration in respect to the disorder in the congregation,” &c.

You find it much easier, Mr. D., to assert than to prove. Will you be kind enough, next time you take your pen in hand, to state one or two instances in which I have either told untruths or exaggerated? I beg to assure you that many of your readers are not prepared to accept of your naked assertion, in preference to the evidence offered by their own senses. When you ask those who attended your camp-meeting to believe your simple *ipse dixit*, rather than their own eyes and ears, you ask a little too much; and you need not be surprised if they obstinately refuse to do any such thing. A great many of those who have read your letter, are astonished at your audacity in attempting to controvert what hundreds know to be facts.

Again you say, “We cannot account, from any other feeling on their part, than either that of corrupt envy, illustrated in vile insinuation, or deep conviction for sin, restrained only by persistent impenitence.” This is a sad jumble, Mr. D. It would puzzle a score of Philadelphia lawyers to know what this wordy sentence means. “Corrupt envy”—I thought that “envy” was in its very nature corrupt, and did not require the use of an adjective to describe its qualities. How envy can be “illustrated in deep conviction for sin restrained,” &c., I really don’t know. Not long since, a person who had “tried his hand” at preaching, remarked to a friend that he had plenty of words, but “he was awfully bothered for ideas.” This, Mr. D., is emphatically your “bother.”

You add—“The general order in the congregations in time of service was good, and the attention devout, both on Sabbath and on week day, except on the part of a few who seemed to be ‘SPECTATORS.’”

It is unnecessary for me to make any remark on this “other assertion,” as your very voluminous epistle professes to be a defence of “shouting,” “whistling,” “leaping,” “babbling,” “confusion” and “disorder” in religious meetings.

You proceed to remark that “Camp-meetings, both with us and each of the Methodist bodies in Canada, are endorsed and attended by those in the highest rank, both lay and clerical, and they have increased 20 per cent. in numbers in thirty years. To these facts we challenge official contradiction.”

Does each of the Methodist bodies in Canada endorse the scenes that hundreds witnessed at your late Camp-meeting? Hear the Editor of the “*Christian Guardian*” (Wesleyan):

“Methodism does NOT SANCTION NOR ENCOURAGE EXTRAVAGANCE OF ANY KIND; it is the uncompromising foe of fanaticism; it CONDEMNS every thing VISIONARY and UNSCRIPTURAL; it exalts the PRACTICAL and USEFUL above the MERELY SPECULATIVE and EMOTIONAL; it LOVES ORDER and EDIFICATION in all religious services; and it soon cures IRRATIONAL EXCESSES in the few by the influence and example of the many, and by the instruction and rules of its worship.”

The Editor of the *Guardian*, who wrote in entire ignorance of the facts of the case, but

who doubtless by this time has been better informed, unceremoniously dismisses 'Spectator's' letter as unworthy of belief; but adds—"We think it quite sufficient to say that if there ever was such a meeting it is worthy of the severest condemnation!" (!!!)

Probably, however, without even giving the 'Guardian' a smile of recognition, you will beckon him away to the shades, to keep company with Dr. Adam Clarke, the 'doubting Thomas' of Camp-meetings.

You assert that Camp-meetings have increased 20 per cent. during the last thirty years. I will believe it, Mr. D., when you produce 'official' proof. You seem to be totally ignorant of the rules of argumentation. "If I assert a doctrine I must prove it; for until it is proved it can have no claim to reception. If I obstinately refuse proof, I leave my doctrine without foundation, and a simple denial of it is sufficient. No man can be called on to disprove that which alleges no proof. What is *disproof* but the refutation of *proof*? And what has no proof needs no refutation." Mark, learn and inwardly digest this valuable rule, Mr. D.; attention to it in any future defence of Camp-meetings, may be of great service to you.

"We are informed," you say, "that the man who put his head into the woman's lap was that woman's husband." The statement I make in my letter is as follows: "One person, apparently overpowered with sleep, put his head in the lap of a woman to whom he was an *entire stranger*." I beg to inform you, Mr. D., that the wife of the person to whom I allude, did not attend the Camp-meeting at all. Moreover, when two of you—let us say—co-workers with you at the Camp-meeting—called at my house, I gave them the name and address of the individual to whom I refer. And more, Mr. D., one of these brethren is well acquainted with the person in question, and might—for he lives at no great distance from him—have at any time verified my statement.

You have undesignedly revealed a fact which proves that the laying of male heads in female laps was rather general at the Camp-meeting. I am glad, that, though mistaken as to the individual, you admit the fact.

But you further assert, "that one of the men who led away the so-called young women, was her proper guardian for the time, &c., and challenge proof to the contrary, or silence in the future."

The statement I made in my letter, on this matter, is as follows: "The two young men referred to seemed anxious to get her away" (the person in dispute); told her "they knew a nice place where she could go. After a little parleying, during which each seemed anxious to have the sole charge of her; the three walked out of the tent. The girl evidently did not know the persons who thus officiously thrust their questionable services upon her."

Does Mr. D., contradict this statement? Not a word of it. He merely tells his readers that one of these young men was "her proper guardian for the time." Yet you challenge proof. Proof for what, Mr. D.?

I stated in one of my letters that a reliable friend of mine who spent an entire night on the camp-ground, had reported this fact to me; and to the 'brother' who came to my house with a Justice of the Peace to get me to affirm under oath the truth of my statements respecting your meeting, I gave the name of the individual, with whom he is well acquainted, and whose truthfulness he knows to be unquestionable. Moreover, to prove to him that I was perfectly justified in using the phrase 'questionable attentions' in relating the affair, I gave him a piece of information, which I have withheld from the public. Did this 'brother' go to this individual to ascertain whether the matter as stated by 'Spectator' was correct? No, sir; on learning his name, he concluded not to pursue his investigations further in that direction. I have reason to believe, Mr. D., that you know all about this affair. Your friend, Mr. S., who called upon me, doubtless told you all that passed between him and me on the subject. The above statement is merely intended to hoodwink the public.

The next paragraph is both significant and threatening!

"We have no wish to encourage sin, not even in a 'Christian;' lewdness and libels should both be brought to legal justice, yet we hope the persons anonymously scandalized in the strictures will forbear legal prosecution, at least for the present."

Your meaning will be more apparent to your readers if I translate the above thus: "We have no wish to encourage sin, not even in a 'Christian.' Persons guilty of lewdness and defamation of character ought to be brought to justice. An anonymous writer in the 'People's Press,' has defamed certain parties who attended our Camp-meeting; for which he ought to be prosecuted." As I am, however, a Christian man, and do not desire to return evil for evil, I would kindly advise the parties whom he has slandered not to proceed against him, at least for the present. Perhaps he may retract, apologise, or be silent in future."

This is really what you wanted to say, Mr. D. Well, sir, here is my answer to your covert threat:—I am ready, whenever called upon, to go into any Court of Justice in Canada, to prove, before a competent Judge and Jury, the truth of ALL that I have said in letters respecting the Camp-meeting, lately held in Yokon's bush; and, if necessary, with TWO HUNDRED

witnesses at my back! Do you understand, Mr. D.? Meanwhile, be good enough to tell your readers the names and places of residence of the persons slandered by 'Spectator.' Till this is done, the public will remain in the dark as to their identity!!!

In your next paragraph, you carry the war into the enemy's camp, after this fashion:—

"We are glad that Mr. 'Spectator' detests 'vulgarity, lewdness and obscenity'; in this we join him, yet we gravely wonder if he has not, as 'a Christian,' witnessed some scenes of *Christian female immersion*, as shocking to real modesty as to behold one lying with garments well adjusted in the *tabernacle*."

I shall have to translate you again, Mr. D. What you wished to say is this: "We wonder that a 'Spectator' who has witnessed cases of *female immersion*, shocking to real modesty, should refer to the spectacle seen in our Tabernacle on the Camp-ground, of females lying on the straw, in the midst of a promiscuous crowd."

Why, mince the matter, Mr. D.? Were you apprehensive that you might "raise a breeze" among the Baptists? or that they would rush to the office of the *People's Press* to have their paper stopped? Your fears were groundless. The Baptists have had a good, hearty laugh, at your expense, over your 'bapsousing,' 'ducking,' of dogs, &c. Some of your clerical brethren are not so mealy-mouthed when speaking of immersion. It is not long ago since one of them, on returning from the lake, where he had administered the ordinance, was asked by a friend whether he had not been immersing. "O yes," he replied, "and a *dirty job* it is." Without any qualms of conscience, and rather than lose a convert, they will perform this 'dirty job' with all due solemnity, (?) in the name of the Triune God. It is not at all an uncommon circumstance, to hear some of the less fastidious ones, expatiating, with great gusto on the posture of the body in the water, the adhering of the wet clothes to the skin, &c., and perhaps immediately after, stepping from the pulpit to the water to enact the "dirty" farce!!! There is no accounting for tastes, Mr. D., even among professing Christians.

Did you pen the above paragraph on 'female immersion,' as an argument in defence of the 'shoutings,' 'swoonings,' 'prostrations,' 'laughing,' 'whistling,' 'leaping in the air,' &c., witnessed at your late Camp-meeting? I think it highly probable that the majority of your readers will fail to see argument of *any kind* here. You intended it rather, I apprehend, as a *home-thrust*, or, as logicians call it, an application of the *argumentum ad hominem*. (1) You are a very unskilful swordsman, Mr. D., and are more likely, in the use of this weapon, to damage yourself than your adversary. I would, therefore, seriously advise you, before making another exhibition of your powers of 'fence and thrust,' to take a few lessons in private.

It is generally supposed, among persons who make any pretensions to good-breeding, that the privacy of a man's own house should protect him from the impertinence of eaves-droppers. (The term eaves-dropper, Mr. D., is applied to one who stands under the eaves, or near the window of a house, to listen and hear what is said within doors, whether from curiosity, or for the purpose of tattling and making mischief.) It appears, however, that in order to obtain arguments in defence of your 'favorite institution,' you even condescend to become an eaves-dropper.

Two social tea-meetings were lately held in this village, one in my house, and one in the house of a friend, a short time after. To inform the public what was said and done at these tea-meetings, you write a paragraph nearly *half a column* in length. As eaves-droppers, generally, never report very correctly or truthfully, it is not surprising that a few errors should have crept into your account. You say—"and if it should happen at any such service, that the house should be too small, and the fair youth should retire to the hotel, take supper, and have a dance." *Only three mistakes*, Mr. D., in this small portion of one sentence!!! 1. The 'fair youth' took their supper in the friend's house, where they had met. 2. The house to which a few of them adjourned afterwards, is *not* a Hotel, but a private boarding house, kept by a respectable lady. 3. *There is no dancing* on the occasion!!!

I believe that some of the 'fair youth' who were present, are likely to send you a card of invitation to attend the next tea-meeting held with a private family in the village, in order to prevent the necessity of your eaves-dropping, either in person or by proxy.

I hope that your readers will re-peruse your report on the tea meetings. They will see in that report a *striking* illustration of the old adage: '*Drowning men catch at straws!*'

You say, "we are not careful to answer them in all their several 'babblings'." As there appears to be more 'babblers' than 'Spectator,' be good enough to inform the public who they are. Do you include in the number, Dr. Adam Clarke, the Editor of the *Christian Guardian*, and the public generally?

You say: "that no one man, though he should be even a minister (unless he be a Pope), has any civil or moral right to dictate to the consciences of all others; or stereotype the ceremonials of religion for the guidance of those who hold an *open Bible* in their hands as 'a Lamp to their feet and a light to their paths.'"

Friend D., I heartily endorse the above noble sentiment—the Bible the *SOLE* r of

**Faith and Practice!** No Pope, Bishop, Priest, Minister, or Conference, "has any moral right to dictate to the consciences of all others, or stereotype the ceremonies of religion!" For once, you speak like a sensible, enlightened Christian man. On this platform we are one. What a pity, Mr. D., that this Christian, God-honoring, Christ-exalting sentiment, should mean just *nothing* in your mouth! Your practice belies your profession,—your boast of freedom and independence is as empty as the air. You talk like a man who should vaunt of his liberty, while the clank of his chains tells you but too plainly that he is a slave.

Have you ever read the 'Book of Discipline of the Methodist Episcopal Church'? As a Minister of that Church, you are bound to read it and obey its *dictates*.

You are, I believe, a travelling preacher 'in full connection'. When you were received at the Conference, the following questions, among others, were put to you: (See Book of Discipline, page 81) "Do you *know* the rules of the Society? *Do you keep them?* Have you read the form of DISCIPLINE?" To all of which questions you doubtless answered in the affirmative. Your Book of Discipline, which you, as a Minister of the M. E. Church, are bound to obey, prescribes rules for the regulation of the 'ceremonials of religion,' which rules you are bound to observe. Who made these rules? who dictated in this matter? was it one man? or fifty? And does it alter the case, in the matter of 'dictation,' that fifty men, instead of one, exercise authority over you?

Do you remember that at your ordination, ONE man—not a Pope, but a Bishop—put this question to you (page 192 of the Discipline): "Will you REVERENTLY OBEY! your *chief Ministers*, unto whom is committed the CHARGE and GOVERNMENT OVER YOU!!! following with a *glad mind and will* their godly admonitions, SUBMITTING yourselves to their godly judgment!!!" To all of which questions you solemnly replied, "I WILL SO DO, the Lord being my helper."

It is really amusing, Mr. D., to hear you talk in such a lofty style about the 'Consolidated Statutes of Heaven,' that no one man has any moral right to dictate, &c. You solemnly pledged yourself REVERENTLY TO OBEY your CHIEF MINISTERS, who have the CHARGE AND GOVERNMENT OVER YOU!!!

If the strictures of 'Spectator' on your late Camp-meeting be 'dictation,' what is the above?

In reference to a remark made in my letter, that I did not observe that any of the preachers at the Camp-meeting ever attempted to check the extravagancies, &c., you say, "We have no wish to countenance" 'imprudence' or 'fanaticism,' "yet we do not think it would mend the matter any for the ministers to offend unlearned and hasty persons by public reproof when a kind private suggestion would correct the evil just as well; except that 'A Spectator' would not know whether the rebuke was becoming or otherwise. Public reproof might seem just as rash and disgusting to some, as those extravagancies did to 'A Spectator.'"

The reason then, which you assign for not administering reproof in public, or attempting to check the 'imprudence and fanaticism' exhibited at your late meeting, is that your people are 'UNLEARNED AND HASTY.' I believe it, Mr. D., for my strictures on the Camp-meeting, seemed to produce the same effect upon them, as a live coal when thrown into a barrel of gunpowder.

It was a little too bad of you, however, to publish to the world, through the columns of a newspaper, the fact that your people are 'unlearned and hasty.' I doubt much whether they will thank you for the compliment. I fear its effects upon them will even be worse than that of a public rebuke given at a Camp-meeting.

Well, as you are excusable, under the circumstances, for not having administered a little public reproof, did you attempt 'to correct the evil' by 'a kind private suggestion?' Did you quietly and kindly suggest to the brother, who delivered himself of the 'irreverent rant,' to which I listened, and to which I refer in my letters, that it would be more profitable to preach Christ to the poor sinners, than to amuse them by relating a string of 'vulgar anecdotes?' Did you very quietly suggest to the person who clapped his hands, shouted and leaped, and told the people that he had 'got religion in his legs,' that such 'religious physical demonstrations,' were rather fanatical? Did you whisper a word of reproof in the ear of the preacher who called for a 'cheer for Jesus Christ'? Did you kindly, and in the most private manner possible, tell the sisters who were lying on the straw in the Tabernacle in the midst of a promiscuous crowd, at the dead hour of night, that they would be better at home in their beds? Did you, without being observed, steal over to the Society's Stand, on the Sabbath day, and while the buyers and sellers, and money changers were busy as bees, call their attention to the fact, that they were violating the laws 'of God and man,' and trampling under foot the rules of their Society? Had you anything to say to the 'crowds' of idle, laughing, gossiping 'spectators,' who were walking about the camp-ground, and swarming in every avenue that led to it? Did you deliver anything by way of quiet warning or reproof to the Rumsellers, who erected their shanties in the vicinity of the Camp-ground,



and who plied their vocation from morning to night, and from night to morning? Be good enough, Mr. D., to answer these questions, in your next letter in Defence of Camp-meetings. "With real religious extravagance or vanity in ministers or others," you say, "we have no sympathy."

What constitutes 'real religious extravagance,' Mr. D.? According to my ideas—and the ideas of hundreds who attended your 'great gathering' in Yokon's bush—a vast amount of 'religious extravagance' was exhibited at your prayer and conference meetings. But you write a letter, five mortal columns in length, to prove that what I, and hundreds believed to be superstition and fanaticism, was the work of the Holy Spirit! You seem in love with 'confusion and disorder,' Mr. D. "Would God," you piously exclaim, "we had more just as disorderly prayer meetings." Does not this fully justify a statement made on the subject in one of my letters?—"the great majority of those who profess to get religion at Camp-meetings, are persons who love to be in the midst of a whirlwind of religious excitement, and to whom a prayer or a sermon delivered without sound and fury, is a very heartless affair."

In further corroboration of the statement that you consider 'disorder and confusion' as essential elements in a genuine work of grace, you add:—"It is the will of God that we be either cold or hot, and the lukewarm he will spew out of his mouth, even though they 'PROFESS TO BE CHRISTIANS.'" In your estimation, a person who does not 'shout,' 'clap his hands,' 'stamp with his feet,' and exhibit other 'religious physical demonstrations,' at your religious meetings, is no Christian, or at least a lukewarm one, whom the Lord is ready to spew out of his mouth. I most deeply regret that you and many other ministers belonging to your society, have by your example and teaching, indoctrinated so many of your people with views so unscriptural and fanatical. They are taught to believe that those who cannot join them in their 'religious extravagances,' have got no religion. And it is no uncommon thing to hear them say of persons belonging to other Denominations, whose every-day 'walk and conversation' is far more Christian and consistent than their own: "they have got no more religion about them than a stick." I have known, not a few of them, desert a prayer meeting held in their own neighborhood, because the prayers were not offered up with 'great sound and fury.' Indeed, the religious life of such persons depends entirely upon excitement. If there is no religious excitement going on in their neighborhood—no camp, or protracted meetings—they become cold, careless and indifferent. I know individuals who are in the habit of attending all meetings of this kind, when held at an easy distance from their homes, and of taking a very active part at them, shouting the loudest and praying the oftenest, who as soon as the straw fire, which 'heated them up,' has expired, return to their folly, like dog to his vomit, &c. The influence exerted on a community by the daily consistent Christian walk and conversation of one modest and unassuming Christian, though like the dew that falls in the night, unseen and unheard, will do more to promote true religion, and to bring sinners to Christ, than a world of such noisy and inconsistent professors.

