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AUTHOR'S APOLOGY

FOR

PROTESTING AGAINST

THE

METHODIST

EPISCOPAL GOVERNMENT.



“Through thy precepts I get understanding: thy word
is a lamp to my feet, and a light to my path.”



HILLSBOROUGH:

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ADVERTISEMENT.

IF Christians are free citizens of Zion, they should prize those liberties. seeing they were purchased with the precious blood of Christ.

By adding reproaches to oppression, can never tend to heal a distressed mind.

If my narrative is thought destitute of merit, I can give no preface that can possibly grace it.

The AUTHOR.

THE AUTHOR'S APOLOGY,

&c.

CHAP. I.

The Origin of Methodism, &c.

1 BY the term Methodists, we distinguish a body of religious people, living by particular rule and order.

2 Methodism is not the offspring of episcopacy, but it justly claims the Holy Bible for its sacred root. For,

3 In the year 1729, two young men by reading the bible, saw, that none could be saved without holiness.

4 This bible-holiness they followed after, and in the strongest terms advised others so to do.

5 And it came to pass after those days, even in the year 1766, two ministers of the methodist order, viz. Embury and Strawbridge, emigrated from the land of kings, and settled in North America.

6 They taught the people the fear of the Lord, and formed societies.

7 Then came over Pilmore and Boardman, and helped them. Then in the year 1771 John of England sent Francis also to America.

8 The Lord of the harvest soon called forth

a great company of preachers from the woods of Columbia; from their shops and farms.

8 The Lord gave the word, and great was the company of the preachers. They ran to and fro, and knowledge increased.

9 In those days the people of America groaned, by reason of oppression, they prayed the king of Britain to ease their burden.

10 But the king consulted the young men, and refused to remove any of their burdens, but sent his army and shot the people of Columbia: the people revolted, and returned the flaming compliment.

11 The king's people smote us hip and thigh, but the resolute Franks came over in ships, and helped us; then we prevailed.

12 Those preachers who came over the salt water, some of whom conscientiously refused to qualify as American citizens, could not walk at large:

13 Therefore there appeared a kind of separation between the northern preachers and those in the south.

14 And in those days, when the number of the disciples was multiplied, there arose a murmuring among the people and southern preachers, with respect to the ordinances: for the old church had corrupted herself.

15 The southern preachers had a meeting on the occasion, in the county of Fluvannah, about the year 1779.

16 And after we were come together for to consider the matter, and there had been much

disputing, John, whose sir-name was Dickins, made appear from scripture, that a Presbytery, and not Episcopacy, was the divine order.

17 Then it pleased the conference to form a presbytery, and ordain elders. We went out in the name of the Lord, and the pleasure of the Lord prospered in our hands.

18 Tidings of this soon reached the northern preachers, and Francis wrote that we should meet in conference at the Minakintown, to consider the matter more minutely.

19 We met accordingly; and Francis from the north and John from the south, were chief speakers. Francis raised his arguments from an author, who advised the Methodists never to leave the established church.

20 But John drew his arguments from the New Testament, proving thereby that the true church was not the episcopal order. Conference broke, and a separation was the result.

21 I consulted my brother John, who was a man of wisdom and patience, that we should make an attempt at negotiation.

22 We proposed that Francis should lay our grievances before Wesley, and that there should be a suspension of the ordinances until we could receive counsel from him. On these terms we united.

23 The heavy struggle between Britain and the men of Columbia, being not at an end, John of England suspended his answer till the blessed epoch, or time of peace.

CHAP. II.

John of England writes circular letters to the American preachers, &c.

1 JOHN, whose sir-name was Wesley, sent printed circular letters to the preachers in America, in answer to our former request. The following, is the letter verbatim.

2 Bristol, Sept. 10, 1784.

To Dr. Coke, Mr. Asbury, and our brethren in North America.

3 By a very uncommon train of Providences many of the provinces of North America are totally disjoined from their mother country, and erected into independent states.

4 The English government has no authority over them, either civil or ecclesiastical, any more than over the states of Holland.

5 A civil authority is exercised over them, partly by the congress, partly by the provincial assemblies. But no one either exercises or claims any ecclesiastical authority at all.

6 In this peculiar situation some thousands of the inhabitants of these states desire my advice; and in compliance with their desire, I have drawn up a little sketch.

7 Lord King's account of the primitive church convinced me many years ago, that bishops and presbyters are the same order, and consequently have the same right to ordain.

8 For many years I have been importuned from time to time, to exercise this right, by ordaining part of our travelling preachers.

9 But I have still refused, not only for peace sake; but because I was determined, as little as possible, to violate the established order of the national church to which I belonged.

10 But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction: in America there are none, neither parish ministers.

11 So that for some hundred miles together there is none either to baptise or administer the Lord's supper. Here therefore my scruples are at an end:

12 And I conceive myself at full liberty, as I violate no order and invade no man's right, by appointing and sending labourers into the harvest.

13 I have accordingly appointed Dr. Coke and Mr. Francis Asbury, to be joint *superintendants* over our brethren in North America, as also Richard Whatcoat and Thomas Vasey, to act as *elders* among them, by baptising and administering the Lord's supper.

14 And I have prepared a leturgy little differing from that of the church of England (I think, the best constituted national church in the world) which I advise all the travelling preachers to use on the Lord's Day, in all the congregations.

15 Reading the Litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the elders to administer the supper of the Lord on every Lord's day.

16 If any one will point out a more rational and scriptural way, of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than I have taken.

17 It has been proposed, to desire the English bishops, to ordain part of our preachers for America. But to this I objected, 1. I desired the bishop of London, to ordain only one; but could not prevail:

18 2. If they consented, we know the slowness of their proceedings; but the matter admits of no delay. 3. If they would ordain them *now*, they would likewise expect to govern them.

19 And how grievously would this entangle us? 4. As our American brethren are now totally disentangled both from the state, and from the English hierarchy, we dare not entangle them again, either with the one or the other.

20 They are now at full liberty, simply to follow the scriptures and the primitive church. And we judge it best that they should stand fast in that liberty, wherewith God has so strangely made them free.

JOHN WESLEY.

CHAP. III.

The General Conference called—The circular letter considered—A separation from the Church of England, &c.

1 And it came to pass in the year of our Lord 1784, in the twelfth month, the travelling preachers were called together to the great city of Baltimore, to consider the contents of the circular letter.

2 We perceived the counsel given in the circular letter to be good; because we are directed to follow the scriptures and the primitive church: and to stand fast in our liberties. Seeing we were free from the power of kings and bishops. Amen.

3 The conference unanimously agreed to separate from the church of England: and therefore we formed our religious societies into an independent church. The title was, "The Methodist Episcopal Church."

4 The term Episcopacy, did not set well on the minds of some, seeing Mr. Wesley assured us that it was not apostolic. But Thomas explained it away, by that indefinite term, "Methodist Episcopacy."—We had episcopacy, but no bishop.

5 Thomas and Francis were our superintendants, as president elders; according to John's appointment. But they were not elected by the suffrage of conference, although it is so written in the book of discipline.

6 Episcopacy, and the succession of bishops from the apostles, were proved erroneous by

those superintendants, in the following manner.

7 “As for the successions of bishops from the apostles, can be proved neither from scripture, nor antiquity.” Bishop, elder, or overseer, are synonymous terms throughout the writings of St. Paul, Dr.

8 Are not these things written in the sermon delivered by Thomas, on the ordination of Francis? Yea, and in the book of discipline for the year 1784.

9 In the same book, the origin of Methodist ordination is recorded in the following manner: “Our ordination is equal to that of Presbyterians, originating in three presbyters of the church of England.”

10 The conference unanimously agreed to submit to John of England in matters of church government: but we did not.

CHAP. IV.

A third Superintendent proposed—Debates on the subject—The motion lost—The fact which happened in 1787 and 88.

1 And it came to pass after these things, the Dr. came over to America, with directions from John of England, that Richard Watcoat, (lately from Europe) should be set apart for the purpose of a joint-superintendent with Francis.

2 And it was so, that the subject was laid before conference, held at Rough creek, in the year 1786.

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2 And it was so, that the subject was laid before a Conference, held at Rough creek, in the year 1786.

3 The chief speakers on the subject, were Thomas and James. Francis was opposed to a joint-superintendent, yet said but little—for he was under authority.

4 Although Thomas seemed to be somewhat in conference, “it maketh no matter to me;” God accepteth no man’s person.

5 I spake after this manner; that the free people of America were exceeding jealous of the growing body of Methodists, because of the European heads.

6 Moreover, I did not consider the person to be adequate to the task, on account of his age; and that also, he was a stranger to the widerness of America, &c. But above all, I urged that two heads would produce two bodies.

7 Francis proposed for the Baltimore conference to deside the dispute, to which we all agreed; and there the motion was lost.

8 How cruel, and how false is the prevailing report of my leaving the Episcopal Methodists because I could not obtain the place of a bishop. I deny the charge, in the presence of the Lord, and in the face of the world.

9 And it came to pass about the year 1787, Francis directed the preachers that whenever they wrote to him, to title him Bishop. They did so: and this was the beginning of our spurious Episcopacy.

10 The pleasure of the Lord still prospered in our hands, most gloriously indeed. We lengthened our cords, but our stakes gave way.

11 And it was so, that in those days we knew but little of government; we depended on the goodness and wisdom of the bishop.

12 It hath been said by some, that it would have been well if we had "remained ignorant on the subject of church government."—Yet I must believe that knowledge is better than ignorance; and light better than darkness.

13 These were glorious times for gaining proselytes to God; but the people thus converted, did not prosper, because they were deprived of liberty, and gospel government: being influenced too much by the fear of man.

14 In those days the districts were formed in a kind of confederacy; and the bishop was amenable to the districts respecting his conduct. This plan was directed by John, of England, I believe.

15 After those things, Francis took with him a few chosen men, and in a clandestine manner (he) expelled John, whose sir-name was Wesley, from the "Methodist Episcopal Church."

16 The southern preachers were utter strangers to the thing which had happened, for a season; till it began to be whispered abroad, and we then discovered W—'s name was blotted out of the book: This confirmed the report.

17 This cruel act, was thought by one to hasten the death of dear Wesley. Did not Thomas, in behalf of Wesley, explōde the

conduct of Francis, before a congregation, in the city of Baltimore? Are these things so?

18 I was also told, that the Dr. was about to publish it from the press, as a wicked act; but was prevailed on to desist.

19 Wesley could only act in America by his delegates, and Francis was one of those in whom he confided; but alas, I suppose Francis betrayed his trust.

20 But what appears so exceptionable in the conduct of Francis, is the clandestine manner in which he expelled the name, and authority of Wesley; and then to act with a far more lordly and tyrannical power over us!

21 Yea, his little finger has proved thicker than Wesley's loins. Witness the book on divisions; and also the late *slander* in the episcopal minutes: lacking only civil power to make it "the Pope's bull!"

CHAP. V.

Concerning the Council.

1 And it came to pass in the second year of Episcopacy (after the title Bishop) that Francis revealed his mind to the travelling preachers in the district conferences, respecting a change of government.

2 Francis informed us of an uncommon and glorious union among the travelling preachers, so that the Millenium was approaching, or coming fast on!

3 Then he proposed that a general confer-

ence-plan should be established, where all might assemble together at one place.

4 This led us straightway into disputations. We raised several objections against his proposal, and our thoughts on such a plan of government, were approved of through the districts: the motion was lost, and our objections published.

5 And thus it is written in the minutes for the year 1789, page 12.—“Whereas the holding of general conferences on this extensive continent, would be attended with a variety of difficulties, and inconveniences to the work of God—loss of time, expense, &c.”

6 Let it be remembered in the annals of church-history, that the very plan of government which was condemned, and exploded through the connexion, is now unanimously received, and established by the same men!

7 Nevertheless, those men plead the wisdom and weight of the majority: although they have turned as the weather-cock.”

8 Be it known, that at the same time the general conference plan was proposed. Francis proposed a council-plan also, where a few elders might meet with their bishop, and do the business.

9 I then arose when the council was proposed, and spake after this manner; We would wish the matter to be further explained to us.

10 That is to say, what will be the business of such a council, what power shall it be in-

vested with, and what benefits may we expect to receive from its operation?

11 Francis spake and said, "there must be something to preserve the union." However (said he) the council shall only mature matters for the districts, and form no resolution without unanimity.

12 And after forming such resolutions, they shall be binding on no district, unless a majority of the preachers in the district agree to them.

13 The conference gave their voice in favor of the council, and ordered, that the following resolution be printed.

14 "No resolution in council without a unanimity, and no resolution shall be binding on any district, unless a majority of the preachers agree to it."—See minutes for the year 1789, page 13.

15 Just about the time the motion was carried; a powerful impression rushed into my mind, respecting the ruin that such a change might bring upon us.

16 As I sat at the table, I opened my mouth and spake after this manner;

17 This council I fear will brake our union, and not preserve it: One district may receive what another may reject, &c. Francis jogged my elbow, and I ceased speaking.

CHAP. VI.

The meeting of the first Council, &c.

1 And it came to pass on the first day of the tenth month, in the year 1789, that Francis,

with a few elders, assembled in council at Baltimore.

2 Francis refused two worthy ministers a seat in council, in his absolute manner, without rendering any reason for such conduct.

3 We then proceeded to business, but what, I knew not; for all was premeditated, and deposited in the one mind.

4 The political project was carried on in the following manner: Francis would propose a few sentences at a time, &c.

5 The intention of the man I knew not, therefore the thing being hid, the interpretation was too hard for me.

6 I moved on in the dark; and groped as a blind man: For none know the mind of a man, save his spirit within him.

7 The judicious reader will wonder at our stupid conduct, thus to be duped, not to demand the intention to be explained, previous to our entering into business.

8 I confess, that on one side it discovers weakness; and on the other hand policy.

9 But as we were men under authority, we feared to offend our superior. He would often pray that God would deliver the preachers from the curse of suspicion. This prayer had the desired effect on some of us.

10 Francis proposed that no preaching house should be built for the time to come, by the people, without first obtaining liberty of the conference.

11 I cogently opposed the motion, because

I loved the people, and conceived it to be an *invasion* on their civil, as well as religious liberties.

12 I contended on, till I discovered Francis to be much displeas'd; and he answered and said unto me, "I can stay in *Baltimore* as long as you: and if I do not carry this, I will never sit in another council."

13 However, I obtained a small amendment, and so gave over contending: and the business went on.

14 In the evening I unbosomed myself to my brother Philip; but from what I afterwards heard, I found that Solomon's bird had carried the news to the *great* man.

15 However I told Francis, that instead of counsellors, we were his tools; and that I disliked to be a tool for any man.

16 The business was finished, and the whole collected, and I suppose prepared, and sent to the press. I saw them no more until the resolves came out in print.

CHAP. VII.

Preacher discharged, &c.

1 And it came to pass after these things, when the morning was come, that the preachers were about to address themselves to their journey, each one was presented with a new plan of government.

2 Then I thought it good to take with me Edward, whose sir-name was Morris, for he was a good man and a good minister.

3 And when we had departed out of the city, we began as we journeyed, to examine our new constitution; for although we were members of the council, we knew not rightly what was done.

4 In observing the contents, we discovered a new constitution, of a very despotic nature. Nine men could act as the legislature, but the bishop had the negative on the council for time to come.

5 Edward signified to me, that he would not travel under such a government; and went straightway and married a virtuous damsel, and located himself, as others have since done.

6 When I had informed the Virginia preachers of what was done, they were sorely displeased with our conduct.

7 I assured them, that they had yet power to reject it when it came to the vote in our district; because we had a law, and by that law nothing done in council could bind any district, without the majority of preachers agreed to it.

8 The cogitations of my head troubled me, and for a season sleep departed from me.

9 I found myself deceived, and the church imposed on, because the people and local preachers were not even consulted on the business.

10 I wrote to Francis after this manner; Brother, you know our infant state, *grant* us one year to consider the matter coming before us.

11 Or if you refuse this, take away your negative. And if you refuse, "I shall, as a *duty* I owe to the church, use mine influence," &c.

12 Francis received my letter by the hand of the messenger, but he utterly refused to comply with my request.

13 He answered me after this manner;—"Thy letter greatly alarmed me! but pray, who boldly demands my negative? My negative is my own. I never have received such a check from any preacher in America," &c.

14 I now began to discover the rapid five-years growth of "A moderate Episcopacy." Whereunto shall I liken it; it is like unto a dwarf, whose head grows too fast for its body.

CHAP. VIII.

The proceedings of Francis in gaining proselytes to his Ecclesiastical Monarchy. &c.

1 By information I understood, that he (Francis) in his way towards the south, ordained several novices to the office of elders; which was a violation of the resolves of council.

2 But, perhaps he gained proselytes by that means. As one observed in a letter, "Raise them one step higher, and all is well."

3 Francis arrived at Charleston, and in conference proposed the new government, but it was rejected.

4 Then Francis (with the name of confer-

ence) ventured to alter what the grand council had done.

5 By what authority did Francis (and a petty conference) alter, amend, extend, or abridge the resolves of an ecclesiastical congress?

6 And it was so, that in South-Carolina the new form of government was received, with those illegal alterations.

7 In North-Carolina, there were heavy debates in conference respecting the new constitution, and they refused to adopt it, even with the amendments.

8 Then Francis proposed another constitution, (though the same nearly in substance) which he himself had formed; this he called, "my mature thoughts." The same was adopted in North-Carolina.

9 The reader will no longer be at a loss to find out the *cause* of our *ragged* separation, when he beholds how the different districts adopted different constitutions!

10 This is the fruit of a human head, fixed to a spiritual body of christians!

11 And it came to pass in those days, even in the year 1790, that Francis came according to appointment to our conference held in Petersburg.

12 He was met with a warm reception, and after asking each other of our welfare, he declared unto us what he had done in the south: how the plan had been altered, and in what

manner the preachers (not the church) had received it.

13 He then presented us with a copy of his "mature thoughts." I easily discovered that in every alteration, he took care to secure his power.

14 To me it appears, that all these things are according to the counsel of his own will, created by him, and for him; and through the medium of conference, established: Seeing he remaineth a high-priest over the Methodist Episcopal Church.

15 A man in his station ought to be pure like an angel; for he is a perpetual president, and superintends all the concerns of the church, both spiritual and temporal.

16 Ah, Francis was born and nurtured in the land of kings and bishops, and that which is bred in the bone, is hard to be got out of the flesh.

17 But after some time elapsed in conference, Francis addressed us in the following manner:

18 To-morrow I shall lay before you the new form of government; and you may receive it as formed in council, or with the Charlestown amendments, or receive "my mature thoughts;" offer your amendments, "or reject it altogether."

CHAP. IX.

The new plan of government rejected—The preachers expelled, &c.

1 In the evening, the preachers desired my advice on the matter which was to be laid before them on the morrow.

2 I answered them after this manner; Brethren, you know my mind on the subject, and my sorrows have I not hid from you. I judge it best that you assemble yourselves together this night, and consider the subject among yourselves, with prayer: but I will not be with you.

3 Consider it as the cause of your God; divest yourselves of the fear of man; give your voice in the fear of God, to the best of your judgment.

4 And it was so, they followed my counsel, and we all met the next morning before the president, in number about twenty-one; if I remember right.

5 The president proposed it as above observed, and we all (except two) with one voice rejected it altogether.

6 Then answered Francis and said, “ye have all spoken out of one mouth.” Henceforth, “ye are all out of the union.” Then, as one in distress, he gathered up his papers; so ended conference without prayer!

7 Thus it was, the thing that I feared came upon me, for the union was broken, and not preserved. The young ministers wept.

8 I was struck with astonishment to find

that we were all expelled the union, by the *arbitrary voice of one man*; for no offence, but voting according to our own *matured judgment*!

9 We could have appealed to the people of our care, and produced our *godly* character; but ah! no; the *people* have not power to help themselves! Now I began to see!

10 Had we appealed to England, Wesley himself was cut off before. Truly distressing! Cast out of union, charged with rebellion, &c. by one *arbitrary* man!

11 We then desired *Francis* to suffer a convention to meet on the occasion, if only two from a district, and not to cast us off without a hearing. He refused.

12 It was then proposed that I should be allowed to attend the northern conferences, and give my light on the subject of government, and our proceedings, &c.

13 For we had allowed elders from far to speak in our conference; who were friends to the new constitution. But *Francis* would not agree that we should have the like privilege.

14 The interpretation is this; Nineteen ministers, I believe called and approved of by God, and *beloved* by the people, were *expelled* the union of a church, containing sixty or seventy thousand souls, by the voice of *Francis*!

15 Should it be said, that our expulsion was a natural consequence, or result of our rejecting the government which others had adopted;

I would observe, that only a minority had received it at the time.

16 Is the like of this to be found in the annals of history?

17 Then spake the young ministers unto Francis, before his departure, saying, "what shall we do, and what will become of this district?"

18 He answered them after this manner; If you will agree that I shall be your bishop, "I will station you in this district on the old plan."

19 They accepted his offer, and the district was committed to their care: but no regard was paid to O'KELLY.

20 This is the interpretation: As they agreed that he was their bishop, they thereby subjected themselves. And secondly, as they were put in care of every circuit, this shut me out. And as touching the old plan, this could soon be altered again.

CHAP. X.

Circular letters wrote, read, and despised, &c.

1 And it came to pass after these things and Francis had gone on his way to the district conferences towards the north, I wrote several letters to the different conferences, through the medium of the president-elders, and brother Jesse helped me.