After informing your readers that 'Spectator' seems to be exceedingly disgusted with 'vehement gesticulation, and physical demonstrations,' you add: "he evidently must have descended, in regular Levitical succession, from the sanctimonious Pharisees and Doctors of the Law, &c."

There is an attempt at wit and sarcasm in this paragraph; but it is like the attempt of a child to thrust with the spear of Goliath of Gath. You handle your weapon so clumsily, that a fly would be in no danger of receiving injury at your hands. Besides, your reference to the Pharisees for an illustration of 'Spectator's' character is exceedingly unfortunate. The Pharisees, Mr. D., were a class of men, who affected to be holier than others. They loved to parade their religion before the multitude. Hence they prayed at the corner of streets, where the largest crowds might see and hear them. They were exceedingly zealous, too, and would compass sea and land to make one proselyte. Had they lived in our times, Camp-meetings would have been with 'them a favorite institution,' inasmuch as they would have afforded them ample opportunities to exhibit their proselytizing tendencies, as well as their love for physical religious demonstrations. We may be certain that their prayers would have been the longest and loudest of any. I am strongly inclined to the belief that the race is not yet extinct, and that they may now, occasionally, at least, be seen and heard at meetings of this description.

I hope it is not unlawful, Mr. D., to fight an adversary with his own weapons!

I give the next paragraph entire: it is, beyond controversy, the best specimen of 'prose run mad,' I ever met with:—"The King of Zion, as he was in the midst of the Jerusalem revival, when it was abounding with physical demonstrations, vehement gesticulations, and even destruction of property, and echoing with (to many velvet ears) the fearfully discordant symphonies, not of 'Hallelujah, Hallelujah!' but of HOSANNA, HOSANNA, in the Highest! sounding not only from the stentorian lungs of full grown fanatical disciples, but also from the

children, crying in the Temple and saying, *Hosanna to the Son of David*, perhaps just as joyfully as they shouted *'Glory! Glory!'* at the Camp-meeting."

Here we have a perfect hurricane of 'physical demonstrations,' 'vehement gesticulation,' 'discordant symphonies,' 'velvet ears,' 'stentorian lungs,' 'Hallelujah' and 'Hosannas'!!!

Shade of Lindlay Murray! how this man in his 'revival' madness tramples on all the laws of Syntax! Here common sense, scripture, and grammar, are equally outraged! No doubt, Mr. D., you thought, that, before such a shower of grape, canister, and round shot, no mortal man could stand—it must sweep everything before it. Let us see: You have discovered what no sane reader of the New Testament ever discovered before,—a revival of religion among the shouting multitude that accompanied the Redeemer in his triumphal entrance into Jerusalem.

What is a revival of religion, Mr. D.? According to the popular use of the phrase, there is a revival of religion when, in any place, the spirit of God is poured out, and there is a general awakening of men's minds to the concerns of religion, and great numbers are converted to God. Now turn to the 21st chapter of Matthew's Gospel, and read from the 8th to the 11th verse, and see whether we can find in the narrative of Christ's entrance into Jerusalem, as given by Matthew, and the other Evangelists, any ground on which to rest your untenable notion, 'that the King of Zion was assaulted by the Pharisees and Doctors of the Law when in the midst of a Jerusalem revival.'

Matthew here tells us that a very great multitude spread their garments in the way; 'while others cut down branches and strewed them in the way.' Those that went before, and those that followed after, shouted as they went, 'Hosanna to the Son of David!' 'Blessed is he that cometh in the name of the Lord!' Have you read your New Testament with so little care, as not to know, Mr. D.—1. That the Jewish people were at that time under the Roman yoke?—2. That their minds were imbued with the idea, gathered from prophecy, that when the Messiah, the Son of David should come, he would set up a temporal kingdom on earth, and that the capital of that kingdom would be Jerusalem (you remember that the mother of Zebedee's children, full of this idea, came on one occasion to the Saviour to solicit posts of honor for her two sons); and that they would be delivered from their hated bondage to the Romans?—3. The spirit was not poured out till after the resurrection of Christ? John, 16, 7.—'It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you, and when he is come he will reprove the world of sin, &c. Just before he took his departure from earth he commanded his disciples (Acts, 1, 4), not to depart from Jerusalem, but wait for the promise of the Father'.—4. It was not the Holy Spirit that caused this carnal and fickle multitude to shout Hosanna! Hosanna! Hosanna! but the expectation of a speedy deliverance from the Roman yoke, and the restoration of the Kingdom of Israel with great earthly pomp and glory.—5. The same multitude, a few days after, disappointed in their expectation, rent the air with cries of 'Crucify him! Crucify him!'

Your logic, Mr. D., is like your theology, sadly out of joint! Are you not ashamed—you, who are a religious Teacher of the people, to parade in the columns of a newspaper your ignorance of the Word of God, and your incapacity to expound it to your people?

As if, Mr. D., your readers had not had a surfeit of 'babbling and confusion,' you treat them to the following:

"His mind was led out in eloquent reflections on the scenes of Carmel, we wonder if he thought also of the symphonious confusion of the babbling Israelites on the shores of the Red Sea, as multitudes of timbrels and harps blended with nearly two millions of happy voices as they mightily sang of victory to the Lord of Hosts, and all this accompanied with the 'physical demonstration' of holy dancing and triumphs of joy."

Here a threefold task is imposed upon me: I must first translate you; then teach you, and lastly demolish your arguments. (?)

You meant to say: "We wonder, whether 'Spectator,' while listening to the 'babbling and confusion' at our Camp-meeting, did not remember that the Israelites, a great many years ago, babbled, on the shores of the Red Sea, a song of victory to the Lord of Hosts, the music of a multitude of timbrels and harps blending with nearly two millions of babbling voices, the whole performance being accompanied with physical demonstrations, holy dancing and triumphs of joy"!!!

I have heard, Mr. D., of a person, who, desirous of testing his skill in the art of painting, procured the necessary implements and set to work to paint a horse; afraid, however, lest it should be mistaken for a calf, he wrote under it in legible characters—'THIS IS A HORSE!' You ought to have completed the above paragraph by adding, "This is one of my strongest arguments in defence of 'babbling and confusion' at 'Camp-meetings.'"

The word 'symphonious,' Mr. D., signifies *harmonious*. The word 'confusion,' 'disorder,' while 'to babble,' as you may see by referring to any English Dictionary, signifies 'TO TALK IRRATIONALLY.'

Now turn to the 15th chap. of Exodus, to which your paragraph has reference, and to which you afterwards refer me. It will save me the trouble of turning to it again. The children of Israel had just crossed the Red Sea. As they stood upon its shores and surveyed the wreck of Pharaoh's army, and 'saw that great work which the Lord did upon the Egyptians;' led by Moses, they sang in chorus the magnificent triumphal song recorded in this chapter, and which you have the profanity—I was going to say blasphemy—to designate 'symphonious confusion and babbling'!!! Where, sir, do you find 'confusion,' 'babbling' and 'physical demonstration' here? I wish, Mr. D., you would keep your inventions out of the Bible.

Is there any resemblance, between the 'blending voices' of a congregation singing a Psalm or a Hymn, and the discordant voices of a street mob? Then there is just as great a difference between the 'symphonious song' of the children of Israel, and the 'confusion and disorder' that reigned supreme at your late prayer meetings on the Camp-ground.

But what of the 'holy dancing?' at verse 20 were ad that 'Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after with timbrels and dances, and Miriam answered them, Sing ye to the Lord,' &c.

Will you be good enough to tell us, Mr. P., for what purpose you refer to this circumstance in Israel's history? What did you mean to prove or disprove by it? I am credibly informed that one of your brethren at the Camp-meeting, and during the religious exercises, leaped, at least, three feet clear from the ground into the air; and I know that some of them made a vigorous use of their heels. Was it to prove the propriety of these 'religious physical demonstrations,' that led you to the narrative of Miriam and her dancing women?

You are aware, Mr. D., that among the Shakers, dancing forms a part of their religious worship. Staid old age and blushing youth may be seen, at their usual religious meetings, solemnly 'tripping it on the light fantastic t c.' If you were to ask a Shaker Elder his authority for this practice, it is quite probable he would refer you to the 15th chapter of Exodus.

But it is also said in the Bible, that they 'blew with rams' horns.' According to your mode of interpreting scripture, there would be no impropriety in our congregations, and for the sake of varying the religious services, substituting the horn for the hymn-book, and instead of singing, tooting their praise through this instrument. It might not, indeed, be very agreeable to the 'velvet ears' of some to listen to the 'discordant tooting' of two or three hundred people; but then there would be nothing wrong or improper in it, while it would please persons who are so much in love with 'noise, confusion and disorder,' as you seem to be.

I have put your argument in this way, merely to shew you its absurdity.

You next take a flying leap from the shores of the Red Sea, over the intervening centuries, to the scenes enacted in the city of Jerusalem, on the day of Pentecost. Here is your description:

"Or if he would look into the Jerusalem prayer-meeting, he might see in the midst of the cloven tongues of fire, such physical demonstrations of body and of voice, as would lead him, as it did his ancient fathers the Jews, to say 'they are full of new wine,' but calm investigation might teach him, as it did them, that it was but the outpouring of the Holy Ghost. Would to God that we had more just as disorderly prayer-meetings now among those who profess to be Christians, attended with just as gracious energies from on High, then their vile criticisms and complaints would change into the fruits of the Spirit.

"The Spirit descended, and some were offended,

And said of the men 'they are filled with new wine.'

I never yet doubted but some of them SHOUTED!!!

While others LAY PROSTRATE!!! by POWER STRUCK DOWN!!!

SOME WEEPING!!! some praying, while others were saying,

'They ARE DRUNKARDS!!! AND FOOLS!!! and IN FALSEHOOD ABOUND'!!!

You tell me, in the above paragraph, that, if I will only look into "the Jerusalem prayer-meeting," I shall see, among the disciples of the Lord Jesus Christ, such 'physical demonstrations' of 'body and voice,' as will lead me to conclude that they are drunk. The 'religious physical demonstrations' which you saw and heard when you 'looked into this prayer-meeting, were SHOUTING, WEEPING, praying, TUMBLING OVER or FALLING PROSTRATE on the ground; and then you piously (?) exclaim, 'Would God we HAD MORE JUST AS DISORDERLY PRAYER-MEETINGS'!!!

In the doggerel verses you have appended to your letter as a supplement, and which, I understand, you copied from a Camp-hymn Book, which, by the way, seems to be a far greater authority with you than even the Bible itself, you confirm the truth of the statements of the above paragraph by putting the following into the mouth of 'Spectator':

"To see them behaving like DRUNKARDS, OR RAVING!!!  
 AND LYING AND ROLLING PROSTRATE ON THE GROUND!!!  
 I really felt awful, and sometimes was fearful,  
 That I'd be the next to come TUMBLING DOWN!!!"

Mr. D., I do SOLEMNLY PROTEST against your thrusting your silly INVENTIONS into the Bible, or taking out of it what is not in it. How dare you thus trifle with the Word of God? You tell me that I misrepresent John Wesley; but you, sir, are guilty of the double crime of ADDING TO THE BIBLE and DEFAMING the Apostles of the Lord Jesus Christ; for you positively declare that they conducted themselves in such a manner, at "the Jerusalem prayer-meeting," as to lead the spectators to conclude THAT THEY WERE DRUNK!!! Had I not had reason to believe that you are a man of temperate habits, I should have concluded that you had penned the above sentence when in the last stage of intoxication!

Where, sir, do you find A PARTICLE of evidence in the 2nd chapter of Acts, to shew that the Apostles and disciples, SHOUTED, WEPT, or ROLLED ON THE GROUND LIKE DRUNKEN MEN, at 'the Jerusalem prayer-meeting'? or that they exhibited such 'physical demonstrations of body and voice,' as characterized your late prayer-meetings in the bush? How shall I account for such horrid blasphemy as the above? Shall I conclude that you have never read your New Testament, or that when you did read it, your head was so full of 'revival disorder and confusion' that you could see nothing else in its pages? Turn, with me, if you please, sir, to the chapter to which you refer. Read from the 1st to the end of the 5th verse. Here, we find that the disciples were assembled together in one place on the day of Pentecost, and that while thus assembled, the promise made by Christ before his departure from earth was fulfilled: Acts 1. 8.—"But ye shall receive power, after that, the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and all Judea," &c. The Holy Ghost, accordingly descended upon them in a miraculous manner, and, in the likeness of fiery tongues sat upon them, in consequence of which they were enabled to speak different languages, which they had never learned. Without this miraculous gift of tongues they would never have been able to preach the gospel to the various nations, among whom they were soon after dispersed. By being thus endowed they were enabled to be intelligent witnesses unto Christ, "in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

Read now from the 6th verse to the end of the 13th. As soon as the matter was noised abroad, a great multitude of people belonging to different nations and speaking different languages came together and were—verses 6 and 7—"confounded and amazed." Confounded and amazed at what, Mr. D.? At seeing Christ's disciples, at this "Jerusalem prayer-meeting," tumbling about like drunk men? or weeping and shouting like raving drunkards? No, sir! They were 'amazed and confounded' because—verse 8—hey heard these unlearned Galileans speak in the respective tongues 'wherein they were born.' If a Roman spoke to a disciple, that disciple could speak to him in Latin; if a Greek, he could reply in Greek, &c. It was this circumstance, Mr. D., and not 'weeping and shouting and tumbling' about like drunk men, that caused the spectators to say, 'these men are full of new wine.' If a Roman, who only understood the Latin language, heard a disciple speaking in Arabic, knowing him to be an unlearned man, he would conclude that he was uttering the incoherent ravings of intemperance, &c., and so on of the rest.

Do, Mr. D., put yourself to school to common sense and the Bible for, at least, six months!

As another argument for 'disorder and confusion' at religious meetings, you refer me to several texts of scripture, which I shall examine in the order in which you give them, promising that I have already disposed of the 15th Exodus. The first, then, on the list, is 2nd Chronicles, 5th 6th 7th chapters: In the 5th chapter we have an account of the bringing into the temple of Solomon, which was now finished, "all the things which his father David had dedicated," &c.—the assembling of the elders, &c.—the bringing up of the ark, and the tabernacle of the congregation, and lastly the performance of the Temple Choristers. We are told that the Levites, who formed this choir, with their sons, &c., arrayed in white linen, having cymbals and psalters, &c., stood (didn't tumble about in a disorderly manner) at the east end of the altar, and with them 120 priests, sounding with trumpets. The next verse contains a powerful argument against 'symphonious confusion and babbling' in the service of God. Verse 13—"It came even to pass as the trumpeters and singers WERE AS ONE, to make ONE SOUND to be heard in praising their King the Lord." ONE SOUND, Mr. D.; not a BABEL of sounds!

Now, sir, let us look at the 6th chapter: We have here—1. Solomon blessing the people: 2. Solomon's prayer in the consecration of the temple, as he knelt upon the brazen scaffold—verse 13: "And upon it he stood and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven and said." &c.

For what purpose, Mr. D., did you refer me to this chapter? to find 'disorder and confusion' at the dedication of the Temple? I can't find anything of the kind in this solemn service. Solomon ALONE prayed. There is here no account of 'shouting,' 'clapping of hands,' 'whistling,' 'leaping,' or crying out 'Glory, Glory!' But let us pass on to the next chapter to which you bid me turn; perhaps we shall find your much-loved 'confusion,' 'disorder,' and 'babbling' there: We are here informed that, Solomon having ended his prayer, fire came down from heaven and consumed the burnt offering, &c., and the glory of God filled the house. And when the congregation saw how fire came down from heaven they reverently bowed themselves with their faces to the pavement and worshipped and praised the Lord, &c. No shouting, no babbling, no clapping of hands here, Mr. D.!

Seriously, Mr. D., I begin to entertain grave doubts as to whether you have ever read the Bible. It is quite certain that you are not in the habit of *studying* it. No man who has ever examined, with any degree of attention, the texts which you have quoted, and to which you invite my special attention, would ever have thought of selecting these as proofs of the propriety of 'shouting,' 'whistling,' 'tumbling about,' &c., at religious meetings.

But you next quote Ezra, 3rd chapter. The portions of it to which you doubtless refer me are the 11th, 12th and 13th verses.

Well, Mr. D., I have accompanied you on a tour of exploration over the wide field of Revelation, patiently examining every spot indicated by you, in the hope of finding your much coveted and much loved 'confusion and disorder.' I have traveled with you from the shores of the Red Sea over many centuries, borne up under my fatiguing labor, by the hope that at last we should light upon the long wished for treasure. Perhaps it is here. Let us examine this spot minutely. "It is here, it is here"! you exclaim—verse 13, "for the people SHOUTED WITH A LOUD SHOUT, and the NOISE WAS HEARD AFAR OFF"! An ancient philosopher having made a certain discovery while in the bath, leaped from it and ran into the street, shouting, "Eureka! Eureka!"—"I have found it! I have found it"! I beg of you, however, Mr. D., not to be too hasty in following his example. It is not all gold that *glitters*. To your entranced vision, this appears a mine glittering with the golden ore. A few words of explanation will, however, dispel the golden illusion; Many of the Jews who had been carried away captive into Babylon, after a seventy-years captivity, returned under Zerubbabel to Jerusalem. Their Temple having been destroyed in their absence, it was determined to rebuild it. The chapter to which you refer me, contains an account of the laying of the foundation of the building, and the ceremonies which attended it. The Choristers of the Temple, composed of the Levites, were trained to this service. David, in order to give the best effect to the music of the Tabernacle, divided the four thousand Levites into twenty-four classes, who sang psalms and accompanied them with music, each of these classes being superintended by a leader, placed over it. They performed the duties which devolved upon them, each class a week at a time, in succession (see 1 Chron., xvi: 5; xxiii: 4, 5; xxv: 1—31; compare 2 Chron., v: 12, 13). Well, the Priests and Levites are said to have played and sung together on this joyful occasion, while the people are represented as having raised a great shout. Do you find, Mr. D., in this occasion, 'a revival of religion,' an outpouring of the Holy Spirit? Anything here resembling the 'confusion and disorder' which characterized your late Camp-meeting? It was their joy at seeing the foundation of their temple laid that caused these returned captives to shout. I have witnessed the ceremony of laying the foundation of a public building amid similar scenes. As soon as the prayer was offered and the stone laid, the spectators raised a shout that made the welkin ring, while the booming of cannon and the flourish of trumpets announced to those 'afar off' that the 'stone had been laid.' You might with just as much propriety, Mr. D., have referred me to the incidents that accompanied the laying of the foundation stone of the Parliament buildings in the city of Ottawa, as to refer me to the 3rd chapter of the Book of Ezra for an argument to prove that all the 'confusion and disorder' which attended your Camp-meeting is sanctioned by scripture. But we are not done with your *proofs* yet. You next ask me to examine Joel, 3rd chapter. Well, here it is: "And it shall come to pass afterward that I will pour out my Spirit UPON ALL FLESH; and your sons and your DAUGHTERS SHALL PROPHECY, and your old men shall DREAM DREAMS and YOUR YOUNG MEN SHALL SEE VISIONS," &c.!!! What do you mean to PROVE by this, Mr. D.?

In one of my letters I refer to a girl who was said to have got 'the power,' as follows:—"A woman who was sitting near her (the girl), and who complacently remarked that she understood her situation, for she herself had been through 'the mill,' and which under the power had heard celestial music and seen the spirit of her departed child, whenever the girl

would lift up her hands or eyes toward the roof of the tent, which she did frequently," this woman would say, 'Ah yes, she sees angels now. This is GENUINE religion,' &c. Did you cite the above texts to prove that the Holy Spirit was poured out at your Camp-meeting, and that your converts dreamed dreams and saw visions, as this woman is said to have done? A narrative of the remarkable 'dreams and visions' with which your people were favored at your late meeting, would doubtless be interesting.

Your next proof is Isaiah, 12th chapter. The verse, I suppose, to which you wish me to examine, is the 6th or last. "Cry out and shout, thou inhabitant of the mountain," &c. Well, Mr. D., the word SHOUT certainly occurs in this chapter. But are you aware that an equal number of texts may be adduced exhorting to keep silence? Isaiah 23, 2—"Be still, ye inhabitants of the isle," &c. Habakkuk, 2nd chap., 20—"But the Lord is in his holy place, let all the earth KEEP SILENCE before him." Rev. 8, 1—"There was SILENCE in heaven for about half an hour." 2nd Timothy, 2, 11, 12—"Let the women learn IN SILENCE." And in Isaiah 42, to which you also refer me, verse 2, the prophet, referring to Christ, says, "He shall NOT CRY nor LIFT UP HIS VOICE in the streets." It is also said in the 13th verse of the same chapter, "The Lord shall go forth as a mighty man; he shall stir up jealousy like a man of war; he SHALL CRY, YEA ROAR," &c. Ps. 68, 8—"The mountains and the hills shall break forth before you into singing, and all the trees of the field shall CLAP THEIR HANDS"!!! If you had a grain of common sense, Mr. D., you never could interpret the Bible as you do.

Dancing was a common act of devotion under the Old Testament dispensation. Miriam and her women danced to the sound of timbrels. The daughter of Jephthah went out to meet her father on his return from the slaughter of the Ammonites, "with timbrels and dances." David danced and leaped before the ark of God. But what does this prove? That it is right to dance in our religious assemblies?

Do you cite those texts of scripture, in which the word *shout* occurs, to prove to me that shouting is a part of public worship—or that when a man and woman shout, clap their hands, stamp with their feet, they are inspired by the Holy Spirit? that it is an evidence that they have got religion? Or are they brought forward to sanction the 'religious physical demonstrations' which characterized your late meeting in Yokom's bush, as 'clapping the hands,' 'jumping up and down,' boisterous laughter, shouting 'Glory! Glory!!! Halle! hah! hah!' 'slapping the legs,' 'whistling,' 'falling down,' &c.?

You seem to think that religion consists "in a boisterous agitation of the passions—that other means than prayer and the avoidance of temptation, are to be employed in overcoming the Devil, and that reverence and order in religious worship are characteristics of coldness and formality." "A man of my acquaintance," says a well-known divine, "cried out at one of their evening meetings, 'Brethren, I've got the Devil, and will not let him go till I kill him.' He continued fisting his Satanic Majesty against the wall for half an hour, whilst the cries of 'Amen' and 'Glory to God' were rising all around him."

An intimate friend of mine was present at a Sabbath-evening meeting, where, it was said, a revival of religion was going on. After the preacher had finished his sermon, he came down from the pulpit, and talked a few minutes to the persons who were sitting on the penitential benches. "Thank God!" he then exclaimed, "souls are converted! Let us give a cheer, brethren! and make use of your FEET AS WELL AS YOUR HANDS"!!! The large audience did as they were bidden, and in a few minutes, from the vigorous application of some two or three hundred pairs of heels to the floor, the chapel was filled with clouds of dust which threatened to suffocate every one present. This 'brother' had evidently adopted your mode of interpreting scripture—a mode, by the way, by which the scriptures may be made to teach anything one's fancy may suggest. A person bent on killing himself might, on your principles of exegesis, adduce scripture to sanction his intended suicide. The quotation of two texts would will suffice: "And Judas went and hanged himself." "Go thou and do likewise"!

I have never met with ignorance so dense. I despair, Mr. D., of imparting to your mind one particle of light. If, however, I could persuade you to read and study the scriptures, accompanying the study of them with earnest prayer to God to enlighten your mind and lead you into a knowledge of them, I might have some hope of you. But when I have the amplest evidence before me that the Bible is not one of your favorite books of study; and that the very exceptional teachings of a Camp-meeting Hymn Book have far greater weight with you than God's own Word, I confess my hope of your enlightenment is very small.

The next and last proofs which you adduce from scripture are, Revelations, chapters 3,

7 and 16. In these John sees in vision an innumerable multitude of the redeemed offering up in songs of praise their acknowledgments that they had been redeemed by the blood of Christ. They sang a new song—the song of Moses and the Lamb. Where, Mr. D., do you find ‘CONFUSION AND DISORDER AND BABBLING’ here? Anything in heaven that resembles the scenes witnessed at your Camp-meeting? I cease to be astonished at your ignorance—I have already met with so many proofs of it in my review of your extraordinary letter. I almost regret that I undertook to reply to so much nonsense.

Well, you have explored both heaven and earth to find arguments in favor of ‘disorder and confusion’ in religious assemblies, whither now do you bend your steps? “Together,” you add, “with those lessons setting forth the final state of the lost.” Excuse me, Mr. D., if I refuse to accompany you in your descent into hell, “with its undying worm, and with the vengeance of eternal fire,” in order to find a last argument to prop up your delusion. If you can discover, in the wailings of the lost, any resemblance to the ‘noise and confusion’ that characterized your prayer and conference meetings in the bush, I make you welcome to that discovery; but I must be pardoned if I decline to have any hand in tracing this resemblance!

Passing over your next paragraph, which contains no information or argument of any kind, I proceed to notice your next charge against ‘Spectator,’ who you say has *misrepresented the dead*. As you have devoted two-thirds of a column to the discussion of this point, it is evident that you deem it one of considerable importance. You say that in my letters, ‘the Rev. John Wesley is set forth as a bitter opposer of physical demonstrations and so-called confusion, &c., in revivals of religion.’ What do you mean by the phrase ‘physical demonstrations and confusion,’ which so often occurs in your letter? Do you mean shouting, clapping of hands, laughing, whistling, jumping, stamping with the feet, and falling over, during public worship? If so, then I did introduce into my letters, a quotation from Wesley to shew that the founder of Methodism was decidedly opposed to such ‘religious physical demonstrations.’ You allow, by implication, that Wesley *did oppose* such things at one time; but go on to prove, by other extracts from his writings, that he afterwards came to see the matter in a different light—that in short, he recanted his former opinions. By a little garbling of Wesley, with whose works I happen to be as familiar as yourself, you make it appear to your readers that, when Wesley disapproved and opposed such ‘religious physical demonstrations’ as I have indicated, he was guilty of *blasphemy!!!* Here are your own words—‘Hear it, ye garblers; hear it: REV. JOHN WESLEY GUILTY OF BLASPHEMY!!!’ You proceed then to tell us, ‘that Wesley, now that he is becoming more acquainted with the deep things of God, endorses what he once repudiated, and leaves the Holy Ghost to do his own work in his own way.’

“It is true however,” you add, evidently with some reluctance, “that Wesley,” notwithstanding that he had recanted his former opinions, “tells us in another paragraph, ‘that after a time, nature mixed with grace’”—that is to say, Wesley, after all, did not wholly renounce his former sentiments. Lastly, you give us Wesley’s final deliverance on this subject, which I transcribe word for word as it appears in your letter:

‘Upon the whole, I declare once for all (and I hope to be troubled no more on the subject), I look upon some of those bodily symptoms to have been preternatural or diabolical, and others to have been effects which, in some circumstances, naturally followed from strong and sudden emotions of mind. Those emotions of mind, whether of fear, sorrow or joy, I believe are chiefly supernatural, springing from the gracious influences of the Spirit of God which accompanied his word.’—Vol. 7, p. 502.

You occupy two-thirds of a column to shew—1. That Wesley once opposed ‘religious physical demonstrations’ of the kind I have indicated; but that he afterwards recanted, felt sorry for what he had done and acknowledged that he had been guilty of blasphemy. 2. That afterwards, he somewhat modified his recantation. And Lastly, that, after due examination of the subject, he returned pretty nearly to his first position. ‘I look,’ says he, ‘upon some of those bodily symptoms to have been PRETERNATURAL OR DIABOLICAL.’!!! ‘to SATAN TEARING THEM’!!! Now, Mr. D., you speak with respect of the pious Wesley, notwithstanding his deliverance, as above; how is it that your wrath is so excited against ‘Spectator,’ who has never gone so far in his strictures, as to ascribe the ‘religious physical demonstrations’ of your Camp-meeting to ‘DIABOLICAL’ AGENCY?!!!

If, Mr. D., you will give me *reasonable* evidence that the ‘religious physical demonstrations’ which I witnessed at your late meeting, ‘is the work of the Holy Ghost,’ then I will make a public recantation of my letters, and confess myself to have been guilty of blasphemy. Moreover, if you will prove—not from a Camp-meeting Hymn Book, but from God’s word—that either Christ or his disciples, or those who were ‘religiously affected’ under their preach-

ing, 'laughed,' or 'shouted,' or 'whistled,' or danced, or 'tumbled over,' or shouted glory, glory, at any religious meeting held by them, I solemnly pledge myself to acknowledge, in the most public manner possible, that I have been entirely mistaken in this matter, and to do all in my power to remove any unfavorable impressions respecting your meeting, my letters may have made on the minds of the community.

Now I beg of you, Mr. D., should you attempt to reply to my letters, not to evade this point. Don't prevaricate or beat the bush, but fairly and honestly meet my challenge. The public will expect it of you in any reply you may make.

Before leaving this subject, however, I desire to make a few plain statements in regard to Wesley, which any one having his works may verify for himself. John Wesley preached the gospel for sixty-five years. On the 15th August, 1789,—just two years before his death,—he preached a sermon in Plymouth, England, on 'Knowing Christ after the Flesh' (see Wesley's Sermons, with a Life of the Author, by Rev. John Beecham). In this sermon the following passage occurs, which I copy verbatim:—

"Perhaps some may be afraid lest the refraining from these warm expressions, or even gently checking them, should check the fervor of our devotion. It is very possible it may check, or even prevent, some kind of fervor which has passed for devotion. Possibly it may prevent loud shouting, horrid, unnatural screaming, repeating the same words twenty or thirty times, jumping two or three feet high, and throwing about the arms and legs, both of men and women, in a manner shocking not only to religion, but to common decency; but it never will check, much less prevent, true scriptural devotion." While the sermon is before me, you will allow me to give another brief extract from it, as it will tend to strengthen the remarks I made in my last letter in regard to the 'irreverent manner in which the name of the Great God' was uttered in the devotions of the Camp meeting. Mr. Wesley says:—"On the contrary, the using this improper familiarity with God our Creator, our Redeemer, our Governor, is naturally productive of VERY EVIL FRUITS; and that not only in those that speak, but ALSO TO THOSE THAT HEAR them. IT HAS A DIRECT TENDENCY TO ABATE THE REVERENCE DUE TO THE LORD their Governor. It insensibly damps

\*That speechless awe which dares not move,  
And all the silent heaven of love.'

It is impossible we should accustom ourselves to this odious and indecent familiarity with our Maker, while we preserve in our minds a lively sense of what is painted so strongly in those solemn lines:—

\*Dark with excessive bright his skirts appear,  
Yet dazzle heaven, that brightest seraphim  
Approach not, but with both wings veil their eyes.'

Being, as you say, a 'Modern Goliath,' and having your example before my eyes, I claim the privilege of challenging the entire body of ministers in the M. E. Church, from the Bishop down to the lowest subaltern in your army, to prove that John Wesley EVER RECALLED A SINGLE SENTIMENT expressed in the above sermon! And as you have ransacked heaven and earth, and even hell itself, to find arguments in favor of 'babbling and confusion' at your religious meetings, you might profitably reflect on the example of Him of whom the prophet said (Isaiah 42, 2), 'He shall not cry nor cause his voice to be heard in the street;' and who when he lived on earth, was wont to retire 'alone,' 'apart from his disciples,' to the solitude of a mountain, to pour out his heart unto God; and who, warning his disciples against the hypocrisy of the Pharisees, who loved to exhibit their devotions before the crowd, said (Matthew ii. 5, 6), 'And when thou prayest thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the street, that they may be seen of men, verily I say unto you they have their reward; but thou when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father,' &c.

I beg, however, to say that I quoted Wesley, not because I attach any particular importance to what he says on this subject—for he was never, during the whole of his long and useful life, settled in many of his views of divine truth—but because, being the founder of your society, and his memory highly venerated by your body generally, I naturally concluded that his authority would have some weight with you. But as I have referred to the unsettled state of Wesley's mind in regard to many points of divine truth, I shall probably be again charged with defaming the dead. Before, therefore, I pass on to a review of your next paragraph, you will allow me to submit to you a few, out of many, proofs of the truth of the above assertion:—1. In his Notes on the New Testament, Wesley asserts (see on Matthew) that Baptism by immersion is in the primitive mode, and that therefore immersion could not have been the primitive mode. I give his conclusions—not his words, as I have not, at this moment, his



Notes by me. You can consult them, however, for yourself. Afterwards, however, on Romans 6 and 4, he asserts, in plain and unmistakable terms, that Baptism by immersion was UNDOUBTEDLY the primitive mode!!! 2. In his sermon on Phillipians iii. 8, he argues strongly in favor of 'Christian perfection' in this life; but in a sermon preached subsequently to this, on 2 Corinthians, v. 17, he uses the following strong language:—"To avoid this extreme, many well-meaning men, particularly those under the direction of the late Count Zinzendorf, ran into another; affirming, that 'all true believers are not only saved from the *dominion* of sin, but from the *being* of inward as well as outward sin, so that it no longer *remains* in them;' and from them, about twenty years ago, many of our countrymen imbibed the same opinion, that even the corruption of our nature is *no more*, in those who believe in Christ. It is true that, when the Germans were pressed upon this head, they soon allowed, (many of them at least,) that 'sin did still remain *in the flesh*, but not *in the heart* of a believer;' and, after a time, when the absurdity of this was shown, they fairly gave up the point; allowing that sin did still remain, though not reign, in him that is born of God. But the English, who had received it from them, (some directly, some at second or third hand,) were not so easily prevailed upon to part with a favorite opinion: and even when the generality of them were convinced it was UTTERLY INDEFENSIBLE, a few could not be persuaded to give it up, but maintain it to THIS DAY."!!! 3. Again, in his sermon on 'Imputed Righteousness,' (a doctrine not generally believed and preached by your society,) he speaks of certain persons in England who denied this doctrine, and of Robert Barclay, (the Quaker,) who called it contemptuously 'Imputed Nonsense!' and himself having been charged with a denial of it, he repels it thus:—"I therefore no more deny the righteousness of Christ, than I deny the Godhead of Christ; and a man may justly charge me with denying the one as the other. Neither do I deny imputed righteousness: this is another unkind and unjust accusation. I always did, and do still continually, affirm, that the righteousness of Christ is imputed to every believer. But who deny it? Why, all infidels, whether baptized or unbaptized; all who affirm the glorious Gospel of our Lord Jesus Christ to be a cunningly-devised fable; all Socinians and Arians; all who deny the supreme Godhead of the Lord that bought them; they, of consequence, deny his divine righteousness, as they suppose him to be a mere creature; and they deny his human righteousness, as imputed to any man, seeing they believe every one is accepted for his own righteousness." Afterwards, however, he speaks of this doctrine in such a way as to make it difficult to know what really were his sentiments upon it. In the early part of his ministry, his mind oscillated between Armenianism and the Calvinism contained in the 39 Articles of the Church of England, of which he was a minister. His mother—a pious woman, who belonged to the same church—advised him strongly to have nothing to do with the Calvinists. In a state of great mental perplexity, he attempted to bring his mind to a decision by the 'toss up of a shilling!' (See Letter addressed by Rev. Augustus Toplady to Rev. John Wesley.) You are aware that Toplady was the cotemporary of John Wesley, and belonged to the same church; and further, that he was a very eminent and devoted servant of Christ, as well as a very able writer. By consulting his works you will find the letter in question.