2 I wrote after this manner: Brethren and fellow labourers, you are the only court we have to lay our grievances before.

3 We are not petitioning as criminals, for we have done no evil; but we demand of you the ordinances of justice. We are not allowed to be present. We are cut off, &c.

4 Reports say, our letters were read, and treated very unfriendly, through the power and influence of Francis: he was justified, and we condemned, as the authors of evil.

5 And it was so, that the new constitution was received and a second council called.

6 But previous to the setting of the second council, Francis wrote letters to the Virginia preachers, after this manner:

7 I advise that you all meet in conference among yourselves, and if you will submit to the new plan of government, "send your delegate to the council."

8 "The council shall concern only with the temporalities of the church; you have my last will and testament."

9 We immediately collected ourselves together in conference, in the county of Mecklenburg, to consider the matter.

10 After some debating, I spake after this manner: Brethren, we have hitherto been mocked; let us wait to see these promises fulfilled. Can Francis assure us what the conclusion of the next council shall be?

11 And that is not all, the Dr. is interested in the temporalities, and can we act honestly in entailing the whole on F. and the council, in his absence?

12 My advice is, that we write an affection-

ate letter, but send no delegate. The saying pleased the brethren generally.

13 I then read the contents of a long letter, sent to us by Mr. T. a teacher of the Latin. And thus it was written;

14 Brother preachers, the people confide in you; give away your privileges with caution! This matter is pregnant with great consequences.

15 By assenting to the grand council, a plan is laid for episcopal dignity and sovereignty! You must unavoidably be guilty of subverting, ruining, and sooner or later totally destroying the glorious Gospel-Methodist fabric in America.

16 By rejecting it, you will settle and strengthen the well erected tower, on the walls of Zion, for the bulwark defence of the city of God.

17 May that city ever flourish, may you be her tender guardians.

18 Watchmen, the church requires no grandeur in the administration of her affairs; simplicity of government suits her.

19 When we view the church in her primitive state, her government was extremely simple and natural:

20 No assuming after pre-eminence; no itching after absolute power. While the church remained in gospel simplicity, see how the kingdom of Jesus spread, till hell trembled to the centre!

21 Look back on history, and behold the

ruin such changes have brought. If you have seen the fatal errors (in aggrandizing bishops) avoid them yourselves.

22 If Mr. Asbury should be saved, and only one century hence could return, and see the ruin he had brought upon us;

23 Thousands damned, which otherwise might have been sitting with him in Paradise;

24 O, how his heart would bleed, and his eyes run down with tears! May wisdom and grace guide you; so prays your friend,

Thompson.

CHAP. XI.

Reflections on the Council, &c.

1 And it was so, about this time Francis cut off part of my district, and fixed a man to preside therein, who was after his own heart.

2 And it came to pass on the twelfth month, on the first day of the month, in the year 1790, that the council assembled the second time at Baltimore.

3 In the first place, they proclaimed the establishment of the new government.

4 In the second place, they considered the authority they were invested with. In all temporal matters to act decisively; and to recommend new cannons to the district conferences, "or alterations to be made in old ones." Did F. forget his "last will?"

5 The rest of the cannons, &c. are they not written in the Council book?

6 When I looked over the resolutions of the second council, (which I have by me) contain-

ing near thirty cannons, and the whole consisted of book-selling, funds, subscriptions, the credit of Cokesbury, with arbitrary restrictions on the people in districts.

7 I considered that as the name of God was not mentioned in the book, the Lord was not in the council! and as the whole scheme appeared to be money, money, &c.

8 I considered those preachers who had gone to merchandising, were in the best business, with respect to monies: because what they received honestly, would be for value received, and their own families would receive the profits arising.

9 I intreat the church to read the cannons of that council, Dec. 1, 1790.

10 I know the people are taught to believe that all those heavy, and repeated collections for funds, and colleges, are acts of charity:

11 And the objects are said to be worn out preachers, distressed widows, and "charity-boys."

12 Let the whole be examined, and a fair estimation be shown; then on the other hand, let the poor relieved widows, poor local preachers, and charity-boys come forth:

13 And let us see how it will tally. I believe there are many in the church who would wish matters brought to this issue.

14 Did not Francis mock us, when he sent petitions through all his provinces, urging every member, male and female, to send him relief?

15 He told his preachers, that if they did not exert themselves in "stirring up the people," that likely, they would hear of his being in jail.

16 Then left us, and went straight way to a certain Mr. Davis, and agreed to raise (if the Methodists can tell true) 3000*l.* to assist the said Davis in erecting a new college.

17 I believe that God sent out the Methodist preachers, not to build colleges, but to build up a holy, simple-hearted people. And a select meeting is a better school for that purpose, than a college.

18 I have no design to reflect on learning; only, let gentlemen see to that.

CHAP. XII.

The friendly conduct of Thomas—A general meeting called, &c.

1 After these things, I prepared a letter of information for Thomas, who was expected at the Charlestown conference.

2 He came according to expectation, he received my letter, and pleaded my cause in the conference; withstood Francis to the face; condemned his conduct; and (he) being the senior, had a general meeting appointed according to our request.

3 At which meeting of the preachers, the new form of government should be fairly investigated, and the institution stand or fall by the decision of that convention.

4 How have matters been represented, un-

fair, and cruel. I desire to be weighed in the equal scales.

5 If my letter to Thomas was not fair and generous, if I over chargod the one side, and covered my own failings, let the letter testify against me.

6 And it came to pass after these things, that Thomas and Francis came to the conference in Petersburg, where the preachers were assembled, where I attended also; for all this time I had laboured in the word and doctrine.

7 Thomas informed us, that the general conference was appointed, in order to overlook the whole proceedings of the council, and that it should stand or fall by the decision of that meeting.

8 Francis was sore displeased. But Thomas highly approved of my conduct; and that the treatment I had met with, in his absence, should not pass in silence, but be laid over for conference.

9 Moreover, Thomas spake unto me again, after this manner; "Methodism is gone." &c.

10 But remember, when we meet together, and overthrow the new institution, as I believe we shall; if Mr. — is not satisfied with the government as it stood before, we will contend for a republican government. Give me thy hand. Fear not. I am a friend to America.

11 And it came to pass in the latter end of the year 1791, in the eleventh month, the general conference met according to appointment, in the city of Baltimore.

12 Just at the eve of business, the Dr. appeared. His presence revived me, for I thought my best *friend* had come to town.

13 I perceived by the countenance of Francis, that he rejoiced to see Thomas; and after the salutation, fixed him in the chair.

14 I remembered the letters I had received from F. a while before, which spake on this wise; Let all past conduct between thee and me be buried, "and never come before conference, or elsewhere." "Send me the dove." I saw thy face was not towards me in all the council, therefore, I did not treat thee with that respect due to one who has suffered so much for the cause of truth and liberty. I wrote to the Dr. that if he came here again, he would see trouble. Francis."

15 I began to think that Thomas had taken the alarm! and rather than be expelled, as John was, he had stepped over to the strongest side, and left me to suffer: And it was so.

16 Then proceeded F. according to his *foreknowledge*, predestination, and *sovereign* power; choose out of conference a few men, which formed the privy council.

17 Then he proceeded to read their names and asked if any one objected to either of them. And it was so, that my name was among them.

18 He appointed for us to meet him (and Thomas) that evening, in a private house. Conference adjourned.

CHAP. XIII.

The proceedings of the Committee that night; and of the Conference the day following.

1 I met the select number that evening, according to appointment, and found them engaged in revising our old book of discipline.

2 My thoughts were many, but my words were few. They looked one at another, and one turned toward me, and addressed me in the following manner:

3 Will you pass your word to abide by what this conference may do?

4 My answer was, "You alarm me! Tell me (continued I) what you intend to do?" They answered and said, We cannot tell; but we will pass our word to abide by the decision of this conference.

5 I utterly refused to pass my word. I then saw why they wanted me in that meeting.

6 And it came to pass on the morrow, that conference met pursuant to adjournment.

7 Then arose Thomas, the president, and reported to conference the resolves of the committee, &c.

8 Moreover, Thomas continued his speech and said, "The members of this conference are the representatives of the people;

9 "And we are to all *intents* the legislature of the Methodist Episcopal Church: and the government is *aristocratical*. You may call me a weather-cock."

10 This speech effected many minds, be-

cause they justly expected the affairs of the council to have come before them; *that* being the business for which they were called together.

11. Some of the members at sundry times would interrogate the president, after this manner:

12 But where is the council affairs, &c.? That being the cause of this meeting.

13 Thomas would arise and warmly oppose, and demand silence on the subject: And silence it was.

14 In our debates, if at any time we were led to speak of the conduct of Francis, he would leave the house.

15 The debates of the synod turned chiefly on episcopal dignity.

16 The Virginians for a while did distinguish themselves in defending their ecclesiastical *liberties*, but they fainted in the struggle.

17 Richard Ivey, exceeded himself; he spake with tears, and in the fear of God, and much to the purpose; crying popery, &c.

18 If at any time a minister would move to *abridge* (in any degree) the bishop's power,

19 The defenders of that faith would not only oppose the motion, but would charge the member with something like treason, as it were.

20 We still complained heavily of such illegal and radical alterations. Their cry was, "Every general conference is possessed of a right to form their own preliminaries.

21 Thus we see, the government is subject to perpetual innovations.

CHAP. XIV.

The same continued.

1 It would have been an unspeakable blessing to the Methodist church, if we had been allowed to have done the business for which we met.

2 Because it would have necessarily led us into the very merit of the cause, or a full investigation of church government.

3 I began to see that equity and gospel simplicity would be obliged to retreat, for power and policy would overcome the minority.

4 I feared the ministers were carried away by an adventurous leader.

5 I then arose, and stood before the assembly with the New Testament of our Lord Jesus in my hand,

6 And spake after this manner; Brethren, hearken unto me, put away all other books, and forms, and let this be the only *criterion*, and "that will satisfy me."

7 I thought the ministers of Christ would unanimously agree to such a proposal. But alas, they opposed the motion!

8 A certain member whose name was John, withstood me, and spake after this manner; The scripture is by no means a sufficient form of government. Compare page 4. J. D.

9 "The Lord has left that business for his ministers to do, suitable to times and places."

&c. I withstood him for a season, but in vain: the motion was lost.

10 I now saw, that moderate episcopacy was rising to its wonted and intended dignity. I discovered also, that districts had lost their suffrage.

11 I considered that the stations of the Lord's ministers rested entirely with Francis; so, that unless that absolute power could be abridged, the best of men might ever be injured, and run out of the connection.

12 I now moved again, after this manner; Let a preacher who thinks himself injured in his appointment, have an appeal to the district conference.

13 The motion was seconded, and warmly debated. William M. Kendre, with several more, did, with holy zeal, strive with me for liberty.