But you proceed to say,—

"As to Mr. Fletcher, if his very next letter to Rev. Charles Wesley after the one referred to, be examined, it will show that both he and his church were suffering from spiritual decline, in less than three months after his efforts to direct the Ark of God. *Let us beware!*"

I charge you, Mr. D., with dishonestly attempting (and you have done it pretty frequently in your letter) to convey to the minds of your readers a false impression. Those unacquainted with the writings of Fletcher and Charles Wesley, would conclude from the above—and this is the idea you wish to convey—that these good men retained the sentiments expressed in the quotations I gave, in my letters, from their works, and which I now quote again. The Rev. Charles Wesley, in speaking of certain disorderly scenes which occurred at one of his meetings, says,—"To-day one came, who was pleased to fall into a fit for my entertainment. He beat himself heartily. I thought it a pity to hinder him, so instead of singing over him, as had often been done, we left him to recover at his leisure. A girl, as she began to cry, I ordered to be carried out. Her convulsions were so violent as to take away the use of her limbs, till they laid her *without the door*, when she immediately found her legs and walked off. Some very *unstill sisters*, who all took care to stand near me, and tried who could cry the loudest, have been as quiet as lambs since I had them removed from my sight. The first night I preached there, half my words were lost from their onteries. Last night I gave public notice that whosoever cried so as to drown my voice should be quietly carried to the farthest corner of the room. But my porter had no employment the whole night." And Fletcher

also writes thus:—"I have heard the melancholy news of many of our brethren over-shooting sober and steady christianity in London (he refers to the shouting, cries and other exhibitions which were witnessed at some of their meetings). Oh!" he continues, "that I could stand in the gap and by sacrificing myself shut this immense abyss of *enthusiasm*. The corruption of the best things is the worst of corruption." You say that if Mr. Fletcher's next letter were examined it will shew that both he and his church were suffering from spiritual decline in less than three months after his efforts to direct the Ark of God:—that is to say, because he (Fletcher) cautioned his brethren against *enthusiasm*—spiritual drought fell upon his church. Who told you this, Mr. D.? Have you received a revelation from heaven upon the subject? How dare you put forth such statements to the world? A cause which needs such advocacy as this *must be bad*.

I come next to your strictures on Dr. Adam Clarke, the 'beloved disciple of Wesley,' from whose Commentary on 1 Corinthians, 14, 33, I gave, in one of my letters, the following very sensible remarks which he makes on the above text—"For God is not the author of confusion":—"LET NOT THE PERSONS WHO ACT IN THIS DISORDERLY MANNER, SAY THAT THEY ARE UNDER THE INFLUENCE OF GOD; FOR HE IS NOT THE AUTHOR OF CONFUSION; BUT TWO OR THREE OR MORE PRAYING OR TEACHING IN THE SAME PLACE AT THE SAME TIME IS CONFUSION; AND GOD IS NOT THE AUTHOR OF SUCH WORK; AND LET MEN BEWARE HOW THEY ATTRIBUTE SUCH DISORDER TO THE GOD OF ORDER AND PEACE. THE APOSTLE CALLS SUCH CONDUCT TUMULTS, SEDITIONS; AND SUCH THEY ARE IN THE SIGHT OF GOD, AND IN THE SIGHT OF ALL GOOD MEN. HOW OFTEN IS THE WORK OF GOD MARRED AND DISCREDITED BY THE FOLLY OF MEN! FOR NATURE WILL ALWAYS, AND SATAN TOO, MINGLE THEMSELVES AS FAR AS THEY CAN, IN ORDER TO DISCREDIT AND DESTROY IT. NEVERTHELESS, IN GREAT REVIVALS OF RELIGION, IT IS ALMOST IMPOSSIBLE TO PREVENT WILD-FIRE FROM GETTING IN AMONG THE TRUE FIRE; BUT IT IS THE DUTY OF THE MINISTERS OF GOD TO WATCH AGAINST AND PRUDENTLY CHECK THIS, BUT IF THEMSELVES ENCOURAGE IT, THEN THERE WILL BE CONFUSION AND EVERY EVIL WORK."

I think the above extract will commend itself to all sober and serious Christians. It doesn't suit you, however, Mr. D. You are too much in love with 'disorder and confusion' to receive any benefit from the excellent hints given in it to ministers of the gospel. This caution of Clarke, you seem to think might have done all very well in the age and country in which he lived; 'but in this land and age, and among another generation, they fail to be a sufficient rule, either for faith or practice.' An admirable way, truly, of dismissing the Dr.'s testimony!

You wish your readers to believe that the 'shouting,' 'clapping of hands,' 'stamping with the feet,' 'whistling,' and other 'religious physical demonstrations,' witnessed at the Camp-meeting, is the work of the Holy Spirit; or, as you phrase it, 'the unpretending simplicity of babes in Christ.' How do you know, sir, that the spirit of God had anything to do with these 'disorderly demonstrations?' Can you trace the operations of the Spirit in any human heart? Can you tell with certainty the cause or causes that lead men and women to act in this manner in religious meetings? 'By their FRUITS,' said Jesus, 'shall ye KNOW THEM.' NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, shall enter into the Kingdom, BUT HE THAT DOETH THE WILL OF MY FATHER.' A wicked Jehu could say, 'come with me; see my zeal for the Lord.'

My Bible tells me, Mr. D., that the human heart is DECEITFUL ABOVE ALL THINGS, and desperately wicked, and I believe it. Daily observation confirms the truth of the Divine testimony. Many high-minded professors of religion, full of zeal and assurance, with the words of the Pharisee in their hearts, if not in their mouths—Stand by, for I am holier than thou—quickly discover their true characters when the probe is applied. One of the characteristics of a truly converted person is a fear lest he should be deceived. Knowing as he does, by the teaching of the Holy Spirit, how treacherous his heart is, his prayer is, —'Search me, O God, and try me.' The false professor, on the contrary, immediately takes fire on any doubt being expressed as to the genuineness of his experience. To tell him to rejoice with trembling, to walk circumspectly, to beware of being high-minded, is, in his estimation, to insult him, to doubt his sincerity, to disparage the work of the Spirit in him. All the assumed meekness and gentleness of the Lamb is instantly thrown off, and the ravening wolf, ready to devour you, stands before you with open mouth and grinding teeth. At your

Camp-meeting all was 'love and heaven,' so meek, so kind, so humble! Everybody was 'brother' or 'sister.' The appearance, however, of 'Spectator's' strictures in the *People's Press* was the signal for throwing off the mask. Every 'brother' who could wield a 'goose' quill rushed into print. The cry was raised from Dan to Beersheba, 'Our Institution is in danger!' The sword was drawn, and unrelenting war proclaimed against the foe, who had with unparalleled temerity, seized your own guns and turned them against you. Every preacher or exhorter has felt it his duty, at your subsequent meetings, to hurl from the pulpit a brickbat at the head of Spectator. Those invited forward to the penitent benches, have been encouraged to take the decisive step by being assured that 'Spectator' is utterly crippled—irretrievably damaged. Your heavy and well-directed fire, it is thought, has extensively breached the walls of the doomed fort, which it is anticipated must soon surrender to the numerous storming parties that now assault it!

"We wonder," you say, "if they are aware that Camp-meetings in America took their rise among Presbyterians." Quite well aware, Mr. D.; and perhaps it may be edifying to you and your brethren if I communicate a little more authentic information on this point:

"During the years 1800, 1801, 1802 and 1803 a revival of religion occurred in the southern and western sections of Kentucky, or what is generally known as the Green River Country." At this time the country was new, and a mixed mass from all quarters had pressed into it. The population was sparse and widely scattered. The work, at first, was no doubt a glorious work of God's spirit. The calls for ministerial labor were so great and extensive that it was impossible to supply the demand. This circumstance suggested the idea of protracted meetings, that the ministers might have an opportunity of meeting people at one time and place. There were then no missionaries to go from place to place and preach to the scattered population; and inasmuch as no neighborhood had a population sufficient to support so many people as assembled on those occasions, this gave rise to Camp-meetings. A grove was selected; a pulpit of wood, or as we generally term it, a stand for the clergy was erected. The multitude, who intended to be stationary, located themselves with their wagons, carriages or tents in such places around the Stand as their fancy or convenience dictated. The assembly was often so great that secondary stands were erected, the congregation divided, so that three or four preachers were discoursing at the same time, in different parts of the grove. Many persons 'were struck down' at those meetings. And now commenced the principal mischievous measures. When any one would become the subject of this bodily exercise, immediately a group would collect around him and commence singing, then praying, and then exhorting; so that as far as the eye could reach there was a continual commotion and confused noise of preaching, exhorting, singing, praying and shouting going on at the same instant. The excited multitude soon took the control of the meeting out of the hands of the ministers, who now began to consider the pulpit of little account, if any at all. Moreover, if a minister, however evangelical in faith and practice, did not 'fully come up to the mark'—that is, if he expressed any disapprobation, ministered any caution, attempted to correct any extravagance, he was not only set down immediately as being hostile to the revival, but even interrupted and prevented from proceeding in his discourse by some of the multitude, who commenced singing, praying, shouting, &c., whichever, at the time, was most convenient, by the leaders of such disorder. It was, ultimately, out of this hot bed of wild enthusiasm and disorder that there sprung up that fruitful crop of heresy and schism that afterwards assumed the shape as we" as the name of *New-Lights*, *Schismatics*, *Marshallites*, *Unitarians*, and *Shakers*! In consequence of these heresies the Synod of Kentucky lost eight of its members.

Camp-meetings then, as you will see, originated in the Presbyterian church, from NECESSITY; this necessity, at the time perhaps, justified the measure: and so long as they were confined to the circumstances which seemed to call for them, were extensively accommodating. The meetings, at first, were awfully solemn; but when they were extended and adopted in the more populous parts of the country, where they were attended by thousands and tens of thousands, induced by every motive, good or bad, together with the bad and irregular management of them, they exhibited too much the appearance of disorder and confusion which baffled all description. In referring to some peculiar bodily exercise seen at these meetings, an able and devoted Presbyterian minister says:—"We were glad when it was gone. After all these novelties left us, the Church, like one enfeebled and exhausted, sank down into formality and apathy! After she had passed through the fire, she came forth more refined as to doctrine and soundness of faith. But for nearly twenty years, afterwards, was she without a revival. Blessed be God, however, she has recovered, and her borders have been greatly enlarged, and her stakes strengthened, and we trust in God we will never

see and feel such another shock. In her wisdom and experience, we believe such things will never find favor and encouragement again." (See Princeton Review for a fuller History of the Origin of Camp-meetings.)

Such then, Mr. D., was the brief, painful and disastrous experience which the Presbyterian church had of Camp-meetings. Doubtless Presbyterians make you heartily welcome to the Institution, which they never again desire to see revived in connection with their church.

But you ask—"Do they also know how many thousands of camp-meeting converts have become stable Christians, and useful citizens, and have peacefully gone to join the church in heaven?"

No, Mr. D., I don't. Do you? Have you searched the archives of Heaven to ascertain the number of camp-meeting converts who have gone thither? Or have you had any special revelation made to you on the subject? If so, let the world know what it is; it can, perhaps, be used as a powerful argument in favor of Camp-meetings.

"And all this," you add, "effected, without eliciting any official complaints from the magistracy or other officers of the peace respecting any accompanying increase of crime or demoralization."

Out of your own mouth, Mr. D., will I answer you. I stated in my letters that your Camp-meeting was the occasion, if not the cause, of a vast amount of Sabbath-desecration, and that THE SOCIETY which 'got up' the meeting were the FIRST TO SET THE EXAMPLE by opening a refreshment stand on THE LORD'S DAY AND SELLING TOBACCO, EDIBLES, &c., to the promiscuous crowds that visited the Camp-ground. To this you reply: "the mercantile transactions in eatables, &c., ON THE SABBATH, so far AS COUNTENANCED BY THE CHURCH, I avowedly denounce; and ardently hope to see them at once and forever discontinued, firmly believing that the absence of those THUS INDIRECTLY ATTRACTED TO THE MEETING, is more desirable than their presence, and WOULD PROMOTE THE SAFETY of buffalo robes, &c., TEND TO SECURE THE QUIETUDE SO DESIRABLE in the circle of public worship. Hence were Sabbath entertainments only allowed as freely provided in private tents for private guests, PUBLIC LOAFERS WOULD HAVE LESS GROVELING ATTRACTIONS!!! and be the more quickly compelled to retire, and THE CHURCH WOULD AVOID even the appearance of FURNISHING A PLEA FOR SABBATH DESECRATION." The inference from all which is, that the Camp-meeting was the cause or occasion of a vast amount of immorality; which was just the thing stated by 'Spectator' in his letters, and for stating which he has raised a hornet's nest about his ears—all of them armed with long, venomous stings!

If it was covetousness that actuated the sinners outside the Camp-ground, to open their groceries and rum-shanties on the Sabbath day, what were the motives which induced the saints inside to open their shop? Were they too poor or too stingy to give a slight refreshment to persons who had come from a distance, but had brought no provision with them?

You ask, 'BUT IS IT ANY WORSE FOR US TO DO EVIL THAT GOOD MAY COME THAN FOR THEM?'!!!

Your letter, Mr. D., furnishes abundant evidence that your standard of morality is not very high; but I was hardly prepared to meet with anything quite so low as this in your scale! Had I met the above in a code of morals adopted by a community of rogues or thieves; I should not have been surprised; but that a professing Christian and religious teacher of the people should have the unblushing effrontery to advocate such a principle in a newspaper, is both painful and alarming. It is high time, Mr. D., that the friends of Bible religion, should sound the alarm; and, if possible prevent the diffusion of such a diabolical morality among the people. The following will illustrate your principle: B. stole a horse, but being caught in the act, was brought before a magistrate. 'Your Honor,' said he in his defence, 'I acknowledge I stole the horse; but then, my neighbor A. not long ago stole a sheep and is it any worse for me to steal than for him! He stole the sheep to provide for his starving family—I stole the horse to carry me to meeting. I claim, therefore, that my act was justifiable, and I hope your Squireship will see it in the same light!!!

The celebrated Rowland Hill was visited on one occasion by a person, who professed to be troubled with doubts as to the authenticity of some portions of the Scriptures. 'Do you believe the Ten Commandments?' asked Mr. H. 'No,' was the reply. At the close of the interview, and when taking leave of his visitor, Mr. Hill called to his servant—'John! here is a gentleman who doesn't believe in the Ten Commandments; keep a sharp eye on the things in the hall till he is fairly out into the street!'

It would not be safe, Mr. D., to allow persons with such morals to go at large. If your

abominable principle were, universally, acted on for a single hour, this world would be converted into a very hell. No man would be safe a moment from spoliation, robbery or murder!

Is this the kind of morality taught at Camp-meetings?

"And is there," you ask again, "no evil in their efforts to demolish the special worship of God by exaggerations, misrepresentations, and derision?" You mean, I suppose, Mr. D., to say, "that Camp-meetings are special occasions for the worship of God; and that 'Spectator' and others are trying by exaggerations, &c., to put them down." To put them down *because* they are 'special occasions' for the worship of God, would, Mr. D., be very wicked; and the attempt would be as silly as wicked. 'Spectator' would have them discontinued *because* they are the occasion, if not the cause, of a vast amount of immorality. When the apostle Paul (Acts 19: 8, 9) found that his teachings in the synagogue of Ephesus drew together crowds of opposers, who spoke evil of the religion he taught before the multitude, he prudently 'separated the disciples,' and withdrew into another part of the city: following his own admirable rule, 'Let not your good be evil spoken of; do not make such a use of your Christian liberty as to subject the gospel itself to reproach. "Whatsoever ye do, do it in such a manner, spirit and time, as to make it productive of the greatest good. There are many who have such an unhappy method of doing their good acts, as not only to do little or no good by them, but a great deal of evil. It requires much Christian prudence and watchfulness to find out the proper mode of performing even a good action." This law of Christian prudence was most palpably set aside at your Camp-meeting.

"Suppose," you say, "it were really doing God service to remove the institution of Camp-meeting from our favored land, yet in respect to their way of removing it we beg them to remember their own words: '*the end will never justify the means; we may not do evil that good may come!*'"

By what means, Mr. D., does Spectator propose 'to remove the institution of Camp-meeting?' Just by the same means which you, a minister of the gospel, employ every Sabbath day to bring men to repentance—moral suasion! Spectator would enlighten the people—get them to read the Scriptures more—point out to them, on all fitting occasions, the serious evils occasioned by such meetings—teach them that religion *must be lived*, not merely talked and shouted at extraordinary religious meetings—that the life of God in a man's soul is to be promoted, not by mere spasmodic efforts, but by daily prayer, meditation on God's word, continual watchfulness against sin of every kind, and by acts of self-denial—in a word, by 'ALWAYS abounding in the work of the Lord.' Anything exceptionable, Mr. D., in these means?

The following paragraph is not very luminous. I: its construction you set at defiance all the rules of Grammar and Composition. Here it is:—

'A Spectator's lamentations about liquor-selling, intemperance, &c., would be just in place if he only sorrowed with a godly sorrow, instead of apparently exulting, when their prosecution failed, who succeeded in defaming the meeting in this way, while some in priestly habiliments were anxious to defame it by ministerial strictures, evidently jealous because most of their hearers dared to go out and worship God in the great congregation.'

I would seriously advise you, Mr. D., before you venture out in print again, to take a few lessons in English Composition. It might assist you materially in putting your meaning more clearly before your readers. I have had the head-ache, several times, while trying to disentangle your ideas from the mass of verbiage in which they are often concealed. Your sentences and paragraphs are often as dark and vague as the riddles of the Sphinx. Perhaps the following translation will make your meaning more evident to your readers, who must, I am sure, have been often sorely puzzled in the perusal of your letter, 'to know what the man was driving at it:—'The lamentations of Spectator about liquor-selling and intemperance at the Camp-meeting, would be very appropriate, if they were only sincere; but he is evidently glad that the prosecution against the Liquor Sellers failed.' (The next clause, 'who succeeded in defaming the meeting in this way,' I must leave untranslated, as I do not know to whom the 'who' refers, whether to the Liquor-sellers, to those who had commenced the prosecution against them, or to somebody else.) The remaining clause may be read thus:—'There were some arrayed in priestly habiliments who were anxious by their observations on the proceedings of our Camp-meeting, to bring it into disrepute, evidently jealous because most of their hearers dared to go out and worship God in our great congregation.'

In regard to my exulting when the prosecution failed, &c., I quote from my last letter the observations I made on the subject, leaving the public to judge whether there is anything in these observations to warrant your strictures:—

Indeed, I have been informed, though I do not vouch for the correctness of my information, that the reason why the prosecution against those who sold liquor on the occasion referred to, was dropped, was, that in the event of the liquor-sellers being fined, they intended to prosecute the Society for selling provisions contrary to law, on the camp-ground on the Sabbath day.'

Who, Mr. D., are the persons to whom you refer as 'arrayed in priestly habiliments?' As Spectator is not in the habit of adorning his person with any kind of 'priestly vestments,' not even with the ministerial 'white choker,' it is hardly possible that you can refer to him. Whoever they were, they were jealous because many of their hearers went out to your Camp-meeting to worship God in the great congregation. How do you know, Mr. D., that they went out to worship God? Hundreds of church-going people went out to your meeting merely from motives of curiosity. Some went, because they had never been to a Camp-meeting, and not a few, 'to verify scandalous rumors' which were afloat respecting it. Had you the vanity to think, Mr. D., that your 'popular gift' drew the people from all parts of the surrounding country to Yokom's bush? I am not aware that there are any ministers in or around Weland that are at all jealous of your popularity, or who labor under any apprehension that your superior powers of eloquence may draw away their congregations after you. I think, Mr. D., you slightly over rate your capabilities in this respect, as I am sure you do the favor with which, you think, the public generally regard your peculiar 'institution.' It would correct some of your erroneous notions on these points, were you to have some free conversation about your late Camp-meeting, with some of those congregations which you say went to worship God in your great meeting.

I hope, Mr. D., the public will note the following paragraph:—

"The assertions attributed to the Preacher respecting deaths at Chippawa, and to the Exhorter respecting his wife's sister, are simply untrue, neither of them is the assertion made at the meeting."

The statement, I made in my letters, respecting the above, is as follows:—

"I heard one of their preachers state that four or five individuals, who resided in the village of Chippawa, had been suddenly swept into eternity, because they had discontenanced or opposed a protracted meeting which he, the preacher, had held there some time ago. Another exhorter stated that his wife's sister had been struck dumb and had not spoken for years because she had made some remark of a disparaging kind on witnessing his (the preacher's) wife under 'the power.' I could not help thinking, as these men sought, by such recitals as the above, to alarm the fears of their hearers, and thus induce them to take refuge within the 'praying circle,' of the words of the Saviour, 'Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay; but, except ye repent, ye shall all likewise perish.'"

You boldly assert that the above is false; but, afraid lest you should be pressed too closely on the point, you leave a back door open, by which you can conveniently escape from the unpleasant situation in which such a shameless assertion is likely to place you with the public. You immediately add, 'neither of them WERE THE ASSERTION MADE.' This is worthy of a disciple of the renowned Ignatius Loyola (This personage, Mr. D., founded the Order of Jesuits, who believe that it is lawful to lie, for the benefit of the Church.) Your paragraph when put into plain English would read thus:—"Spectator, in his 'strictures' on the Camp meeting, has related two facts, which were communicated to some three or four hundred persons on the Camp-ground by two of our preachers, but he has not related them *circumstantially*, or as they were narrated to the people. The facts are correctly given, but not the attending circumstances." I did not pretend, in relating these facts, Mr. D., to enter with circumstantial minuteness into details. To have related in a newspaper the facts above referred to, as the preachers related them, would have occupied nearly a column of the paper. Do you believe, Mr. D.—do any of your readers believe—that Spectator *invented* these facts, and put them into the newspaper, for the purpose of bringing your 'favorite institution' into disfavor with the people? Do you deny, Mr. D., that two of your preachers related the facts referred to in my letter? Do you deny that they related these facts for the purpose of impressing the minds of their hearers with the idea that the deaths of these individuals were divine judgments, and in order to induce them to come forward into the praying circle? Answer, Mr. D., and without prevarication. Let the public know the facts, fully, fairly and honestly.

In regard to the tea-meeting which was held in the house of one of my friends in Weland; you have, in the same Jesuitical way, left a door of escape for yourself, should you ever be questioned—which I think it is likely you will—as to the statement you have made; and

I refer to it again that your readers may see to what dishonest shifts you are driven to extricate yourself from a false position. You say, 'IF it should happen, at any such service, that the house should be too small, and the fair youth should retire to the hotel, &c., take supper and have a dance,' &c.

Why did you make this hypothetical statement *at all*, Mr. D.? Does this tea-meeting legitimately enter into your defence of Camp-meetings? or is it any reply to my arguments? Neither, Mr. D. You wished your readers to believe a lie for the purpose of damaging Spectator in the estimation of the public. You wished them to believe that Spectator attended a tea-meeting in the house of a member of the Baptist Church; that during the evening, with Spectator's knowledge and approbation, a number of young persons present adjourned to a Hotel, had supper, and afterwards a dance. This is precisely the impression you wished to make. But if charged with having uttered a gross and wicked falsehood, you are prepared, by entrenching yourself behind an IF, to resist the charge. 'O I didn't state this, I said IF so and so WAS THE CASE'!!! Do you think, Mr. D., that this dextrous manœuvre will save your conduct from the just and well merited reprobation of all honest men? No, sir. Is this what you call the unpretending simplicity of a babe in Christ? You and your brethren take great pains to impress the people with the idea that Spectator is an enemy to revivals of religion—that he disparages the work of the Holy Spirit—and that he has not one particle of religion about him. I am afraid, Mr. D., if you go on writing after this fashion, you will convince a good many minds that you have got but a very small share of religion or moral principle. The gun you have aimed at me, will, in its recoil, damage you ten thousands more than it can or will damage me.

You proceed to say—"Spectator further says, 'I do not remember that the preachers at the Camp-meeting ever referred to Christ or his Gospel.' We cannot affirm what or how much he does remember."

I did say so, Mr. D. I said that on the occasion referred to, nothing was said in my hearing which would have been of any use to a sinner asking the question, 'what must I do to be saved?' Do you call relating a number of vulgar anecdotes preaching the Gospel? I gave, in my letter, a specimen of the kind of preaching to which I listened. Was that the Gospel? I did not say, Mr. D., that during the eight or nine days and nights the meeting was held, no part of the Gospel was preached. I spoke of what was said in MY HEARING, on the occasion referred to. And I solemnly assert that, if I know anything of the Gospel, it was *not preached* in my hearing on the evening in question, and I was within ear-shot of the speakers for nearly two hours.

"Those who were there know that Christ was preached in all his offices." I am very glad to know it; and I most cheerfully proclaim the fact to all who may read this letter: and with equal readiness I add to yours the testimony of a friend, who was present one evening, and heard, as he stated to me, an excellent discourse from one of your preachers.

But you say, "If there be falsehood (in my statement that the gospel was not preached in my hearing) it is in this case not unto men but unto God. God forbid that Spectator should like *Ananias* fall a victim of judgment, may he rather be smitten like a SAUL or TANZANUS, that like him he may afterward arise and WASH AWAY HIS SINS, calling upon the name of the Lord."

I shall not comment on this. My answer to it will be found in Luke 9: 54, 55:—"And when his disciples James and John saw this they said, Lord wilt thou that we command fire to come down from heaven, and consume them. But he turned and rebuked them, and said, Ye know not *what manner of spirit ye are of*," &c.

In reply to the next paragraph, in which a *desperate* effort is made to shew that I have contradicted myself twice in my strictures on the Camp meeting, your object being transparent enough, viz: to make your readers believe that the statements I have put before the public are utterly unreliable. It is an unfortunate circumstance for you and your friends, Mr. D., that there were so many reliable witnesses on the ground, who are ready to confirm the truth of every statement I have made. But, suppose I had contradicted myself half a dozen times, what then? Would your position with the public have been, on that account, improved? Not a bit of it, Mr. D. Here is your letter before the world; the greater, and what you, doubtless, esteem the most important part of it, reproduced in mine, and which, in consequence, will now be read by hundreds, who otherwise would never have seen it; here, I say, is your letter purporting to be a 'review' of my strictures on your Camp meeting—which, however, so far as a review is concerned, is very much like the story of Robinson Crusoe and his man Friday, with Crusoe and Friday left out in the cold. To a person of intelligence, entirely unacquainted with the facts of the case, and having no bias either way, a perusal of your letter

would be sufficient to convince him that you had a bad case in hand, and that you are a most unskilful advocate. Your letter begins with a false statement, and I fear ends with one. At the very threshold, you lead your readers to expect that they are to be treated to a review of my statements. You put up in front of your shop, in very legible characters, 'THE STRICTURES REVHEWED'!!! but when your readers walk in, they find nothing but empty boxes! Nobody could tell, from what you have written, what the character of the 'strictures' is. No, Mr. D., YOU DARE NOT REVIEW MY STATEMENTS! Had you taken them up in detail, as I have done yours, you would, at once, have exposed the 'nakedness of the land,' the rottenness of your cause. Besides, you are quite well aware, though you feign ignorance of the fact, that Spectator was not the only witness of the scenes which he has described in his letter. You knew when writing, that there were hundreds of credible witnesses on the ground, who, had you taken up my statements in detail, would have seen, at a glance, the real state of the case. You found it, therefore, the safest course, at the very commencement of your letter, to inform your readers that my strictures were 'mainly composed of exaggerations, untruths, misrepresentations and vile sarcasms against the unpretending simplicity of babes in Christ.' Very much like a lawyer, who, before the witness in the box has begun to give his testimony, should thus address the bench:—'My Lord, the witness on the stand is a great liar—he has been known to perjure himself; I hope, therefore, your Lordship will not believe one word he says!'

In the next paragraph you put the following questions ironically:—'But who is he? and what is his character? He ought to tell us. Why conceal the name of the author of sworn veracities?' You knew, before you began to write your letter, who 'Spectator' is. While I did not wish to parade my name before the public, I had no desire to conceal it. The Editor of the *Press* was instructed to give it up to any responsible party desiring it. I shall never attempt, while I live, to shoot any man down, from behind a hedge; and I shall always endeavor to make no statement respecting any person or institution, which I should afterwards be ashamed to own. You take great pains, however, to inform the public that you are the author of the five columns of matter which appear in the *People's Press* of the 29th ult. You were afraid, I suppose, that without your proper signature, somebody, envious of the honor of writing such an extraordinary document, might claim to be its author. You, therefore, settle the point of authorship by exhibiting your signature at full length; and lest you should be confounded with some other person of the same name, you give the name of your place of residence, and the day of the month when this powerful defence of Camp meetings issued from the 'Pastor's Rest'! It would have been nearer the truth had you closed your 'Defence' with these words:—'The above was written by J. Draper & Co.'!!!

But you ask, 'What is his character?' Allow me to refer you to the above Firm! If further references are needed, apply to a 'Worshipper,' (see *St. Catharines Journal* or the *Welland Press*;) or to any of the 'brethren and sisters' who took an active part in the Camp-meeting. I am confident that any of these will, at any moment, and to any person applying for it, cheerfully give me a character. (?)

In winding up your long, tedious, tortuous letter, which, 'like a wounded snake, drags its slow length along,' you say, "Spectator frankly confesses that what the 'POWER' is he does not pretend to know."

Mr. D., I have frequently heard of the 'power' in connection with Camp-meetings, but to this day I am in utter ignorance of what is meant by the phrase. I have repeatedly asked for an explanation from some of your brethren; but they seemed as much in the dark on the subject as myself. I heard one of your preachers say that when a person received the power, he 'was overwhelmed with the glory of God.' It struck me at the time, that he would have been 'hard put to it,' had he been asked to explain himself. Others say that when a person is perfectly sanctified he receives the power. Others again, that the 'power' strikes down all who receive it. None of your preachers or people have ever been able to give me an intelligent answer to the question, "What is the 'power'?" And if I am destined ever to get light upon the subject, it must be from some other quarter. Had I been told that the 'power' is only another name for 'regeneration,' or 'getting religion,' or the pardon of sin, or sanctification, or spiritual illumination, I think I could have understood the explanation; but when a person talks to me about being 'overwhelmed with the glory of God,' I confess I have not the least comprehension of what he means. Paul, indeed, speaks of those who 'have a form of Godliness, but deny the POWER thereof.' But the 'power' to which Paul refers in this text, is a very different thing from the 'power' which is said to be received at Camp-meetings. I am inclined to the belief that, had the power of which the Apostle speaks, been generally received by the persons who participated in the religious ser-



vices of your late meeting in the bush, there would have been no occasion for 'Spectator,' or anybody else, 'writing vile sarcasms' against 'the unpretending simplicity of babes in Christ.'

"Finally," you remark, "Spectator regards the gospel as too tame a subject for Camp-meetings and their designs." In many cases, I fear, this is too true. To the introduction of an anecdote into a sermon to illustrate a point, or to enforce a truth, there can be no possible objection; but when, as is often the case at such meetings, the staple of the addresses consists of anecdotes in which the 'awful and horrible' predominate—the object being to operate on the fears of the hearers and to induce them to 'come forward' into the prayer circle—then a sin is not only committed against good taste, but against the souls of those who have come to hear.

One of your preachers, at a protracted meeting held at some distance from this place, occupied, one evening, nearly half an hour in telling his audience an anecdote about a Dutchman's daughter who was dying in a state of impenitence. She remained apparently unmoved, notwithstanding all that could be said to her by godly parents and relatives. Her winding-sheet was brought and spread out before her, in the hope that a sight of her grave-clothes might affect her heart. But this too failed. Her coffin was next brought and placed by her bedside; but neither the 'mournful spectacle' of weeping friends, nor the sight of her coffin and shroud, could draw tears of penitence from her eyes. She died without hope! The preacher of course dwelt with great circumstantiality on each feature of the case, some of the young in the congregation listening apparently in a state of terror as he proceeded in his detail. On descending from the pulpit, he walked up the aisle to a friend of mine who happened to be present, remarking 'that they were enjoying a good time—that the Lord was present with them.' 'I hope so,' said my friend, 'but why don't you preach the Gospel to these poor sinners?' The preacher was evidently taken aback. 'Didn't I preach the gospel?' he asked with some signs of embarrassment. 'You did not,' said my friend; 'you have been relating a long yarn about a Dutchman's daughter.' 'O,' said he, 'but I didn't believe the story.' 'Then so much the worse,' replied my friend. The preacher was evidently disconcerted, and walked away.

This will illustrate my point, Mr. D.

You appear to think that a person who undertakes 'to verify a scandalous rumor,' cannot be a Christian. This is rather a novel doctrine!!! To verify a rumor or report, whether scandalous or otherwise, is to confirm or establish it by examination or competent evidence. 'Will not,' you say, 'the conclusions of such a Spectator'—that is, one who has 'verified' scandalous rumors—'excite either the admiration or disgust of true Christians of every denomination.' I really feel ashamed to reply to such nonsense. Turn, Mr. D., to the 108th page of your Book of Discipline. You will find stated there, 'The method of proceeding against an ACCUSED Traveling Minister or Preacher.' 'But if the ACCUSED be a Presiding Elder, three of the senior preachers SHALL INQUIRE INTO THE CHARACTER OF THE REPORT'!!! Several persons HEARING SCANDALOUS REPORTS respecting the sale of intoxicating drinks, &c., near the Camp-ground, took the trouble to VERIFY THESE RUMORS, AND HAVING VERIFIED THEM, commenced a prosecution against the parties, which prosecution, as you are aware, was dropped. When the RUMOR reached your ears, that I was the author of the strictures, did you or any of your brethren seek to VERIFY THE RUMOR? Do tell us, Mr. D.; and if you did, are you not afraid that your conduct may excite the disgust of true Christians of every denomination?

I heard 'scandalous rumors' from many quarters, about your Camp meeting, but I was unwilling to believe them, until I should VERIFY them. But for doing this I am charitably told that I am 'no Christian'!!! Well, Mr. D., if I have 'got no religion,' you will at least admit, I think, that I possess no inconsiderable share of patience and condescension—to wade through such a mass of rubbish, in order to find argument or common sense,—condescension to stoop so low as to answer such ridiculous twaddle.

You think there is a probability that some pious souls may be inspired with pity 'for one who with the SAME PEN makes an effort to VERIFY scandalous rumors.'

This, Mr. D., is unmitigated nonsense!

These are your closing words:—"FAREWELL, DEAR READER! FOLLOW AFTER CHARITY"!!! This piece of 'farewell' advice reminds me of a certain clergyman, who was rather loose in his morals, and is reported to have said on one occasion, from the pulpit: 'Don't do as I do, but do as I tell you.' If your readers follow your *example*, Mr. D., they certainly cannot follow your *advice*: the one is utterly at variance with the other, as any one may perceive who reads your letter.

'Charity,' Mr. D., is a much abused and much misapplied term. Those prate the most

of charity who are most concerned to hide their evil deeds from the light. None are more loud in their praise and recommendations of this heavenly virtue than those religious professors, whose 'walk and conversation' are furthest from gospel purity and gospel uprightness. If you barely hint at their glaring inconsistencies, your mouth is instantly shut by a lecture on the excellent virtues of 'charity.' If you wish to drag villany or venality into the light—if you desire to unmask hypocrisy or imposture, or to expose to the public gaze wickedness of any kind, you are told to have charity. 'Charity, my dear sir; pray have charity.' The scoundrel who under a cloak of religion cheats me out of my property, or seeks to rob me of my character, will when retributive justice is on his track, cry out the loudest, 'Follow after charity!' It is a pity that those who talk so much about charity, and who recommend its practice so strongly to others, should themselves be so glaringly deficient in this virtue. For the last two months, I have been the subject of the grossest and foulest abuse; because I have dared to expose the demoralizing scenes witnessed at your late Camp-meeting. Every means has been resorted to, in public and private, to lower me in the public estimation. Some of your allies cannot speak of me in connection with your Camp-meeting, without uttering a VOLLEY OF OATHS!!! while others, who would not be guilty of swearing, attempt to sneer or laugh or lie me down. 'Filled with wrath and all uncharitableness,' some of your preachers have even attacked me from the pulpit. I am represented as an emissary of Satan. One amiable individual said, the other day, that if all the devils in hell had been let loose, they couldn't have done more mischief. A meek and humble 'Worshipper' tells me that I am a narrow-minded, sectarian bigot, and excommunicates me from the society of the faithful with a 'Get thee behind me, Satan!' The quiet sisters think I have no religion about me; others that I am a dangerous man. Some dub me a Pharisee, some a scoffer, some an infidel, while the new Editor of the *People's Press*, follows in the rear to say 'Amen' to the pious utterances of the 'brethren and sisters.'