14 Conference adjourned till the second day of the next week: at which time they resumed the debate with double vigour.

15 Some professed fears, that if an appeal was allowed, it would reflect on the wisdom and goodness of the bishop, &c.

16 Others saw, or thought they saw, that such liberty would be injurious to the church, because preachers would ever be appealing;

17 And they would take each others part; so that easy and wealthy circuits, would be crowded with preachers, while poor circuits would be left desolate.

18 Heavy reflections on the conference; had

any other people said as much, it would have been thought hard persecution. Was this ignorance, or policy?

19 It was urged by several, that the bishop always appointed well, as far as they knew. I prayed them not to arrogate infallibility to the bishop:

20 For in my judgment, he made many very injudicious appointments.

CHAP. XV.

Same subject continued.

1 Then arose an elder and spake after this manner: "Where is the man that will say, the bishop ever injured a preacher?"

2 The interrogative was repeated, and at last a young man whose name was Rice, assured the conference that he had known two preachers who were injured by him, as he thought."

3 Then members arose, out of due order, as men alarmed; as though treason had been heard. The very cry was, "He has impeached the bishop."

4 The worthy minister arose and asked pardon, (for speaking the truth?) in as much as he did not intend it as an impeachment.

5 And it came to pass on the morrow, conference met pursuant to adjournment, and revived the former dispute.

6 The appellants appeared to display invincible courage; and, in a Christian spirit (they) still opposed the oppressive measures, where-

by the bishop, or his deputy, might banish a minister, or expel him from connexion.

7 For, if a minister should refuse to take a station, even in the British islands, he must be neglected, having no station; and stand as a cypher, with a wounded character.

8 One arose and held forth after this manner: This may satisfy those who desire an appeal, that is, "they may appeal to the general conference."

9 My answer to this illogical proposition, was after this manner: Shall a preacher who is injured this year, then, after passing through his distress, (if not death)

10 At the expiration of four years, appeal? For what? for vengeance? The mischief is done.

11 Moreover, what happened the last evening has not escaped my memory; a worthy character had to ask pardon for declaring the truth when asked!

12 However, to come to the point at once, if you desire any farther testimony relative to the bishop's injuring any one, "I am the man he has injured."

13 There followed a profound silence, a few sighs, but no reply. Had there been aught against me, then was the time to have tried me, when I laid myself at their own judgment seat.

14 A little after the going down of the sun, conference adjourned to the Dutch church, where the long dispute was finished by candle light.

15 The debates were more powerful than ever, yet with a deal of christian moderation. I was entirely silent.

16 Hope Hull, a worthy elder, sounded a proper alarm! He exceeded himself by far: I could wish his words were written in a book.

17 He spake after this manner: O heavens! are we not Americans! did not our fathers bleed to free their sons from the British yoke? and shall we be slaves to ecclesiastical oppression?

18 He lifted up his voice and cried, "What, no appeal for an injured brother? Are these things so? Am I in my senses?"

19 Henry arose, and displayed his political abilities, exclaiming against a balance of power; with an essay on church-history.

20 Stephen Davis, in whom was the spirit of wisdom, withstood the celebrated Henry, assuring of us, that the last arguments were badly founded. "We are far gone into POPERY!"

21 Quickly after this, the votes were taken; ah fatal hour, the motion was lost; and out of an hundred, and more, we had a small minority.

22 Some withdrew from that hour, resolving to enjoy their liberties at the expense of society: and hold fast faith, and a good conscience.

23 Will not these words cause the ears of an American to tingle? "Shall an injured man have an appeal? No!"

CHAP. XVI.

*Some left conference, and no more returned—
Their distress of soul—A committee sent, &c.*

1 It was surely a very fatal hour of papal darkness, in which a law passed, that an injured brother and minister in the church of Christ, should have no redress!

2 Men may make a thousand turns, yet the declaration remains a solemn truth; which gave birth to a separation!

3 After conference adjourned, I discovered my worthy friend and loving brother Woods, standing at my side, waiting to conduct me, and my few true brethren, through the dark to his house.

4 There were we tenderly received, and refreshed. The Lord remember him in mercy; and his worthy christian lady, whose name is Mary; whom I dearly love in the Lord.

5 Should they hereafter reject and despise me, I hope forever to love and esteem them both.

6 I spent great part of that night in groans and tears! On the morrow I implored the God of heaven to give me understanding. I consulted my friends, and in the fear of God, resolved not to return to conference. "O Dont, Dont."

Corrected error

The last line of paragraph 6,
pg# 39, should read "O Dort,
O Dort", instead of "O Dont"

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7 Future events were hid from me, I had only to look to God, and walk by faith.

8 I wrote to the synod a mournful farewell,

saying, "You now have the overflowing of a full heart." Adieu.

9 I was informed my letter was read in conference, against the will of the little president: many tears were shed, &c.

10 Several preachers were in that assembly who had been brought home by my ministry, under God. They knew I had been a father, and a teacher to them.

11 I still stayed at my lodging, and it came to pass, they sent a committee to treat with me.

12 I took them into my room, and we conversed freely, and lovingly. Although they could not defend the government, nor the conduct of the president, yet they thought it advisable to submit.

13 We knelt down and prayed, and our prayers were immediately answered. We parted in love and tears.

14 They reported in conference (if I was rightly informed) that they believed God was with me, and that I was aiming at his glory.

15 Thomas was much displeased, arose and spake after the following manner:

16 I am (said he) I am obliged to extend charity towards O'Kelly and others: They have done violence to their public faith; because they promised to abide by the decision of this conference!

17 One arose and declared that the assertion was entirely wrong. Then arose Thomas in great warmth, and bound it with an *affir-*

tion, in the following manner: He lifted up his hand—I suppose to heaven,

18 And offered to stake his salvation, on pain of damnation, to the truth of his assertion; or nearly so.

CHAP. XVII.

Thomas is called upon to give satisfaction to his injured brethren—A meeting is appointed on the occasion—Thomas asks pardon, &c.

1 A member of the conference came to my lodging, and gave account of the conduct of Thomas, and that my character and others were thereby injured.

2 I wrote to Thomas, after this manner: O sir, reverse the case: It was thyself that acted thus. 'Tis you that betrayed thy trust to me and others.

3 You know this conference was called to investigate the new institution, and to examine into past conduct: and our cause at this court of appeal, is not suffered to come forward.

4 The slander is so public, I earnestly desire *christian* satisfaction.

5 The answer I received was after this manner: If you and the Virginia preachers will only meet me this night about the lighting of a cradle, I will give you satisfaction.

6 We met him at the time and place, took a room to ourselves, and there we withstood him to the face.

7 I rehearsed his former engagements with

me, and others; and I considered such treatment exceeding cruel. Stephen D. not only charged him of being guilty of false assertions, but "vulgar swearing." I was grieved at the hard speech. The Dr. appeared very calm.

8 The little man confessed his sins, charging himself with "false zeal;" and in a very gentle manner, asked pardon "ten thousand times."

9 After these things, it was asked (in private) on what terms I would return. I answered after this manner:

10 In my distress—for peace sake, only let an injured man have an appeal, and I will return. He answered and said unto me, "That cannot be granted."

11 On farther consideration I condemned my conduct, in that I offered to return on such slender terms: For I knew the government to be destitute of scripture authority.

12 But such was my weakness, not knowing at that time what to do.

13 I then left the place with a few friends; viz. John R. Rice, H. &c.

14 John asked me what I thought of doing: My answer was, I must preach the gospel, wherever a door is opened, &c. "But I have no intention of a separate party."

15 My brother answered and said, suppose souls are converted to God, through your instrumentality, and they ask your advice, what counsel will you give?

16 I answered him again, after this man-

ner; perhaps, I should advise to join the Methodists, rather than live out of society.

17 Alas! said he, will you advise others to subscribe to a government that you believe is quite destitute of divine authority? I knew not what to answer.

CHAP. XVIII.

O'Kelly returns home—Messengers are sent after him, &c.

1 Indulgent Heaven protected me home, and the testimony of a good conscience supported my troubled mind. I set my heart to seek God, and to live one day at a time, as if never to see another.

2 In the course of a few days, there came messengers from Francis to me, to let me understand his sorrow, in the "loss of his right eye, right hand, and right foot."

3 Moreover, I was to have free access to their pulpits, and the sum of 40*l.* annually; because I had "suffered so much for the cause of truth and liberty."

4 I accepted the former, but not the latter. I went out again, preaching the everlasting gospel.

5 Here we discover the unscriptural degree of power over the people. If Francis gives a grant to any minister to preach, and administer among them, their doors must be open.

6 Then, if Francis sends his authority to shut the doors against the same minister, none must open. This is "the power of the keys."

7 And it came to pass in those days, (in my travel) I met with a present of 10*l.* sent me from Francis.

8 With the advice of friends I received it, and gave it in part pay, the same day, for a saddle horse, if I remember right.

9 But behold the preacher who paid me the money, according to order, and took my receipt, took the advantage of me, and published abroad, that I received support from them.
D. S—l.

10 After these things I was met by one of their elders, who blamed me for leading the people into the nature of church government; whereas, they had no business with such knowledge.

11 He added the money received also. I knew if I had my due, I ought to have had ten times as much. However, I was willing to replace it.

12 Surely, continued I, “you did not intend it as hush money.” The people will ask, and I shall teach, &c.

13 I was quickly shut out of doors; none to publish my appointments, the people warned against bearing me preach the gospel.

14 This act of cruelty did not satisfy the rage of false zeal. but they fell upon my character, even to cruel reproaches. They picked up, and retailed, things they cannot prove.

15 The aggrieved members in Charlotte county, had two meetings on the occasion; they strove for union, with some amendments;

and although they sent two men over the great mountains, to petition Francis, yet all their efforts were in vain. Witness John Chappel and E. Almonds.

16 Myself, and others, drew up a very humble petition, pointing out a few of the evils we saw in the government, and prayed for union. But the people were forbid to sign, on pain of expulsion.

17 It was urged by some, that there was no law in the book of discipline against the signing a petition.

18 But the law was produced in the late book of discipline, page 58. Because it amounted to the sowing of discord, &c. Thus our petitions fell through. The preachers desired all who were dissatisfied with their government, to "go out." Such surprising measures "their own deliberate judgments would condemn."

CHAP. XIX.

The aggrieved party still strove for union—Conference at Piney-Grove—Conference at Manakin Town, &c.

1 And it came to pass after these things, we appointed a conference at Piney-Grove, in Chesterfield county; to confer on the present distress.

2 We met according to appointment, and conversed on the subject of church government. We unanimously condemned the Episco-

pal government; but desired union with the people.

3 And the method we pursued for the purpose, was, we proposed an address to the bishop, individually, for him to consider our distress, and give us to meet with them, on the occasion.

4 We told him, we only requested that the present form of government might be examined, and tried by the scriptures, and amended according to the holy word.

5 By so doing, we hoped that a "*permanent* plan for union might be established: As for the *time* we would *cheerfully* wait." We elected men to carry in our address, and then adjourned until December.