I have no doubt but these 'Christ-like' souls, who are exceedingly anxious that the public should believe that they bear the image of Him, who when he was reviled, reviled not again, would, if they could, send Spectator to the Penitentiary, to spend the remainder of his days in solitary confinement.

In the nine verses of doggerel poetry which you append to your letter, which like a ragged regiment brings up the rear of your five heavy, motley columns of horse, foot and artillery, you make Spectator thus soliloquize:—

"No place for reflection?—I'm filled with distraction;  
 I wonder the people could bear for to stay.  
 The men they were bawling; the women were squalling!  
 I wonder, for my part, how any could pray.  
 Such horrid confusion!—if this be religion,  
 Sure it's something new, that has never been seen:  
 For the sacred pages, which speak of all ages,  
 Do nowhere declare that such ever has been."

Perhaps the following scenes, witnessed by hundreds on the Camp-ground, may have set Spectator musing as above:—A good brother, after praying for a considerable time with great vehemence, fell over. After lying for some time on the ground, he got up to his feet, and said that he had now got ENTIRE SANCTIFICATION—that he had kept back part of the price; and what, he asked, did they think it was—EIGHTEEN-PENCE WORTH OF TOBACCO, which he had thrown away that morning on coming on the ground! Then followed from the brothers and sisters who stood round him, a regular Ha! Ha!! Ha!!! repeated again and again; the brother in question joining in the chorus! A person who stood very near the group, in relating the circumstance, said it reminded him of 'a person in a bar-room, telling a funny story,' the story-teller being rewarded by his listeners, for the amusement afforded, with frequent explosions of laughter—the laughter at the Camp-meeting, though equally boisterous, being, however, more unnatural—more artificial.

A person who seemed boiling over with zeal, and who made himself very conspicuous at your Camp-meeting, seemed to be regarded as a 'great power' in your prayer-meetings. While perhaps sixty or seventy persons were on their knees in the 'Tabernacle,' and in front of the preachers' stand, praying simultaneously and in the most discordant manner, this person would stand in the midst of them—raise his hands above them, and at the top of his voice exclaim, COME DOWN—DOWN—DOWN! sniting the action to the word; the preachers and exhorters looking on and smiling, like persons watching the manipulations of a Mesmerist. This man was evidently regarded by your people as possessing extraordinary sanctity and spiritual power, and able at any time to bring down, by his prayers and shoutings, the Holy Spirit. And no wonder; for he told his hearers that he was as pure as Jesus Christ, but added, with great humility!!! that he did not expect to GET BEYOND HIS MASTER!!!

It was doubtless scenes like the above that sent, not one but hundreds of Spectators home from the Camp-ground musing as your poetry suggests.

Now, Mr. D., I have got to the end of your very long letter; and feel pretty much as a person might be expected to feel, who, after beating his way through a dark, dense, tangled wood, finds himself once more in the open country, with the glorious sun shining above him, and the verdant fields spread out before him. And, I beg to assure you, that independent of other considerations, I should never have spent so much precious time in reviewing such a document. It is in every way unworthy of a serious reply. I have written, chiefly, for the sake of those persons whose minds are open to conviction, and on whom your strange delusions have not yet fallen.

Should any of your people read this letter, which is perhaps, very doubtful, it will only have the effect I fear of exasperating them still more against Spectator. I was fully aware, before I penned a single sentence of my strictures on the Camp-meeting, that their prejudices in favor of such gatherings were very strong, but I was hardly prepared for the general outburst of ill-feeling, which the appearance of these strictures in the *Press* has occasioned among them. You say in your letter that they are 'unlearned and hasty;' but then, Mr. D., they profess to be Christians, and some of them have proclaimed to the world that they are perfect in love. It might, therefore, have been expected that they would have manifested a different spirit, and instead of exhibiting resentment and other bad passions towards the author of 'the strictures,' they would have treated him with that 'Christ-like pity' of which you speak, especially as some of them have admitted the truth of nearly all I have said about the Camp-meeting, while others blame certain persons who came from a distance to participate in your services, as the cause of much of the extravagance which characterised them. One of your own preachers or exhorters, to my certain knowledge, expressed to a friend of mine his disapproval of a great deal that transpired at your meeting. Besides, I have said no more, not indeed so much, against 'religious physical demonstrations,' than the Wesleys, Clarke, Fletcher, Hammond, and others, who were the founders and promoters of Methodism, have said before me. Had you written ten columns for the purpose of caricaturing or ridiculing 'immersion,' I should neither have felt nor exhibited any malevolent or resentful feelings in consequence. And why? Because I have a firm and unalterable conviction that against God's truth the gates of hell shall never prevail. But you, feeling the insecurity of the position you occupy, have, at the expense of truth and common sense, written five mortal columns in the *People's Press* in order to support and fortify it, lest the blow should be followed by OTHERS.

You are evidently alarmed for the safety of your favorite institution, or as you call it "ordnance." But, if it be of God, as you say it is, your fears are groundless. All the 'Spectators' on earth cannot overthrow it. This great outcry against 'Spectator' merely shews the weakness of your cause. God, Mr. D., will take care of His own cause, and while we may be called upon "to contend for the faith once delivered to the saints," we need labour under no apprehension for the final issue. "GREAT IS TRUTH AND IT SHALL PREVAIL."

I would now, before making my closing remarks, glance at the letters of two of your brethren who have appeared, since yours was written, on the field, doubtless for the purpose of lending you all the aid in their power to annihilate 'Spectator.' The letter of the one appeared first in the *St. Catharines Journal*, and was afterward copied, at his request, into the *People's Press*, the other appears in the latter paper under the signature of W. B. Fell.

I have already referred to the first, who signs himself a 'Worshipper,' but will now bestow another glance at his production, which is, perhaps, the weakest and silliest thing of the kind that ever appeared in any journal.

To secure a place for his letter in the *Journal*, he begins by complimenting the Editor after this fashion: "I am persuaded had you attended the Camp Meeting you would have given your readers a fair and candid statement of what you saw and heard, and HAD YOU KEPT COMPANY WITH ME you would not have witnessed any scenes disgusting or ungodly!" The editor of the *Journal* did attend the meeting, and did give in his paper a fair and candid statement of it! Moreover he stated, in strong terms, that Camp Meetings ought to be put down, and that in the Niagara District they had DONE A GREAT DEAL MORE HARM THAN GOOD!

He coolly tells his readers that the majority of persons who go to places of worship go to see and be seen, and ALAS! TOO OFTEN TO MOCK AND DERIDE!!!

The public then are to understand, on the authority of "A Worshipper," that the majority of persons who attended the Camp Meeting, attended it for the purpose of seeing and being seen, and often to mock and deride!!!

Yet he tells us in the next paragraph that "he attended the same Camp Meeting from day to day with some portion of his family, yet none of us witnessed any of the scandalous scenes referred to by 'Spectator!'" Does it, therefore, follow because 'A Worshipper' saw no scandalous scenes that therefore none were seen? There were many hundreds of persons

on the Camp Ground during the progress of the meeting; and, it as 'A Worshipper' states the majority of them went to see and be seen—and often for much worse purposes, he might have been fully prepared to hear of scandalous scenes, especially where the opportunities and temptations furnished by the Camp Meeting were so numerous.

It seems, however, that notwithstanding his indirect attempt to make it appear to the public that the Camp Meeting was every thing the most fastidious Christian could desire, he himself discovered that 'scandalous scenes' were being enacted during its progress. "I FREELY ADMIT," he says, "that had I went outside of the Camp Ground to *smoke tobacco, drink whisky, or LOOK AFTER DISSOLUTE CHARACTERS, I might have come in CONTACT WITH SUCH* !!! Further, he asserts that he "made enquiries of TWO very respectable men who had refreshment booths on the ground, and was informed that there WERE SOME ROUGH CHARACTERS ABOUT, but principally men from the Canal and dredges" !!!

Suppose, Mr. D., that your *new friend* and ally had prosecuted his enquiries a little further, and instead of "taking the trouble" to enquire of TWO very respectable men, he had made the same enquiry of ten or a dozen who had opportunities of seeing what was going on, it is highly probable that the number of questionable characters in and around the encampment would have been multiplied.

Again, he says, "'Spectator' asserts that the thieves and liquor sellers reaped a golden harvest. How does he know that?" I will tell you what I DO KNOW—the *religious society which got up this Camp Meeting, opened a booth on the Camp Ground, almost in front of the preachers' stand, and on the LORD'S DAY, (the better day the better deed,) MADE A HANDSOME SUM OF MONEY by the SALE OF EDIBLES, TOBACCO, &c.!!!*

But this devout 'Worshipper,' though this SABBATH TRAFFIC was staring him full in the face—though his devotions must have been often disturbed by the multitudinous voices of the crowds that swarmed in and out of the Society's booth, the entire day, *saw no scandalous scenes on the Camp Ground!!!*

He speaks rather disrespectfully of the "rough dissolute characters that smoked tobacco and drank whisky outside the Encampment;" but he has not a word to say about the respectable sinners that sold tobacco and edibles inside the Camp on the Lord's Day. When justice is meted out to the former, what will become of the latter? Will justice wink at their transgressions because clothed with the garb of religion? Will it fare worse with the *sinner* that sells whisky on the Sabbath day than with the *saint* that sells tobacco?

"I have been trying," he says, "to conjecture who this 'Spectator' can be?" 'Spectator' has no difficulty in recognizing the 'image and superscription' of 'A Worshipper' in every line of his very silly and unmeaning letter. There is not another man in the County of Welland who could or would have written such an epistle. It is, however, characteristic of the man. Among the various conjectures afloat as to the motive which induced him to take up his pen at this particular juncture, the most common is, that having been for some time, ecclesiastically and politically defunct, it is his intention to attempt, at the forthcoming elections, to ride once more into public life on the shoulders of the Society whose Camp Meeting he defends. It is also currently reported that the Crowlanders are wide awake as to his designs.

He says ironically, "Spectator must be possessed of a little learning." To prove to his readers that he is a scholar, as well as a divine, he talks of "*universal postulates*" and quotes an old Latin adage of *five words*, which he has mercilessly murdered in transcribing.

He then refers me to the comments of his namesake, Dr. Adam Clarke, on Acts i 14, "All continued with one accord in supplication." For what purpose he quotes this text of Scripture I cannot conjecture. Was it to prove that the shoutings, clapping of hands, whistling and other religious physical demonstrations which characterized the devotions of your late Camp Meeting are scriptural? Did the hundred and twenty disciples who met in an upper room in the city of Jerusalem, to await as they had been commanded the descent of the Spirit, clap their hands, stamp with their feet, whistle, shout glory, glory, at their prayer meetings? Did they *all pray together*? There is nothing in the text or in Dr. Clarke's comment upon it to warrant such a conclusion. As I have already shewn, Dr. Clarke expressly says that *two or more persons praying at once is confusion* in the sight of God and all good men! But he also quotes Matthew xviii, 19, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

He very gravely, and with a view doubtless to impress the minds of his readers with an idea of the astonishing depth of his learning—informs them that the original words for *agree* means to *sympathize or harmonize!!!*

Your friends, Mr. D., are certainly deeply indebted to this original scholar for the light which he throws upon this very difficult English word! It was kind and considerate of him, when writing for their especial benefit, to remember that you had said in your letters that they were *unlearned*, and to give them a definition at once so simple and easily understood! It doubtless saved them the trouble of referring to a Dictionary.

He probably quotes this text to prove that the discordant utterances of the mixed multitude, who prayed simultaneously in the Tabernacle at the Camp Meeting, are not only defensible but scriptural. He adds Dr. Clarke's comment upon it:—"It intimates that as a number of musical instruments skillfully played in a good concert are pleasing to the ear of men, so a number of persons united together in warm earnest, cordial prayer is highly pleasing in the sight of the Lord." I have already shewn that Dr. Adam Clarke asserts that two or more persons *praying together is confusion in the sight of God and all good men*. Does 'A Worshipper' quote the above from Clarke to shew that he contradicts himself—that he asserts one thing in one place and a different thing in another place? It is allowed on all hands that two, three, fifty, or a hundred Christians meeting together for prayer, should be of *one mind and one heart* as to the subjects of their petition, and that with *one soul* they should approach the throne of the heavenly grace, but it is no where hinted in the word of God that any number of Christians met together for prayer, should pray simultaneously. The agreement spoken of in the passage under consideration is an agreement or union of heart, not of voice. God hears not men's voices but their hearts. But at your prayer meetings in the bush there was neither agreement of heart nor voice. Some were praying for one thing, some another thing. Some shouted at the top of their voice, while the utterances of others were drowned amid a babel of sounds. I never attended a prayer meeting in my life in which there was less concert or agreement of any kind than at your Camp prayer meetings.

It is simply a perversion of the word of God to quote such text as the above in defence of 'confusion and disorder' at religious meetings.

I challenge you, Mr. D., and the whole body of ministers belonging to the M. E. Society, to prove that any prayer meeting ever held by Christ or his apostles, whether in the Temple or Synagogue, or in the open air, bore any resemblance to the disorderly meetings held in Yokom's bush. I challenge you and the whole body of your ministerial brethren to put your finger on one single text or passage in the New Testament in which it is *stated or implied* that Christ or his Apostles ever *commanded, encouraged or sanctioned* 'disorder and confusion,' either at their prayer or conference meetings. Further, I challenge you or any one belonging to your Society, whether lay or clerical, to prove that it ever was the practice in the primitive churches for the Christians belonging to these churches, when they met for prayer, to 'leap,' 'shout,' yell, whistle, clap their hands, cry glory, glory, a great number of times, tumble over, stamp with their heels, burst into fits of loud laughter, throw their hands up in the air, slap their legs, and generally conduct themselves like lunatics!

After treating his readers to a little more cant about 'Spectator' having to "answer to God for the *animus* that influenced him in penning his strictures," he suddenly leaves his subject and addresses himself directly to his esteemed friend and Dr. Jeffers, the Editor of the *Christian Guardian*. "I would beg to inform my esteemed friend and Dr. Jeffers that for nearly forty years I have been in the habit of attending Camp Meetings under the auspices of W. Methodists, and at more than one of these heard him preach the gospel with profit to myself, and doubtless, scores of others, and a more orderly, well conducted meeting, at least, within the Encampment, I never witnessed," &c. I hope Dr. Jeffers will feel sufficiently thankful for the above compliment. I would beg to suggest the propriety of his making a public acknowledgment of it in the columns of the *Guardian*.

But seriously, why didn't 'A Worshipper,' if he desired to renew his acquaintance with his esteemed friend, Dr. Jeffers, and to bestow a compliment upon him, why didn't he do it in a legitimate way, by sending him a polite letter through the Post Office.

Must the *People's Press* be made to do duty to save him the paltry sum of five cents. Who cares to know whether he is acquainted with Dr. Jeffers or not. I suppose, however, he wanted his readers to understand that he was in the habit of keeping good company—that he never associated with dissolute characters and men from the Canal and dredges. It is rather a pity that, before concluding his letter, he should leave his readers in doubt respecting this matter. In the very next paragraph he tells us that an acquaintance of his *visited a brothel* in company with a person who was *hanged soon after*, and that while there he had his pocket picked, and adds, "I BLUSH to mention it, Mr. Editor"!!! In the name of common sense, why did he mention it? Was he obliged to do so either for the sake of argument or illustration? If he was ashamed of such an acquaintance, if he could not refer to him without feeling the blood mantle his cheek, what on earth induced him to parade this circumstance respecting his friend in the columns of a newspaper?

But he tells us that FORTY YEARS ago he attended a Camp Meeting held under the auspices of the W. Methodists, and that a MORE ORDERLY, WELL CONDUCTED *devotional meeting* he never witnessed. Well, what is the inference that he wishes his readers to draw from this statement? Why this, that in 1863 a similar meeting was held under the auspices of the W. Methodists, and it must have been equally orderly and well conducted!!!

He winds up his unmeaning and stupid production with this description of 'Spectator'.....

"I only believe him to be A NARROW-MINDED SECTARIAN bigot, and although he talks about the desecration of religion I am inclined to believe it is a thing (true religion) he knows very little about"!!! Charitable—very!

But the same number of the *People's Press* which contains 'A Worshipper's' letter contains also a long article from the pen of another brother, who attended your Camp-meeting, and who tells his readers that he is a resident of the city of Buffalo. His subject is the "persecution of the saints."

He opens thus: "Why do the people rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord and his anointed." May I ask in return, "Why do the Episcopal Methodists rage? Why do they imagine a vain thing? Why do their preachers, exhorters and class-leaders take counsel together and meditate mischief and revenge against 'Spectator'?" What is the 'head and front' of his offending? Has he assailed them *because* they are honest and upright in all their dealings with their fellow men? No. *Because* they strive to live at peace with their neighbors, speaking evil of none—not even of their enemies? No. *Because* when reviled they revile not again, patiently suffering rather than repay injury with insult? No. *Because* they lead blameless lives, exhibiting by their *daily* walk and conversation that they do indeed possess not only the *form* but the power of godliness? No. *Because* they are unceasingly striving to do good to their fellow-men? No. *Because* they read their bibles too much and pray too often? No. *Because* they are men and women of superior piety and devotedness to God? No. He has done nothing of this kind. His crime is of a far darker hue. He has been guilty of the UNPARDONABLE SIN of *meddling with their Camp Meeting!!!*

He has charged them with the sin of openly profaning the Lord's day, and thus setting a bad example to the unconverted; and, by the manner in which their meeting was conducted, swelling the already overgrown list of scorners and sceptics. He took the liberty to hint to some of the preachers that, instead of amusing the sinners whom they addressed, by relating low, vulgar anecdotes, they ought to have preached to them the Gospel. He freely expressed his honest conviction that Camp Meetings as generally conducted, were the occasion, if not the cause of a vast amount of immorality. He expressed his doubts as to whether the religious physical demonstrations exhibited during the progress of the meeting, as clapping of hands, shouting at the top of the voice, outbursts of boisterous and unamatural laughter, vehement gesticulation, leaping up and down, vociferating Glory, Glory, falling down, &c, were the result of the operation of the Holy Spirit. Finally he had the hardihood to express a wish that no more Camp Meetings might be held in this neighborhood! This is his sin—this is his crime, which in the eyes of the 'brethren' is one of enormous magnitude, and for which there is no forgiveness. Had he gone into the praying circle, and shouted and yelled like a savage, tumbled about like a drunken man, stood upon his head and vociferated at the top of his voice, told the people that he had got religion all over him, in his boots as well as in his legs, and played the fool generally, his antics would have been regarded as the "unpretending simplicity of a babe in Christ." But having ventured to state that he could see no religion in these physical demonstrations, he has been pronounced a Saul of Tarsus—a persecutor and blasphemers!