6 And it came to pass in those days, that Francis came on to conference in Petersburg, where he met with our address.

7 But Francis being (as he calls it) a "*long headed Englishman,*" and seeing the request so generous, that to refuse would disgrace him; and to comply would undo him.

8 He threw it into chancery: I say into conference; and the result was, "He has no power to call a meeting." Then denied he our request.

9 It was very cruel in the preachers, supposing Francis had not power, for them not to suffer it to be. The reader will need no interpreter to tell the meaning of such conduct; it can speak—for itself.

10 And it came to pass on the twelfth month

about the 25th day of the month, we met, pursuant to adjournment, at Manakin town, to receive the answer from Francis.

11 Our friends made report that his answer to us was, "I have no power to call such a meeting as you wish; therefore, if five hundred preachers would come on their knees before me, I would not do it."

12 The answer sounded in our ears like the voice of Rehoboam. Therefore all hope of union was sunk. Nothing remained but "to thy tents O Israel." The door to the negotiation was shut.

13 Therefore, a separation, or slavish subjection was unavoidable. And we unanimously chose the former.

14 We formed our ministers on an equality; gave the lay-members a balance of power in the legislature; and left the executive business in the church collectively.

15 But fearing we should err again, as we were young hands in the business, we resolved to establish nothing we had done before another general meeting. So adjourned conference.

16 And as we had received letters from below, that we should also consider their case, for they were "as sheep having no shepherd;"

17 Two ministers were appointed to visit those brethren below, to give light on the subject, either by way of public debates, or in private conversation; then to take the sense of the people.

18 This was done according to order, and about one thousand souls departed from the ERRORS of Methodist Episcopacy, in a few days.

CHAP. XX.

The Republicans meet in conference, in the county of Surry, Virginia.

1 Now it came to pass in the eighth month, on the fourth day of the month, in the year of Jesus Christ 1794, the Republicans met in conference, in Surry county.

2 We held conference with open doors, that all might hear, and learn. And after much disputing, and several resolutions having passed,

3 We discovered plainly, the minority were much dissatisfied; and therefore I moved that the whole should be reconsidered, that all might be agreed, if possible.

4 And it was so, that a committee of seven men were appointed to form a plan of government, and lay it before conference the next day.

5 The committee met, and strove hard for union of sentiment, and although we sought it earnestly with tears, yet to no purpose.

6 At length it was proposed that we should lay aside every manuscript, and take the word of God, as recorded in the scriptures.

7 And it was right; because the primitive church had no government beside the scriptures, as wrote by the Apostles.

8 But in order to lead the minds of the religious to the law and the testimony, having

never been taught to search the scriptures for church discipline;

9 We drew up a small sketch, as a guide, and a light to the *connexion*, nearly on this wise:

10 We learn from the book of God, that the church in general, includes all the real christians in the world. Eph. v. 25. 1 Cor. xii. 13. 14.

11 Any number of christians united in love, having Christ for their head, and centre of union, constitutes a church.

12 In the primitive church were twelve chosen ministers whom Christ called Apostles: Luke vi. 13. The same were chosen witnesses. Acts x. 41.

13 Those men were ambassadors, and possessed the keys of the kingdom, even the spirit of truth, which opened to them the mysteries of the kingdom of God.

14 Therefore, Christ spake in them, and by them; thus were they fully qualified, and authorised to write the last will and testament of our Lord and Saviour Jesus Christ.

15 There were elders in the church beside the apostles, who laboured in the word and doctrine: Some of these could prophesy, speak with tongues, interpret, &c.

16 But after those extraordinary missionaries had run their race, only one order of ministers existed in the church. Acts xx. 17.

CHAP. XXI.

The committee make report to Conference—The saying please the multitude. &c.

1 And it came to pass on the morrow, when conference had met, the brethren all present, the committee made report; and the saying pleased the multitude.

2 Indeed, the people rejoiced at the consolation, and gave glory to God for the light received.

3 Thus, the blessed *Jesus* was proclaimed *King*, and *Head* of the people; without *one* dissenting voice.

4 Cordially renouncing all human institution in the church, as being a species of Popery, and not fit to govern souls.

5 Then as free citizens in the land of *Columbia*, and servants of the great *King*, we proceeded according to divine order, to ordain elders.

6 Those preachers who were *eligible*, were set before the church, and the holy qualifications as laid down by *Paul*, were read, and explained.

7 The church was then desired to say, if those men were their choice, or not. Then after prayer, we proceeded in the following manner:

8 "In the name of our Lord *Jesus Christ*, by the authority of the holy scriptures, with the approbation of the church, and with the laying on of the hands of the presbytery,

9 "We set apart this our brother, to the holy order and office of an Elder, in the church of God: In the name of the Father, and of the Son, and of the Holy Ghost—Amen."

10 Thus the despised minority began to build on the **TRUE BASIS**, our sure foundation.

11 We were much delighted to find that the true *hierarchy*, or primitive church government, which came down from heaven, was a republic. Eph. 11. 12. although "Christian Church" is the name.

12 Yet we very plainly felt the loss of union with the Episcopalian brethren. The preachers especially, were much irritated; as that bitter saying published in their last minutes will show.

13 The words are written thus: "A few indeed, who were as great enemies to the civil government under which they lived, as to our discipline, have left us: and now we have not a jarring string amongst us."

14 The cruel assertion above written, is as destitute of truth, as love. We took it into consideration in our last conference, and it was unanimously answered thus:

15 "It is the unanimous opinion of this conference, that the charge is unjust, and cruel; and so far as it applies to us—false."

16 The following is the substance of a letter, which, I think, fully answers the cruel slander.

CHAP. XXII.

The substance of a letter, from a Republican minister, to an Episcopalian minister.

DEAR SIR,

1 The following lines are addressed to you, for the purpose of investigating a subject, important in its nature, and painful to me in its effect.

2 That there has been a division in the Methodist church, and this division was produced by the despotic principles of government, existing and increasing in that church, are facts not to be denied.

3 That pacific measures were used by the aggrieved party, to obtain a re-union, is a fact which their petitions, and addresses, doth abundantly prove.

4 When these facts came first to my view, I used all the candour, and discernment I possessed, in the investigation of the subject.

5 And *truth* obliged me to believe that the complaints were just. And that the cause of the division was sufficient to justify the effect.

6 This sentimental division, naturally led me into the division. For the doctrine then exhibited to us, was, "If you are *dissatisfied*—go out." Therefore, unconditional submission, or separation, were the only alternatives.

7 One would have thought, as we could not agree together, parting might have ended the dispute: but alas, we have found it quite otherwise.

8 For no sooner had we turned our backs, than a flood of abuse, calumny, and cruel slander came pouring forth after us as a furious flood!

9 From the groundless reports that soon spread, and increased, one could hardly forbear thinking that a lying spirit had got among the prophets.

10 But I long resisted the thought, and strove to believe that these reports originated in mistake, and not in wilful misrepresentation.

11 But the moment I cast mine eyes on that vile assertion in the minutes of your last general conference, saying, "A few indeed, who were as great enemies to the civil government under which they lived, as to our discipline, have left us, &c."

12 I was shocked at the saying, and supposed I had entertained a better opinion of the members of your conference than they were deserving of.

13 And you sir, being a member of that conference, I view you as having a hand in that *infamous* slander.

14 And now you are pleased to offer no better apology than "if the *cap* fits them, let *them* wear it."

15 On which I would remark, that your perfidious insinuation is false: the *cap*, as you are pleased to call it, does not fit *us* as descriptive of our characters; but as an unequivocal *design* to slander us.

16 And as you are pleased to make the ci-

vil government under which we live, a part of the controversy between us, I will here present you with a few observations on that subject.

CHAP. XXIII.

The Letter continued.

1 I would in the first place, ask if you know what kind of government we live under? and how it was obtained?

2 Wesley, in his circular letter, observes, that we are partly governed by congress and partly by the provincial assemblies.

3 This is a truth, which naturally leads the mind to inquire how these legislative bodies are raised, and from what source their authority is derived.

4 The answer to these interrogatives is easy: They are raised by delegation, and derive their legislative authority from the sovereignty of the people; to whom they are constitutionally bound.

5 Such a government by representation, is a government out of society; and the constitution by which the legislators are bound to the people—speaketh on this wise;

6 The legislative, the judicial, and the executive departments of the government shall be separate and distinct.

7 With this view of our civil government, I demand of you, to point out that part of our conduct to which you alluded, when you published us enemies to civil government.

8 One might be led to think from reading that sentence in your minutes that your discipline was so like our civil government, that whoever opposes the former, must be an enemy to the latter.

9 Let us therefore proceed to the business of comparing them together.

10 I have already observed that the civil government is by representation; this is granted by your general conference.

11 Our rulers there mentioned, are not only elected, but re-elected; and all, from the highest to the lowest, are amenable to the people.

12 Let us now take a view of your church government, as formed, and repeatedly revised by conference.

13 Here we find, that the bishops, president elders, elders, deacons, and common preachers, are none of them properly the delegates of the people; but they are the rulers of the church.

14 You will allow, sir, that the general conference is not raised by election in the church.

15 Neither do they consider themselves accountable to the people, because they do not derive their legislative authority therefrom.

16 Indeed, your people are not allowed to complain, nor point out to each other what they believe to be defects in the government;

17 For this brings them under the character of being disorderly members, who are sowing discord.

CHAP. XXIV.

The Letter continued.

1 I have often asked who the preachers were accountable to for their conduct? the answer was, "To God."

2 From this I infer, that they (as a legislature) are accountable to no human power: and if so, no human creature ought to trust them.

3 There does indeed appear a kind of election, and responsibility in the conference, but what is that to the people?

4 We find the general conference composed only of travelling preachers. Therefore, the members of the church, and the settled ministers, are out of the business.

5 The election that appears in conference, is a thing in show, and not in reality.

6 An election respects two things; first the choosing of members into the body, and secondly, the choosing officers out of that body.

7 'Tis absurd to suppose that an elected body have a right to elect members into itself. And this is the only show of election to be found, in receiving members into the conference.

8 And even in this election, the bishop holds his negative. Which negative he also hath in the choice of all the officers.

9 Therefore, there is no proper election in the church, nor the appearance of it, but what the bishop hath his negative upon. Elections under such restrictions, deserve not the name.

10 The *governors* of the Methodist Episco-

pal Church, not only come into office without being elected by the suffrage of the people,

11 But continue in office, so long as they please to walk by the *rules* themselves have made; and whenever they please to change their conduct, they can change their laws.

12. These, sir, are the principles of your constitution: and are as essentially different from the principles of your civil government,

13 As a government over society, is different from a government out of society. Moreover, there appears another important difference between our civil government and yours;

14 For your laws of discipline, are not only made by a body of men who are accountable to no body, but are judged and executed by the same hands.

15 The legislative, judicial, and executive departments of our civil government, are separate, and distinct.

16 Whereas your government is fully consolidated, because every part is inseparably united in the same hands.

17 From these remarks, it must appear, that your discipline is as incompatible with our civil government, as a government by assumption, compared to that by representation.

CHAP. XXV.

The Letter continued.

1 There is another subject still, that deserves a serious thought; which very thought creates sensation in my breast:

2 That is to say, We have purchased this liberty government by representation, at no less price than the blood, and lives of thousands!

3 Some of whom died in the hospital, others on the road,—and numbers fell in the field of battle with the English!

4 What sufferings of body and mind they passed through before the awful hour,—who can describe?

5 There is one thing of importance they have done for us, “They have freed us from despotic negatives, and British tyranny:”

6 And have left us sealed with their own blood, the valuable legacy of civil, and religious liberty. A liberty guarded, and preserved by representation.

7 And this is the government the general conference are pleased to charge us with being enemies to. Groundless charge; cruel slander—the very offspring of your spurious episcopacy.

8 The leading characters in this grand synod, are *Thomas* and *Francis*. The one from the north of England, since the American revolution.

9 The other (*Francis*) came over from the land of monarchy, before the revolution. And I believe are both British subjects (in their hearts) to this day.

10 What excellency is there to be found in those men, beyond others, that conference must bend to their caprice?

11 Is it the country from whence they have emigrated? Or is it the government under which they were educated? Or what is it, that renders them so illustrious in the eyes of the conference?

12 Can it be the principles of despotism they have brought with them? Or the arbitrary manner in which they have been known to conduct the business of government in the church?

13 As to their literature, if we may judge from their publications, there appears no great display of wisdom therein.

14 Their journals are, for the most part, insipid. They are partly filled with violent attacks on personal and public characters.—These are no marks of learning.

15 Their kind of discipline, may (perhaps) answer better to the north of this, where the British armies were long suffered to plunder the honest patriots.

16 But when they came to exercise their felonious practices in Virginia, they were sent back in the degraded situation of prisoners.

17 And I hope, that British policy will always meet with the like repulse from our Virginians, that British power has done.

18 Your bishop *Asbury*, has complained in my hearing, that he had more trouble in governing the Virginians, than all the connexion beside.

19 It is not our superior wisdom, nor ignorance, that renders us so ungovernable; but

our invariable determination to stand fast in our civil and religious liberties "wherein God hath strangely made us free."

CHAP. XXVI.

The conclusion of the Letter.

1 Whatever you may think of me, my spirit, or manner of writing, is a matter of indifference with me.

2 You are not situated as I am, and cannot feel as I do. Only put yourself where I stand, charged with a crime of the deepest die.

3 A crime of the most enormous magnitude; which if believed, is calculated to entail infamy, and disgrace on posterity!

4 But, why am I thus treated? Is it because I oppose a government not only *arbitrary* in its principles, but *arbitrary* and *cruel* in its operation.

5 Which *cruelty* we should feel, were we not sheltered under the wing of that *government* which you say we are enemies to.

6 Our *European* brethren know, as the *Jews* did, that it is not lawful for them to inflict punishment;

7 Therefore, hope to influence the *civil* rulers against us. But heaven be thanked, your influence with them is but weak.

8 The ministers of your conference may flatter themselves, and like the Ostrich, suppose they are sufficiently hid from public view, when only their own eyes are covered.

9 But our judicious men can see that self-

created dignities, such as your bishops boast of, must have originated in pride and vain glory!

10 And if they cannot free themselves from the principles of their education (as some noble English brethren have) they had better return to the land of their nativity, where kings and bishops reign.

11 Ah no, the secret is, they have left a land of cruelty, where they were governed, and not the governors. They had to feel the tyranny there, they wish to inflict here.

12 I shall now take my leave of you, and until you are more careful of innocent characters, more attentive to truth, and show more respect to the sacred scriptures—I bid adieu. T. H.

13 I would add, in England, such episcopal dignity hath no existence. The pulpits of the episcopal churches are not accessible to such men.

14 Were they to offer to exercise episcopal authority there, the Holy Sea would overflow, and they would be reflected on as imposters. This they know.

CHAP. XXVII.

The Methodist E. Canons examined—A discovery made that they are not founded on scripture, &c.

1 There is some good to be found in that book of laws; but the canons, or laws, are what I have at this time to consider.

2 I am told, that the preachers have fre-

quently relieved the minds of their people, by reading Wesley's old general rules to them.

3 Whereas those rules, are no more the rules of the Methodist church in America, than the British government is the civil government of Columbia.

4 The Methodists in America, are governed by a bishop, and elders; whose laws are made at Baltimore; altered, and sold seven times.

5 In the third section of the book of discipline, for the year 1791, there stands an account of the origin of Methodist Episcopacy as proceeding from *John Wesley*.

6 And every body knows that he was only an elder of the Episcopal Church of England.

7 Their publications say, that Thomas brought letters of episcopal authority from John of England, by which authority, Francis was constituted bishop.

8 This cannot be true, as the circular letter, and their own writings, can testify.

9 The fourth section (if I remember right) shows the manner of electing, and ordaining ministers.

10 Both scripture and reason teach us, that people who are to be taught, and led in the ways of the Lord, ought to have a voice in the choice of leaders, overlookers, or spiritual guides.

11 Paul was writing to the churches when he said, "Be ye followers together of me, and

mark them that walk so, as ye have us for an example."

12 And the election in conference is nugatory; because the bishop can negative the ordination of him who is elected by conference.

13 If the bishop please to ordain the preacher thus elected,—the person to be ordained, must first solemnly promise that he ever will be ready to obey the godly *mandates* of his superiors.

14 Thus it is, that the ministers of that order act in a state of subordination. See the place of ordination in the Methodist prayer book, page 292.

15 I should not have been clear of this mine oath, in disobeying Francis, only as I promised to follow his "Godly directions." And I did verily believe his directions were not Godly.

16 Each minister previous to his ordination, professeth to be called of God to take upon him this office;

17 Nevertheless, if an *elder* ceaseth to travel, without consent, he is forbid to act in the church as a minister—although God called him.

18 Then follows a barefaced error. Deacons appear to be chosen by the suffrage of the conference, whereas they ought to be chosen by laymembers.

19 Moreover, deacons in the primitive church were no inferior order of the ministry, but set apart for temporal business. Acts vi.

20 "The prophets prophecy error, by which means the priests bear rule; and my people will have it so."

CHAP. XXVIII.

Same continued.

1 The seventh section I pass over, (as it treats of temporalities) and part of the eighth, till we come to the place of power in the sixth question.

2 The power speaketh on this wise; if members be absent from their meeting three times, they must be talked to on the occasion;

3 And if no amendment, the minister (not the church) shall expel such, in the society. Then the minister shall report, that such were not *expelled* for immoral conduct, "But breach of our rules."

4 You may with propriety say "our rules," for they are not rules of God's giving.

5 I pass over those sections which treat on bands, &c. till we come to the place of the great college, distinguished by the name of Cokesbury.

6 There the two celebrated names were (as it were) to be immortalized. This was held forth to the people as "one of the greatest charities in the world."

7 The sons of ministers were to be educated gratis: this would greatly relieve their widows. Beside, flaming ministers were expected to come forth of her.

8 Great care was to be taken of the students

with regard to their morals and literature. And in order to give full satisfaction to the parents, *Francis* promised to examine into their *improvements* in learning from time to time.

19 While he *himself* was an utter stranger to a classical education; being like me—born of poor parentage.

20 However, the few charity-boys were turned out of school, as we are informed. Young gentlemen left the college, for, as they say, instead of “pies and puddings,” they met with poverty and oppression.

CHAP. XXIX.

Reflections on the College. &c.

1 We are ever taught to believe that *Cokesbury* was the property of the people: But I ask if the people were ever consulted with regard to its corporation?

2 I never did approve the step, because I thought it did not belong to our province.

3 Moreover, I feared it originated in vain-glory, and lucrative motives. I say, I feared so.

4 When the religious feelings of the people were from time to time, cogently addressed, both in public and private,

5 To display their charity, I was backward, because of unbelief. But

6 *Francis* informed us that he was in danger of imprisonment; therefore we exerted ourselves!

7 But did he not mock us, or would he have left us and gone up to *Mr. Davis*, in

Bedford, and engaged 3000*l.* towards another college?

8 Whether he did or not, I am not certain, but I had cause to believe it, seeing his friends told it: however, that fell through.

9 Let the witness, blessed with Cokesbury charity, stand forth, and tally with those repeated large sums of money?

10. Then let the flaming minister appear; that we may see how the connection is benefited by the operation.

11 But alas, the glory of Cokesbury is consumed by the devouring fire, and in one hour ruined!

12 Those devouring flames pursued the like project at Baltimore, where the second college, the bishop's house, with the house of God (reports say) were consumed!

13 Whether those losses are occasioned by the malice of the enemy, or directed by Divine Providence, I dare not conjecture.

14 In the fiftieth, and few following sections, we see the absolute power invested in the itinerant preachers, where they are directed to expel members; First,

15 For what they may judge immoral; and secondly, for breach of the bishop's rules.

16 Whoever observes the sacred writings, and divine instructions in Matt. xviii. 1 Cor. v. 1 Pet. v. &c. must see that none of those sections are founded on the scripture gospel order. Far from it.

17 The fifty-seventh section is worthy of

attention, but it does not consist of laws. but stands forth as a witness for God, and justly condemns the book of discipline.

18 It is an old original section, not episcopal. It shall speak for itself; and when that is done, what farther witness do I need?

19 Thus it is written, “The scripture contains all things necessary to salvation;

20 “So that whatsoever is not read therein, or may be proved thereby, is not to be required of any man.”

21 The impartial eye must see, that the form of government which I have resisted, is despotic, not free; human, not divine; changeable, and not permanent.

22 The distinct body is absolute: the prelate exercises authority as superintending bishop over all the concerns of the church.

CHAP. XXX.

An impartial inquiry with respect to those laws in their Discipline, whereby the Bishop may be restricted—or expelled. &c.

1 As all the laws generally originate in Francis, and the preachers being men under authority, therefore, as one justly observes, “the conference is not free.”

2 Yet they form an absolute body, being restricted by no body.

3 And Francis, by power, policy, and influence, has so far gained the *ascendant* over conference, that they appear thus. 100. but remove the first figure and see what remains.

4 Should the preachers lop off some of the branches, the root remains. Should the preachers refuse to subscribe to his measures,

5 And he should refuse to subscribe to their resolutions. should they then send forth to the church a *Rule-Book*, not signed by the bishop,

6 What authority could such laws bear in the episcopal church? It must be condemned by the inferior part of the church, as a book of rebellion, else, episcopacy must be dissolved.

7 'Tis written that the bishop is amenable to the general conference for improper conduct. But let it be remembered, that the general conference invest him with power to act (as bishop) in all things over the connexion, as he thinks best.

8 Now I ask in the name of common sense, how that body can, in any legal way, punish a bishop for acting with the authority which that body invested him with?