It is quite evident from the general strain of this 'brother's' letter, that he regards all professors of religion and ministers of the Gospel, who are opposed to 'religious physical demonstrations,' as Pharisees, or in the gall of bitterness and in the bond of iniquity. This is the kind of language generally employed by self-deceived professors of religion, when speaking of those who refuse to endorse their fanaticism and extravagance. These high-fiving professors, who are generally self-conceited, arrogant and presumptuous, are continually pluming themselves on their superior piety. They profess to have reached the goal of perfection, talk much of their raptures and their joys, and look down with affected pity or contempt on their fellow-Christians, whom they regard either as cold, heartless professors, or far behind themselves in the Christian race. A modest, unassuming Christian, who has been taught by the Holy Spirit how deceitful and desperately wicked the human heart is, and who, therefore speaks humbly of his own religious experience, fearing lest he should be deceived, is generally regarded by these 'high-flyers' as standing, compared with them, 'on a very low platform.' One of this class of persons came to me when on the Camp-ground—to whom I was an entire stranger—"Friend," said he, 'have you got religion?' 'I hope so,' I replied. 'O,' said he 'there's no hope about it, a man ought to know when he has got religion.' He then gave me a long sermon on the difference between justification and sanctification, giving me to understand that he was pretty nearly perfect. Another of this class walked up to one of the members of your Society and said, 'Friend, the Lord has sent me to talk to you—how's your soul,' &c., &c.

This person told me afterwards that the individual who thus addressed him professed to be as FREE FROM SIN AS JESUS CHRIST!!! 'When he told you,' said I, 'that the Lord

had sent him to talk to you, did you believe him? 'I did not,' he replied; if he had said that he felt it his duty to speak to me on the subject of religion, I might have believed him.' 'Well,' I added, 'but what do you think of his assertion, that he is as pure as the Saviour?' 'I don't believe it,' he replied. 'Our Elder,' continued he, 'who is a very plain spoken sort of man, came right out one day on the subject.' 'Brethren,' said he, 'there are some of you always talking about perfection. You tell us that you stand on a higher platform than the rest of your brethren, who, if they don't come up to your level, will go to hell; and, you are no sooner out of meeting than you are indulging in all kinds of levity, evil speaking, &c. Let us have less talk and more practice. Live your religion, &c.—don't spend it all in mere prate' !!!

A very zealous brother who belongs to your Society, and who attended your Camp Meeting had some conversation with me on this subject some time ago. After stating my views, I asked him if he believed that he had arrived 'at perfection.' 'No,' said he, 'I don't think I have.' 'Have you ever seen any one who had arrived at this stage of the Christian life?' I asked. 'I have seen one,' he replied, 'our ——— who said that HE HAD LIVED NINE YEARS WITHOUT COMMITTING SIN' !!! 'Now,' said I, 'my friend, tell me, be' God, did you believe him?' 'I DID NOT!' was his reply. I happened to know the individual to whom he referred, and believe him to be either self deceived or a vile hypocrite. Yet these two, whenever they meet, are 'hand in glove' and at your religious meetings, cooperate together and encourage each other in the good work! This brother, from whom I had the above relation, declared at your late Camp Meeting, in presence of hundreds, that he had obtained ENTIRE SANCTIFICATION !!!

But because I and others have dared to call in question the truth of the bold and unqualified statement made by you and your brethren, that the shouting, yelling, screaming, jumping up and down, falling over, &c., and other religious physical demonstrations are the fruits of the operation of the Divine Spirit, or the 'unpretending simplicity of babes in Christ,' we are denounced as 'Pharisees,' 'narrow-minded sectarian bigots,' 'blasphemers,' 'persecutors,' 'persons who are in the gall of bitterness and in the bond of iniquity.'

I have been 'behind the scenes,' Mr. D., and have seen too much rank hypocrisy and imposture palmed off on the public as religion at these meetings, to be easily deluded into the belief that exhibitions of the kind I have indicated are the fruits of the Spirit. I am instructed, too, by higher authority than yours, not to believe every spirit, but to try the spirits whether they are of God. 'Not every one that saith Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father!' 'By their FRUITS,' not their words, 'ye shall know them.' Besides, notwithstanding the confidence which you express in the genuineness of these exhibitions 'as the exultant outbursts of new born souls,' your Society has evidently a suspicion that your converts may deceive or be deceived; and this suspicion is implied in your putting them on a 'six months' probation,' before admitting them into full fellowship with your Society. If you really believe that they are truly converted to God why not admit 'full fellowship' for one day, not to speak of six months, to those who desire to unite themselves with your body, and whom you believe to be born again? Is not this six months probation a standing proof that your Society has been deceived, and may be deceived again, by those seeking 'its fellowship'? Have not you yourself often been deceived and imposed upon, by pretended converts? Have you never met with individuals, who at camp or protracted meetings could 'shout and yell,' and make other 'noisy demonstrations' of religious fervor and zeal, while their lives afforded the strongest proof that they were the most arrant hypocrites in the world?

Why, then, this outburst of indignation and resentment against those who have been for years on the field of observation, and who have collected during that time facts enough to fill a large volume to guide them in forming a correct judgment on this matter?

The founder of your Society, John Wesley, had, as you will allow, abundant opportunities, during a ministry of sixty-five years, of watching the career of those who professed, from time to time, to get religion under his preaching, and who were in the habit, at his meetings, of making extraordinary religious physical demonstrations of their love, zeal, &c. I shall here present you with a few facts gathered from his journals, which, you will see, tend much to confirm the truth of my statements as made above.

He says, in speaking of the condition of the various societies under his superintendance: "At Oxford, there were but a few who had not forsaken them, many in whom the seed had withered away. Out of twenty-five or thirty only two left, not one continued to attend daily prayers, the few once united are now torn asunder and scattered abroad." At London, "the poor brethren at Fetter Lane in great confusion, many were induced to deny the gift of God, and affirm they never had any faith at all. Many of our sisters are shaken, grievously torn by reasonings. But few come to Fetter Lane, till near nine o'clock, and then, after their names are called over, they presently depart. Our brethren here have not wisdom enough to guide

nor prudence to let it alone. Here, I found every day the dreadful effects, scarce *one in ten retained his first love!* and most of the rest were in confusion, *biting and devouring one another!* Many wholly unsettled and *lost in vain reasonings and doubtful disputations,* not likely to come to any true foundation. I went to the Society, but I found their hearts were quite estranged: A *little handful* of them stood in the old paths. At Bristol and Kingswood I had many *unpleasant* accounts of the little society, branches, jealousies, coldness. Went to preach at Kingswood, but except a few from Bristol, I had not above two or three men and as many women, the same number once or twice before. Many of our brethren had no ears to hear, having disputed away both their love and faith in continual disputes, derisions and offences. Meetings of the Bands *cold and uncomfortable, endless strife and confusion, separations, back-bitings, evil speaking, mutual charges of teaching false doctrine.* Fifty-two leave them, and again about forty! At the Nottingham society, the room not half full which used to be crowded. *Not one person who came in used prayer at all, but every one began talking to his neighbour, or about him!*"

Such was Mr. Wesley's experience. But hear the testimony of Mr. Hammond, one of his preachers, written after much experience and observation—"That some people are filled with a great deal of joy, and experience *sudden flashes of comfort, which they take to be from the spirit of God!* BUT HOW FREQUENTLY DO THEY DECEIVE THEMSELVES! Those warm emotions of the mind often proceed from the state and disposition of the body, the temperature of the blood and animal spirits. YOUNG CONVERTS ARE VERY APT TO ASCRIBE TO THE OPERATIONS OF THE HOLY GHOST what is owing to the mechanism of the body! The HASTY, the CARELESS and UNGUARDED, are in most danger of being carried away with FALSE JOYS AND IMAGINARY TRANSPORTS!"!!!

I might multiply such testimony from Wesley and his coadjutors to any extent, but the above must suffice for the present.

I shall take the liberty to close this letter with a few facts and observations which have suggested themselves to my mind while writing:

1. I object to your Camp Meetings, not because it is either unlawful or sinful for Christians to meet together, if necessary, in the open air, in the bush or in the fields, to hold religious services; but because Camp Meetings are now unnecessary, at least in this part of the country, where every neighbourhood has or may have a convenient place of worship.

2. Because they are the occasion, if not the cause, of a vast amount of Sabbath desecration. You yourself in referring to the sale of edibles, tobacco, fruit, &c., by your Society, admit that these refreshment and whisky booths attracted to your Camp-meeting great crowds of loafers and other dissolute characters. Moreover, your Society at these gatherings has sanctioned and upheld, and sanctioned by its example, this abominable Sunday traffic, thus frightfully lowering the standard of morals and religion in the community. I regard the Sabbath day as a mighty bulwark, erected by Jehovah, to prevent the world from being deluged by crime and wickedness of every kind. Abolish the Sabbath day, and what would be the consequences to the world! One almost trembles at the bare idea!

Without perhaps intending it, your Society has, for years, been doing what it could, by encouraging this species of traffic on the Lord's Day, to break down this bulwark, and thus allow the waves of crime to roll in upon our communities. That your Society has materially assisted, in this way, in lowering the standard of morality and religion among the people, is very easily proved. Its object in opening a refreshment stand on the Camp-ground, on the Sabbath day, was to *make money!* How many of your people objected to this? *Not one.* I believe. I doubt, indeed, if any of them, whether preachers, exhorters, or class leaders, had the least idea, until my letters appeared in the *Press*, that there was any thing unlawful or sinful in 'doing business' on the Sabbath. They consider my strictures on your meeting, blasphemy—trading by your Society on the Sabbath day, no sin at all!!!

3. I object to your Camp Meetings because, generally, the religious services are conducted in such a manner as to bring much discredit on religion, disgust intelligent minds, and harden men in sin. I believe that a great many good things are said at these meetings—that many Gospel truths are brought before the people, and that earnest prayer to God often arises from not a few hearts; but there is mixed up with all this so much that is objectionable, of a low, light, trifling, vulgar kind, as materially to lessen, if not altogether neutralize the effects sought to be produced. I have heard your preachers say things from the 'stand' which would hardly be tolerated in the lowest bar-room. And I have seen, with pain, the effect of this mingling of things solemn with things ridiculous, at your Camp Meetings, on young minds. It is not uncommon to hear the young, of both sexes, repeating the vulgarities and low anecdotes told by your preachers to the assembled multitudes; and years afterwards, when they could remember nothing else the preacher said. The slang phrases and objectionable stories he told were as fresh in their memories as if they had been heard but yesterday. I know that some of your preachers have sense and piety enough to avoid in their preaching



whatever would degrade religion or cause it to be evil spoken of. And I was glad to hear that at your recent Missionary Meeting, held in Pelham, your presiding Elder administered to you and your ministerial brethren a sharp rebuke for indulging in the low, vulgar kind of levity to which I have referred. A person told me who was present, that he spoke very plainly and pointedly on the subject, declaring that he felt ashamed that such things should be said at a Missionary Meeting. I notice the circumstance because it is creditable to your presiding Elder, who is evidently prepared to take a decided stand against these things; and because a rebuke from him is more likely to have a better effect on you and your brethren than anything I can say on the subject.

Then, again, there is generally a vast amount of extravagance and fanaticism developed at your prayer and conference meetings held in the bush. You partly admit this in your letter. I refer to the 'religious physical demonstrations' I have already so often alluded to, and which instead of being checked are but too often encouraged by those who have the control of these meetings. The effect of these 'demonstrations' on the thoughtless and careless is most injurious.

4. I object to your Camp-meetings, because the good said to be done at them is very much over-rated. This is the testimony of all honest and unbiased minds that have made this matter the subject of study. I have taken great pains, for years past, to get light upon this point, from every quarter where it was likely to be had; and the conclusion at which I have arrived—a conclusion deduced from a very large number of facts and observations—observations made on the spot—is that a very great deal more harm than good is done by these meetings. In those localities where they have been most frequently held, it will be found that the state of morals and religion among the people is, in many cases, much worse than in other localities where such extraordinary religious efforts are not enjoyed.

5. I object to your Camp-meetings, because they tend to engender and promote fanaticism. In many cases, common-sense, reason and the Word of God are laid aside, while the persons are wholly guided by mere feeling, imagination, or sudden impression, made on the mind, which are often regarded as revelations made from heaven, or the voice of God in their souls. Under these impulses they say and do the most extravagant things. Mr. Wesley tells, us that having preached a sermon on 'Feeling,'—"It pleased God to make this discourse an occasion of discovering such *wiles of Satan*, as it never entered into my heart to conceive. Finding many had been offended at the sermon, I called them together, and examined them severally concerning their *experience* and other circumstances: \* \* \* \* but as to what some of them said further concerning *feeling the blood of Christ running upon their arms* or going down their *throat*, or *poured like warm water on their breast*," &c. Again he says, "I was both surprised and grieved at a genuine instance of enthusiasm. I—B—, of Tamfield Leigh, who had received a sense of the love of God, a few days before, came riding through the Town, hallowing and shouting, and driving all the people before him, telling them: God had told him he should be a King, and should tread all his enemies under his feet."

It is not at all an uncommon thing at your Camp-meetings for persons who are religiously affected, or prostrated by the 'power,' as it is called, to speak of seeing the Saviour, or 'beholding heaven opened to them.' Some have visions of angels; others, of the departed spirits of their friends and relations. I know a case in which the person said that those who were praying around him assumed various degrees of brightness according, as he thought, to the several degrees of sanctification they enjoyed. He imagined he could tell distinctly the particular stage at which each had arrived in their progress towards perfection in holiness. Some are impressed to go immediately to some particular person in the congregation, and inform him or her that they have a message from God to them. Others affect to hear a voice from heaven telling them that their sins are forgiven them. These things are regarded by many as distinguishing tokens of God's favor. Hence many of these deluded people imagine themselves special favorites of heaven, and often run into the wildest excesses. Is it any wonder, when reason and Revelation are set aside, that a tide of fanaticism should carry such individuals out of themselves? 'Believe not every spirit,' says Wesley, 'but try the spirits whether they be from God. Try all things by his written Word, and let all bow before it. You are in danger of enthusiasm every hour, if you depart *ever so little* from the Scripture, yea from the plain, literal meaning of the text, taken in connection with the context. And so you are if you *despise* or *lightly esteem* reason or human learning, every one of which is an excellent gift of God.' &c.

6. I object to your Camp-meetings, because they afford a strong stimulus to vice and depravity of the foulest kind. Crowds of dissolute characters attend these gatherings, especially at night; mingle among the promiscuous crowds that are huddled together in the praying circles, in which, frequently, the wildest confusion reigns. Females may often be seen lying on the ground, surrounded by a curious, gaping multitude, while every opportunity is afforded to the wicked and depraved to commit iniquity of the blackest kind. I dare not

describe here, scenes that have been witnessed at such meetings. The persons who originate them—take the lead of them, and bring into combination at the dead hour of night, a mixed multitude of men, women and children—must surely be ignorant of the fact that 'evil communications corrupt good manners;' that out of the human heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witnesses, blasphemies, &c. They appear to be unconscious of the fact, that the pressing together, for several nights in succession, under such circumstances, hundreds of persons of both sexes, great facilities are presented to kindle unholy fires in the soul. This mode of crowding the sexes together at Camp-meetings appears to be contrary to the genius of Methodism. According to the rules for the government of 'Band Societies,' each Band must be composed of one sex only, 'all married or unmarried.' The mingling of the sexes is strictly prohibited.

7. I object to your Camp-meetings, because they lead multitudes to *undervalue the ordinary means of grace*. Many persons think they must wait for some extraordinary 'revival season,' in order to be converted; and it is not at all uncommon to hear them expressing a wish for the return of such scenes of excitement as they may have witnessed at Camp-meetings. Under the ordinary ministrations of the Word, they are not prolied. These are by far too tame, as they think, to do the work. Hence they wait for some extraordinary wave of excitement which may carry them on its bosom over all impediments into the Kingdom. The Word of God is seldom read; and as a necessary consequence, they entertain very erroneous and unscriptural views of what constitutes a work of grace in the soul. We seldom hear of conversions under the ordinary preaching of the Gospel—and why? Because they are hardly expected. The people are taught to look forward to the next camp or protracted meeting for the favoring breezes of the Divine Spirit. Hence, in the meantime, they are like persons on board ship, waiting for the rising of the wind that is to carry them out to sea. In consequence of this pernicious notion, the regular and stated means of grace are often lamentably neglected. Persons who can hardly be induced to go half a mile to attend preaching on the Sabbath, will cheerfully travel ten to be present at a Camp-meeting. Of course, these persons are seldom or never seen at weekly prayer-meetings.