9 Many words may darken counsel, and blind the eyes of the simple; but the truth remains still. O that God may open the eyes of the people.

10 The extraordinary method they have of bringing a bishop to trial for wickedness, i. e. immoral conduct, is impracticable; and I think ridiculous.

11 In the first place, three travelling elders *must* *verily* believe *him* guilty."

12 They *may* then proceed in the following manner; call for, send for, or bring six

ministers of the first and second order, from other districts.

13 This forms a court of nine itinerant ministers. But, by what authority those men are to be brought so far from their business, &c. I cannot tell.

14 I understand not the place of judgment, nor how the bishop is to be stopped from his circuit, until this called court can be collected.

15 Or will they pursue him till overtaken? Then they have power to suspend, or release him; notwithstanding the church may be grieved, and injured.

16 To what shall I liken it? It is like unto a high-sheriff; and although the public may be greatly injured by him, he should not be held to security; nor be called to trial by any court but his own deputies: And they know that he is their bread!

17 How can such impositions be contemplated without serious emotions in the breast of every member who holds a sincere regard for Zion's welfare, and the liberty of the saints.

18 When we contemplate the days past, we read of Zion's woe, and find the overthrow thereof generally to originate in the ambition and policy of bishops, assisted by their creatures, i. e. priests.

19 And on the other hand, suffered, by the torpid silence of the people of God. As I shall speak of more particularly hereafter.

CHAP. XXXI.

Further Reflections on the Last Form of Discipline, &c.

1 In the third page of the form of discipline it is thus written, "We think we have been as cautious as the nature of our case will admit, to prevent hasty *innovations*." &c.

2 Those gradual *innovations*, have as gradually made separations. Whoever is the author of those *innovations*, mark him as the cause of our *divisions*.

3 See page fourth. "But we are very fallible creatures, liable *continually* to err."

4 How can any man on earth, with judgment and good faith, justify the conduct of setting up such a legislature for Christ's church?

5 Then, each one of those "fallible creatures," execute those changeable laws, according to his judgment, in the expulsion of the saints.

6 In page the ninth, there appears the form of a new deed, for the purpose of conveying meeting-houses and lands.

7 Read, mark well the contents, and I believe the reader will find that those houses, lands, &c. may be reduced to public sale, as private property.

8 But I would suppose few, very few indeed, will ever build houses on such terms, or convey lands by such a form.

9 Something very extraordinary appears in

page the tenth, preventing all, and every minister of God, however holy in doctrine, life, or conversation;

10 However useful to the souls of the people; even to preach or expound (to the people) God's holy word, in any of those chapels, except he be authorized by their order. Alas!

11 No books nor tracts of any kind without the consent of the bishop, dare be printed. This is an attack on civil as well as religious liberty.

12 However, it does this much for the bishop, it secures him from every publication which might in any degree reflect on his conduct.

13 In the twenty-ninth page appears the bishop's chartered fund. Which fund (I understand) is like to be established by *civil* law.

14 It appears, that their sanguine expectations are such, that the principle will swell so large, as for the interest to answer the present necessities.

15 The trustees, whose business is to take care of the preachers' property, are only such as shall be called the *Philadelphia Committee*: And,

16 In page twenty-second, we read, that securities and deputies, in each state, where the money is collected, are to be those approved of by the trustees in *Philadelphia*.—What is that for?

17 The objects which this great charity

have presented to the ideal views of the people are travelling, and worn out preachers, widows, &c.

18 Those desolate widows—I know not. The circuits ought to support their own preachers; and as for worn out preachers—they generally marry well; being men of good characters.

19 Those objects must dwell in a province that I am unacquainted with. I know the preachers are sometimes in want: and so are many of the poor members, their widows, and fatherless children also.

20 But the secret is, what is, hath been, and there is no new thing upon earth. Episcopal dignity necessarily calls for money: and in order that this may be carried into execution, the feelings of the poor members are cogently addressed, “charity sermons.”

21 Look back on history, and see what bishops have done, assisted by their *creatures*; and on the other hand, suffered by the torpid silence, and slavish *meanness* of the innocent members.

22 All this carried on by the doctrine of “peace, peace. Beware of schisms and divisions,” &c.

CHAP. XXXII.

An Episcopal Elder in a letter. gives the reason why the Republicans are charged with being enemies to Civil Government, &c.

1 Elder S — W — s in a letter to a correspondent, observes, that the general conference had cause to believe the Republicans to be Tories, because he believed O'K. to be one;

2 And his party were deputies to him, and he a dupe to Patrick Henry, &c.

3 I am in duty bound to answer those hard, and false assertions; and first, with regard to the worthy character he points out, who never was concerned with our business.

4 I wish S. W — s would learn to give "honor to whom honor is due." The very person whom our delegates judged best qualified to fill the governor's chair;

5 Mr. Henry, a proved friend to his country; whose eagle eye first discovered our state of bondage in Virginia.

6 He boldly defended our rights, condemned the proceedings of Britain: and more than thirty years ago, was he called a *traitor*, for displaying in a masterly manner the rights of Americans.

7 When the *federal* constitution was investigated, he distinguished himself for wisdom and candor, striving to preserve our liberties, and our alliance with France.

8 He showed that a majority of the people

had a right to alter their government, whenever they found it to be oppressive. And this said he, "is the language of democracy."

9 But what part of his conduct can any refer to, in supposing Mr. H. to be an enemy? Or how did he dupe me? These are heavy provocatives.

10 But the secret I suppose to be this, There are leading characters in the interior church and state, whose attachment towards their native friends is strong; and they appear to be delighted at every feature of monarchy.

11 The republicans are willing to put it to this issue, viz: Let the principal men who are most active declare their political sentiments on oath, or by affirmation.

12 As to my conduct, it may be traced through the American revolution. After the itinerant preachers fled from the south, for fear of danger;

13 I laboured and travelled from circuit to circuit, in North-Carolina, to feed and comfort those poor distressed sheep, left in the wilderness.

14 Philip, whose true name was Bruce, helped me—through great perils!

15 We judged it best, for men in our business, to move as quiet as possible.

16 I was taken prisoner by the tories, and robbed: I was retaken before day, by captain *Peter Robertson*, the great and noted whig.

17 I was afterward taken prisoner by the British: The chief officer urged me to subject

myself to my king. Although I was in his hands, I would not yield.

18 He offered to release me if I would solemnly promise not to let any man know, asked or not asked, where the British army lay. I refused to do that.

19 Then I was despised, and very near famished for bread. At which time I resolved through grace, to hold my integrity till death. My honor, my oath—my soul was at stake!

20 Till at last, Providence offered me an opportunity, which I gladly embraced, and narrowly escaped their hands.

21 After these things, I went (not as a prisoner) into general Rutherford's camps, and there, by the testimony of two worthy gentlemen, viz: colonel Robertson and colonel Owens, of Bladen, did I establish my political and civil character.

22 I stood my draught as other men. Once my substitute faithfully served a tour. Once I marched on foot, as far as I was able.

23 Which of my accusers have done more? Let us now proceed to show our receipts.—Which of the itinerant men have paid more to support government, than I have done?

24 Alas, why do my brethren thus slander me, seeing the root of the matter is in me? All men must see the cause, they must sink me, to support their error.

CHAP. XXXIII.

Remarks on a few passages in a Book extracted by Francis, respecting Heart, and Church Divisions, &c.

1 In the beginning of this book, heavy reflections are cast on the separates. The causes he attributes to pride, revenge, interest, self—and the devil.

2 In page 100. he saith, “the power of baptising, is the power of the keys for reception into the church.” What can we think of this?

3 “The private members have not the power of baptising, therefore have not the power of the keys for admission.” He quotes scripture texts, which promised to the apostles, the key of knowledge, &c. Is Francis an apostle?

4 Page 101, Francis undertakes the explanation of our Lord’s words, as recorded in Matt. xviii. 15. “If a brother trespass against thee,” &c. “tell it to the church.” The interpretation is, according to Francis his theology, “Tell it to the Pastor.”

5 Page 102, he addresseth the members thus, “You are not all bound to know what the spiritual state of any man is, as he is to join in church communion with you, but upon your pastor’s trust and word.”

6 What can the honest reader make of such subjection as this? He adds, “If he have admitted them, you are to rest in his judgment, unless you would undertake the office yourself.”

7 “Whether their profession of faith and

repentance be serious and credible, you are not called to try and judge: but if your pastor have admitted them, he hath numbered them with the visible church:

8 "And it is the credibility of the pastor that you have to consider. Who are persons that you shall meet at a sacrament or in public communion, you are not at all required to try;

9 "If you never saw them before or heard them speak. Rest in the knowledge of them to whom the keys are committed."

10 Those keys have a very grating gingle in my ears. Such keys, when the bishop of Rome had them in possession, have locked up good men in prison.

11 But the key of Christ's kingdom, is the spirit of truth, which led the apostles into the mysteries of the gospel: Thus it is, that their words bind and shut heaven against men.

12 Little did I once think, that Francis would ever offer to exercise the Pope's keys! He, in the time of his humility, could say, "God never called me to be a priest." "He that would be a bishop, would be a king."

13 Page 103. "If you know such to be wicked, it is no more your sin to commune with such men, than it is to live and converse with fellow servants that are wicked; when it is not you, but your master that hath the choice of them."

14 See page 118. "The scripture is written in such words as men use, of purpose that they may understand it; and it is to be suffi-

ciently understood by all men that hear it, though they have no revelation.

15 "God hath set pastors in his church to teach it." Hard sayings, and dangerous doctrine, in my judgment. It needs explanation, or christian resentment. "Be ye angry, and sin not."

16 Had F. been a philosopher or politician, I should have thought that he wrote with indignation: and all his *epithets* and good words were only intended to soften insults.

17 If he were a man of education, I might have said with *Festus*. "Much learning hath made thee mad." Such policy and dignity in the christian church, gives great advantage to the enemy.

18 This causes carnal men to cry out, "priest-craft." This confirms the Deist in his no faith: So, they become abominable: and favorable prospects vanish away as morning dew.

19 It is this that rivets the oppressive chains, and promotes tyranny, while we write and preach against slavery. "Dost thou preach against stealing? and dost thou steal?"

CHAP. XXXIV.

Methodist Episcopacy spurious.

1 In the year 1787, we read thus, "Who are the superintendants of our church?" In the year 1788, we read in the book of discipline, "Who are the bishops of our church," &c.
Page 3.

2 I refer now to the minutes for the year 1789. "Who are the persons that exercise the episcopal office in the Methodist church in Europe and America?"

3 The answer is, "John Wesley, Thomas Coke, Francis Asbury, by regular order and succession."

4 Verily, Wesley was a Methodist preacher (not a bishop) and lived by profession, as an elder of the Episcopal church. "Nihil dat quod non habet."