Lastly, your Camp-meetings are regarded by not a few as an institution for making proselytes. This opinion appears to have been created by observing that these meetings have been, for the most part, got up in localities where the cause seemed evidently to be on the decline; and where the influence of other Denominations had begun to tell on the community: and it has not escaped observation, that the chief agitators and promoters of these large gatherings generally manifest, on such occasions, great anxiety to obtain the names of as many persons as possible, in order to swell the list of 'probationers.' They are told that by connecting themselves in this way with the body, they will do great good: at any rate, they are assured, if they should get no good, they can get no harm. Multitudes of unworthy persons are thus introduced into the society. The doors are thrown open, and the promiscuous crowd—'good, bad and indifferent'—are invited to enter, while the Christian liberality of the Body, in debarring none from its communion, is held up to admiration. "Thank God," said a preacher, "we don't belong to the narrow-minded, bigoted sect who throw a fence round their church, and say to those outside, 'Stand off, we are holier than thou; we want all to go to heaven!'" Of course, this liberal (?) sentiment was highly applauded, while other Denominations, which do not follow this practice, fell in the esteem of the brethren. A strong temptation, too, is offered to the preachers to try to swell the list of probationers. I have known cases where the resident preacher, for the time being, had become exceedingly unpopular with many of his people, but who, after a great revival effort, in which many had been added to the society, suddenly became famous—a man of mark and repute. I was much amused on one occasion, by overhearing a conversation at a religious meeting, of which a certain revival preacher was the subject: "Is not Mr. — a great man?" "Ah! brother, isn't he? it was under his preaching that Mr. — was converted. *Can't HE DO IT?*" Of course a preacher's ability and qualifications for his work are judged of by the number he is able to bring into the society. I knew a very worthy man, who gave great offence to the members of his church by preaching from the words, 'Always abounding in the work of the Lord.' He took occasion to shew, in the course of his address, that the true prosperity of the church was rather retarded than promoted by those spasmodic efforts (alluding to Camp-meetings, &c.), which were made from time to time. He insisted strongly on uniform, persistent and unceasing labor; not resting on their oars three-fourths of the day, and when the shadows of evening began to warn them of the approach of night, suddenly start up with a 'Hurrah! boys—let us go at it!' Though a very worthy man, and an excellent preacher, his anti-camp-meeting sentiments materially injured him in the estimation of the members of his own church. The preachers 'who can do it,' as it is phrased, are those who can produce the greatest excitement at their religious meetings—who can set the people a shouting, clapping their hands, or stamping with their feet. I have been present on occasions when the preacher's voice was

almost drowned by these and similar noisy demonstrations! He was, of course, regarded as 'a very smart' man. A great temptation is thus offered to the preacher to gratify to the full, this inordinate passion for mere animal excitement, it being a settled conviction, that an increase to the Body is an impossibility without it.

You and your brethren are clearly of opinion—indeed, it seems to be a settled point with you, that the 'extravagances' which were exhibited during the progress of your meeting in the bush, and which I described in my letters in the *People's Press*, were the marks and evidences of a genuine work of grace. Hence you speak of them as the 'unpretending simplicity of babes in Christ,' while 'A Worshipper' styles them 'the exultant outbursts of new-born' souls. If your people, generally, believe that shouting, leaping, laughing, whistling, and other religious physical demonstrations, are certain marks of a work of grace, I can only say, that they are laboring under a delusion, and that you and others are guilty of maintaining and propagating this delusion. It is rash and presumptuous for any one to assert, in the dogmatic and confident manner you do, that the 'exhibitions' referred to were so many evidences of the operation of the Divine Spirit on the hearts of those who attended your late meeting. There were, we are told, 'stony ground' hearers, who had their flashes of joy, but soon fell away, having no root in themselves—there were those who said 'Lord, Lord, but did not do the will of God'—there were hypocrites, who appeared like whited sepulchres, fair and beautiful *without*, but within were full of rottenness and dead men's bones; and there were those that followed Jesus with loud hosannas and shouts of joy, who soon after imbrued their hands in his blood. As you have, no doubt, in the course of your life, attended a good many Camp-meetings, and have seen at them, 'religious physical demonstrations' similar to those witnessed in Yokom's bush, you must have met with not a few cases of persons who on the camp-ground were full of religious fervor and enthusiasm, but who soon after gave unmistakable evidence that they were either self-deceived or arrant hypocrites. I have already given you the experience of Wesley on this point. Frequently at his great meetings, persons were struck down, cried out, leaped, clapped their hands, &c; but, as I have already shewn from his works, the great majority of those who 'carried on,' as it is called, in the most noisy and disorderly manner, soon fell away. His brother, in writing to him on this subject, says,—“I make no question, Satan, as far as he gets power, may exert himself on such occasions, partly to hinder the work in such as are touched with convictions, and partly to disparage the work of God, AS IF IT TENDED TO LEAD PEOPLE TO DISTRACTION.” Wesley himself, from his long experience, saw most clearly, before he died, the dangers arising from religious enthusiasm. As he became better acquainted with his own heart, he felt less confidence in these 'outward exhibitions.' "I know," he says, when writing to the Bishop of London, "too much of the devices of Satan, and the desperate wickedness and deceitfulness of my own heart, not to be sensible that I am a man of like passions with others, and consequently may sometimes have mistaken nature for grace, and the fire of my own temper for the pure and sacred flame of holy zeal, which cometh from God's altar." One might suppose that your own experience and observation, as well as the experience and observations of others, would make you more cautious in ascribing that to the operations of the Holy Spirit, which may only be the effect of a heated imagination or a spirit of delusion.

But I have very weighty reasons for doubting the genuineness of much of that work which you and your brethren are in the habit of attributing to the Spirit of God. If any one shouts or gets happy at your meetings—especially if he fall over—it is at once assumed that he has been converted. I have known cases, where persons in 'getting religion,' as it is called, 'danced in the fulness of their joy, while shouts of 'Glory to God!' were rising all around them, lose their joy and their religion before they had scarcely got to their homes. Christ says, "By THEIR FRUITS ye shall know them." "No," says the Rev. J. Draper, of the M. E. Church, "ye shall know them by their 'religious physical demonstrations;' if they shout, and leap, and dance, and laugh, and say they have 'got religion,' these are sufficient evidences of a work of grace; and the 'Spectator' that doubts or disparages this evidence is a blasphemer, an opposer of the work of God, and is to be excommunicated from the society of all good men!"

It is only ignorance, Mr. D., of the Word of God, the wiles of the Devil, and the desperate wickedness and deceitfulness of the human heart, that could lead any man to affirm, with the confidence you do, that the noisy demonstrations of joy, witnessed at your late meeting, were the 'exultant outbursts of new-born babes.' One of the characteristics of a soul that has been truly converted, is a holy fear of being deceived. Being enlightened by the Spirit to see the awful depths of wickedness in the heart, its constant prayer is, 'Search me, O God, and try me if there be any wicked way in me, and lead me in the way everlasting.' This holy fear keeps the soul from being dashed against the rocks of presumption, and leads it to walk circumspectly, cautiously fearing lest a snare may be laid for its feet. On the other hand, where the work is spurious—and the devil and the human heart together, can counterfeit a

genuine work of grace—a presumptuous confidence marks the religious experience. The deceived soul walks confidently forward in the light of the fire kindled in the soul by human friction, while the true believer halts and hesitates lest he fall into the snare of the Evil One. It is no uncommon thing to hear those who have been the subjects of a spurious conversion, talk of their joys and their raptures, while they speak contemptuously of those who cannot run with them into the same excess of religious riot. To tell them not to be 'high-minded but fear,' is to call in question their sincerity. If it is hinted that they may be building on the sand and not on the rock, they instantly take fire and denounce you as uncharitable. They know they *are* converted—they know they *have got* religion. One of these self-confident saints said, only a few nights ago, at a protracted meeting, that 'if the angel Gabriel were to come down from heaven and tell him he had no religion, I would call him a liar!!!' Multitudes of these presumptuous professors are crushed between the upper and nether millstones of Pharisaism and Antinomianism. The confidence with which you speak of the genuineness of the work, and the grounds of that confidence, convince me that human rather than Creative energy kindled the fire that crackled and blazed with so much fury at your recent Camp-meeting. And I have reason to believe that some at least, have already ceased to feel the heat of the fire that warmed them up beneath the canvas of the Tabernacle.

Another mark of a 'new-born' soul is a willingness to suffer reproach for Christ,—the possession of such a spirit as that which animated the Apostles when 'they departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for his sake.' How different the spirit displayed by your people during the last six or seven weeks! For doing what John Wesley, and many of the promoters of Methodism have done before me, I have been vilified and abused in the coarsest terms. Some of them have exhibited towards me a rancor worthy only of the Prince of Darkness; and I have no doubt whatever of their having the will, if they had the power and opportunity, to make me feel, to my injury, the weight of their resentment. They shew anything but an enlightened and Christian spirit. All the love, and meekness, and humility, displayed at the Camp-meeting have suddenly evaporated; the saint has thrown off his cloak, and now the ravening wolf stands fully revealed to view! But I have, long ago, learned that it is 'not all gold that glitters,' nor all piety that assumes the cloak, and staff, and speech, of the heavenly Pilgrim. I am not, therefore, prepared to endorse your judgment, or that of your brethren, on the genuineness of the work said to have been done at your late meeting.

One other mark of a new-born soul I mention: it is, a tender regard for the honor of Christ and his cause. Lorenzo Dow says that society is divided into three classes: "The ladies and gentlemen, who behave well for the sake of their honor; those who behave well for the sake of Christ; lastly, those who neither fear God nor the Devil, but who do just as they please." A servant who sets a high value upon the honor and dignity of his master, will always take care to act in a manner suitable to the relation which he sustains to such a master. He will be careful not to do or say anything which would have the effect of compromising the honor or reputation of his superior. Paul in writing to Timothy thus exhorts him: "Let no man despise thee"—that is, always act in such a manner that it will be impossible for any to despise you without making it apparent that they despise Him who sent you. Act with the dignity, gravity and circumspection of a Minister of Jesus Christ. In the exercise of your function as an Ambassador for Christ, you will have to appear before sinners as well as before saints: see to it, then, that your deportment be such as to recommend the message you are sent to deliver. The Apostle himself, was willing to surrender a portion of his Christian liberty that the cause of Christ might not be hindered. "All things," he says, "are lawful for me, but all things are not expedient. Give none offence, neither to the Jews nor to the Gentiles, nor to the Church of God. Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. Even as I please all men, in all things, *not seeking mine own profit*, but the profit of many that they may be saved." All, then, who have been born again, will earnestly endeavor to act with Christian propriety before the world, that they may recommend to others that religion which they profess to have received. And while it may be lawful for them to do and say many things which, in certain circumstances, would bring no discredit on religion, they will cheerfully abstain from saying or doing anything which, under other circumstances, would expose the cause of Christ to ridicule and reproach. "I will keep my mouth with a bridle," says the Psalmist, "while the wicked are before me." It may be quite lawful and proper for a parent or husband, when in the bosom of his own family, to exchange with them those mutual and domestic endearments, which make home happier; but which, if exhibited before a promiscuous crowd, would justly expose him to ridicule and contempt.

Grant that all those ebullitions of feeling and religious enthusiasm, manifested at your late Camp-meeting, were the genuine outbursts of converted hearts, does it not occur to you, that their effect upon the mixed multitude who witnessed them—many of whom, according to your own showing, were mere loafers and dissolute characters—must have been bad? What

impressions, think you, were made on intelligent minds, or on those inclined to scepticism, by hearing some of the leaders of your meeting indulge in a strain of remark fitted rather to "court a grin than win a tear?" Do you believe it is the best and most unexceptionable way of recommending religion to a mixed crowd, to shout, and yell, and rave, and rant, at your religious meetings, like bedlam let loose? Have you an idea that by associating the name of the Savior of sinners with the names of candidates for parliamentary honors, and then culling on the people to imitate the crowds at political elections, and give a cheer for Jesus Christ—have you the least idea that this is a very proper way of exalting Him in the affections of the people? Were the people generally who attended the Camp-meeting, edified by the public confession of some of your brethren, that they had got religion all over them—that they had sanctified hair, eyes, arms, legs, &c.? It is quite evident to me that the unfavorable impressions of religion which might be made on the minds of your hearers by such demonstrations, is a matter which does not concern you. Five hundred may be hardened in sin, or sent away disgusted at what they have seen and heard; but what is that evil, in your estimation, compared to the evil likely to follow, from putting a little restraint on the extravagances or 'exultant outburst of new-born souls'! Nothing—absolutely nothing. The multitude may sink into hell laughing at the antics of 'new-born souls,' or the vulgar jests of the preachers; but what matters it! They are only 'loafers, dissolute characters, or men from the canal and dredges.' They may go to perdition if they please; but we are determined to have a 'good time.' We will leap, and shout, and whistle, and dance, and tumble over, and 'kick up,' just as much as we please. It is nothing to us whether people laugh or cry! A sense of Christian propriety; a regard for the honor of Christ and the credit of religion, were things evidently not believed in at your great meeting.

If you wish to know what my ideas are of a genuine revival of religion,—and I believe in revivals of religion, and, in my humble way, pray and labor daily that a true revival of religion may be enjoyed in the community among whom I labor—I would recommend to your attentive perusal President Edwards' "Thoughts on the Revival of Religion in New England in the year 1740." The work is published by the American Tract Society, and may be had for a few shillings. I believe in such a revival of religion as was enjoyed under the ministry of that devoted servant of Christ. And I trust, that, although he was a Presbyterian, your prejudices are not so strong as to prevent your reading his book. You will also permit me to recommend to your careful and prayerful reading, another work by the same author, "On Religious Afflictions." I know of no work more suitable to put into the hands of your converts, than those I have named. And if either you or they shall only read them attentively, I shall think myself amply rewarded for my labor in replying to your letter.

You will see, Mr. D., from what I have written, that I have little faith in your system. I believe that there is a great deal more of what is *human* about it, than what is *divine*; more of *man's way* than *God's way*. There are many sincere and simple souls led to approve of it, because they themselves may have received some benefit from it. But having little scriptural knowledge, and less discrimination, they are blind to the fearful evils of which it is the prolific parent. These persons have settled down into the belief, that as it is at least productive of some good, this is a sufficient excuse for all the enormous evils to which it may give birth.

I am aware that in writing thus, I lay myself open to a charge of bigotry—a charge, by the way, which your people have not been slow in bringing against me. You will allow me, however, to submit for your consideration, a fact or two which will shew how little ground there is for such an accusation. The word 'bigotry,' like the word 'charity,' is a very much abused and misapplied term. Bigotry means, Mr. D., *an obstinate or blind attachment to a particular creed or to certain tenets; unreasonable zeal or warmth in favor of a sect, opinion or party; EXCESSIVE PREJUDICE.* I should say that that man is a bigot who tenaciously holds on to any sect, party or opinion, without being able to give any intelligent or substantial reason for his preference. To stand up and contend for what we intelligently know and believe to be truth, is not bigotry. If it is, then Christ and his Apostles were the greatest bigots that ever lived; for, rather than surrender their convictions, they were willing to surrender their lives; and they exhort Christians everywhere to *contend* earnestly for the faith once delivered to the saints. There is no Theological author of note belonging to your Body, whose works I have not read and studied with care. I am as familiar with your 'Doctrinal Tracts' and 'Book of Discipline,' as you are yourself; and if any Theological work of importance issues from your Press, I buy it and read it. Moreover, I have frequently lent my humble assistance to your society at the opening of a new meeting-house, at tea-meetings for the raising of funds to liquidate chapel debts—nay, I have even assisted at your protracted meetings. I have never been backward, whenever solicited, to throw in my mite in the shape of sermons, speeches, notices, &c.; I have never treated any of your brethren unkindly because they and I widely differed in our views of divine truth. Towards you and them I entertain no hard

feeling, no grudge, no animosity. I have written plainly and pointedly, because I believe that the subject demanded plainness of speech; but I have said all that I have said, with as little ill-feeling as I should say, that two and two make four. I abhor your errors, as I abhor the gates of hell, and deem it my duty to lift up my voice against them; but I have no personal pique or revenge to gratify in addressing you as I have done.

To my certain knowledge, a large number of your ministerial brethren are profoundly ignorant of the religious literature of other Denominations. Hence their frequent misrepresentations of the doctrinal views and church polity of other Societies. Indeed, a general ignorance, prevails among your people, of what other Denominations do believe. I could give you a hundred instances of this, let one suffice for the present. One of your ministerial brethren told me on one occasion, that Presbyterians believed and preached that "there are infants in hell a span long." On asking him whether he had ever heard any minister preach such a doctrine, he replied that he had not, but a reliable friend had told him that he had!!! I have myself been charged with holding and teaching a similar tenet.

This very preacher, on one occasion, wound up a long sermon against Calvinism (?) by saying that "he would not trust his life in the hands of a man that was a Calvinist"!!! Your people of course, take it for granted that what you and your brethren say on these subjects in the pulpit is quite correct. Hence the violent prejudices which many of them exhibit towards other Denominations, and their profound ignorance of the doctrinal views held by them.

It is a duty, Mr. D., which you and your ministerial brethren owe to yourselves and to your people, to make yourselves acquainted with the religious views of other Denominations. Your ignorance of these views is the source of many errors, and lays the foundation for the most unreasonable prejudices.

I have many things yet to say, but as I have already protracted this letter beyond the limits I had at first assigned to myself, I must draw to a close.

It is to me a matter of profound regret that there should be so many professing Christians in this community, who, whenever error is to be exposed, or truth defended, are ready to raise the cry—a cry which has been rung in my ears for weeks past—"Don't meddle—you'll hurt yourself." These timid, time-serving souls love truth so little, that for the sake of maintaining a dishonorable peace with its enemies, they will quietly stand by and see it sacrificed or trodden to the earth.

"Let us alone, what have we to do with thee?" was the cry of the 'unclean spirit' in the poor demoniac, when Christ approached to drive him out. Whenever rascality or corruption is to be exposed, hypocrisy or imposture to be unmasked, or false systems to be assailed, that cry is still repeated: "Let us alone, what have we to do with thee?" The fear of giving offence—of hurting somebody's feelings—has spiked the gun of many a professed soldier of the Cross. Rather than jeopardize their friendship with their fellow men, they will ignominiously permit their swords to slumber in their scabbards. The enemy may come in like a flood, but they will raise up no standard against him. Time-serving, men-pleasing world-loving souls are these! The cause of truth and righteousness may be assailed before their eyes, and when some more bold and fearless soul would draw the sword to defend it, they instantly raise the old and cowardly cry: "Let them alone; somebody might be wounded!" and this, in their estimation, would be a far greater calamity than the overthrow of truth itself.

I fear that this man-pleasing spirit has crept into the Church of God, and that Christ is often betrayed in the house of his friends. Where now do we find the spirit of Paul, of Knox, of Luther, and Calvin, under whose giant-tread the serpent superstitions of former ages writhed, and were almost but exterminated? Have valiant men ceased in Israel? Is there none to come to the help of the Lord against the mighty? Shall we sheathe our swords when the hosts of darkness are at our very gates? or shall we draw them and drive back the assailing foe? Up, soldiers of Christ!—quit you like men; and with the life of God in your souls, and the sword of the Spirit in your hands, pursue these abominations to the death!

CHARLES WALKER.

WELLAND, November, 1863.