5 Let the reader reflect on the rise and progress of the Methodist Episcopal dignity, and ask if any man who regards his character, will ever again—undertake to defend it!

6 However, the preachers say that they can abridge the bishop's power whenever they please. But, I would ask those ministers by what authority they can demand the bishop to lay down the power that God gave him?

7 Or do they believe the power the bishop now exercises to be of God? If it be of God, they dare not meddle with it: and if it be of man, it is wickedness.

8 If the christian religion, and the government of the church be of man, then, a power of regulating, or altering the government, is possessed of man; so that man may enact laws, abridge, extend, revise and repeal as he would any other political project.

9 But in this point of view, it would be despised on account of its *spurious* birth.

10 But, if it be of God, it is great presump-

tion in ministers to set as legislators, and enact laws for Christ's church:

11 And to enforce those very laws in the excommunication of the Lord's people; and that often against the will of the church.

12 All those who are acquainted with the New Testament, must also know that this is not gospel order.

13 Strange indeed, that thousands of good people should calmly part with their gospel liberties, and like *Esau* sell their *birth right*.

14 For, there is but one way that people can give power to others which they have not to give, that is by *depreciating* themselves.

15 But to pretend to justify themselves in giving away other people's liberty, there is scarcely a precedent for such conduct.

16 Those Episcopal ministers are pleased to say, that whoever opposes, and condemns their government, opposes God and divine authority.

17 I would ask then, if they can prove their episcopacy by succession from the apostles? Their genealogy can reflect back no farther than to a man of yesterday; who was an inferior of the episcopal church.

18 That good man never professed to be a bishop, neither could he send letters of episcopal authority to America: because he had no such power.

19 Therefore, the Methodist Episcopacy cannot be divided: nor according to the modern acceptation of the term, can it be episcopacy at all.

CHAP. XXXV.

A view of Episcopacy in its best estate, &c.

1 Episcopacy, or episcopal government, is that form of church discipline where the superior order of the clergy is head and *governor* over ministers and people: and such bishops are not amenable to the church.

2 Our episcopal translators make mention of the word bishop, Tim. iii. 1, 2. Compare Phil. i. 1. But the nice critics can assure us, that the interpretation is elder. Lord King convinced John Wesley of this truth.

3 We read in Acts i. 20. of an apostle falling from his episcopal dignity by transgression according to a prophecy in Psalm cix. 8. In the original there is no *hint* of episcopacy, but a ministerial office.

4 In the original Greek, from whence our bible is translated, I believe there is no such word, nor root. Can an inferior root (to wit the presbyter) bear the superior order the bishop? Let us never sacrifice our common sense.

5 I will appeal to the unprejudiced learned men, who know better than James or Francis, that the very apostles called themselves elders, and presbyters; or overseers.

6 Pet. i. 2, 3, All the pastors or ministers are called by the holy apostles, elders. Yea, and he calls himself elder, also.

7 Compare Act xiv. 23. Elders were ordained in the churches: not a sentence of superior orders called bishops.

8 Let the conference at Jerusalem witness this *bible-truth*, Acts xv. The apostles and elders, and people, composed that great conference.

9 And except elders are bishops, there was no bishop among them. And if bishops are elders, there can be no superior order of the clergy, that is of divine authority.

10 See Acts xx. 28. Paul gave a farewell solemn charge to the *elders* but not a word to bishops. The elder is a *steward*, to administer spiritual food to the household, (Luke xii. 42.) and the deacons were *stewards* of the temporalities.

11 The ministers mentioned in the Revelations, are thought by some, to be seven bishops. But, only let the man of understanding be guided by reason, and the following scriptures.

12 Reason dictates to us, that the Lord had many ministers and churches, besides those seven; and that the same letter equally concern all the churches of Christ, now existing.

13 Those seven ministers, given under the similtude of the "seven stars," plainly prove that those leading characters were all in the Saviour's powerful hand moving together as he, the Head, directed, and they workers together with him, on a perfect equality. Which of the seven stars is ruler over the six?

14 The term *Angel*, signifies minister, or one sent on a message. The number *seven*, in scripture, is a number of many, or perfection, or all.

15 "Seven spirits." "Seven pillars." "Seven eyes." "Seven pipes." "Seven altars." "Seven weeks." "Seven locks of hair." "Seven withs." "Seven thunders." "Seven trumpets." "Seven streams."

16 "Seven vials." "Seven women." "Seven heads." Seven troubles, and I have passed through seven hundred already.

17 There is one difficulty more, at which myself and others have staggered; which is placed as a paragraph in the book of God.

18 It is added to the last letter to Timothy, and also the Apostle's letter to Titus. "Timotheus ordained the first bishop of the church of the Ephesians." "Titus ordained the first bishop of the church of the Cretians."

19 If any man will prove that those paragraphs were wrote by the Apostle, then will I acknowledge the episcopal dignity, where the *succession* can be made appear; but will protest against the *episcopacy* born in America, in the year 1787.

20 I know there are many who could have done this business better than myself; but ah! no; some able pens fear offending, when the king defends the episcopal faith. Whilst others live by the gown.

21 All the blood-shed, and confusion, which the episcopal religion has produced in the world, hath been owing to the presumption of kings and bishops; by forcing laws and creeds on the people of God.

22 The miseries thence derived must be as

cribed to this source, and not the blessed religion of the holy Jesus. Read the bloody histories, for it is useless to print them again.

CHAP. XXXVI.

The writings of Episcopal Authors show that Episcopacy hath no foundation in Scripture, &c.

1 The Reverend Mr. Warren says, bishops succeeded the apostles, as he believed, “ and without a line of succession nothing divine can be pleaded ”

2 Bishop Hoadley in his dispute with Dr. Calamy, gives up the point. Mr. Warren says that he will not deny but in the Greek, the apostle John calls himself presbyter, or elder: But he supposed he wrote it through fear. Fie, Mr. Warren.

3 Erasmus, who was counted an excellent Grecian, honestly confesseth (as history says) that the word, bishop, is not found in the original Greek.

4 The celebrated Tittler affirms, that episcopacy is not of divine authority.

5 Dr. Whitbey, an Episcopalian, saith that the name bishop was not known in the church for two or three centuries after the apostles. Thus he proves that no such title existed among the apostles; nor for a long time after.

6 But he proceeds to show the cause why the apostles had no bishops in their days. O says he, it was a defect in the apostles’ government.

7 The reader may see how hard run the greatest wits have ever been, in trying to defend episcopacy.

8 Mr. Wesley, in his history, assures me, that bishop, is a borrowed name. Yet he would speak in favor of episcopacy.

9 I believe the title originated in the civil world, and is of a **Majesterial** feature, commanding obedience and respect.

10 Calvin disputed this point, in the reformation; pleading for the scripture order of the presbytery: and that no order above a presbyter, could be divine.

11 Mr. Law informs the public, that he separated from the episcopal government, as a debt he owed to God; and an act of illegiance to Christ, as the only law-giver for the church. Matt. xxiii. 8, 9, &c.

12 Bishops were a kind of officers as (authors say) and inspectors among the Athenians; and also among the Romans, and Jews; at length it was borrowed for the church: and I would that the borrowed word were returned from whence it came.

13 Bishop, as some think, comes from the Saxon word *biscop*: but the episcopalians draw it from the Greek word *overseer*, or *observer*, or *elder*.

14 Bishop, is *papas*, from the term *father*. *Papa*, *Episcopas*, or *Episcopatus*, dignity. *Pontifex Romanus*, or *Pope*.

15 There is a pamphlet sent out to the Episcopal Church, by John D. according to order,

in the year 1795, intitled the exercise, or way of ancient christians. That tract is full of popery. See page 11. 7, &c.

16 *Episcopas*, i. e. pontiff, priest or high-priest; *papa*, i. e. *popo*, father, pope. Thus saith the Lord, “Call no man father on earth.” Let none call me father in the church, who call themselves my friends.

17 Thus we clearly see, that in rigid episcopacy, popery skulks in all its native deformity. They despise the name, but delight in the dignity.

18 In matters of religion, I regard no writings but the inspired. Wesley. In every point I appeal to the law and the testimony, and value no authority but this. W.

19 That according to truth, bishop is *elder*, elder is bishop—overseer, &c. And as for a succession of episcopacy from the apostles, it cannot be proved, and therefore is not divine.

20 The truth of what I say, I call on the testimony of *Thomas Coke*, *Francis Asbury*, with the *General Conference* for the year 1784: They have declared from the press, what I now write.

21 Now, according to common sense, if their publications be true, as I believe they are, ministers were all on a perfect equality in scripture times.

22 Therefore the superior order of bishops must have originated in pride, and church policy; what is by some called “priest-craft.”

23 And if so, every good man who is a friend

to Christ. ought to explode it, and by no means be brought into such subjection.

CHAP. XXXVII.

Episcopacy operated to the downfall of the Primitive Church, &c.

1 Can any man on earth show any form of discipline by which the primitive church was governed, besides the apostles' writings, as they stood recorded, and were received by the people of God? Where is it to be found?

2 Yet, the great conference are bold to assert, that government is left for the ministers of these days, to form; although they are "poor fallible creatures, liable continually to err."

3 Pious John Wesley, with other historians say, that about fifty years after the apostles, this evil arose in the church:

4 The elders began to grow wise above what was written, and so began to change the face of a divine government.

5 Presbyters began to form *councils* in those days: nor does there appear a trace of this, in the first century. Wesley. It began in Greece, and so prevailed.

6 In process of time, in those councils, they distinguished one man, to whom they gave place by way of subjection, as their president; and acted as deputies under him.

7 Such men superintend certain cities, or provinces, and were afterwards distinguished by *Senior* then *Apostolic-Father*. *Metropolitan*, &c. Bishop was introduced soon after.

8 Those leading characters appeared at first as humble as holy men; and called themselves the delegates of the brethren; and set to give counsel.

9 Their humility declined, they began to act as legislators, and sent out canons which are laws or binding rules. The ambition of those bishops, and the torpid subjection of the people, with the help of the bishop's *creatures*, planted the seeds of popery. Episcopacy is the *root* of popery; and *popery* is episcopacy in full bloom!

10 I learn from episcopal authors, that several *ancient* churches complained, and murmured. But a revolution was prevented by the activity of the inferior ministers.

11 I will here insert a few sentences in their epistles, as wrote to the brethren, in order to still the people, or members of the ancient churches.

12 Their words are handed to me by a learned Dr. of the episcopal order, saying, "We ought to follow the bishop as Jesus Christ followed the Father." Again, "If we loose union with the bishop, we shall loose the bread of God." Again, "He that doth ought in the church, without the bishop, worships the Devil!"

13 Thus the people were stilled, cast away their own judgment with regard to government; and afterwards gave up their bibles, and concluded it was safest to follow their bishops. Look over into France and Spain.

14 The writings of Francis in his book on divisions, his conduct, and that of his elders among the Methodists, together with the strange conduct of the good people, compared to this, answereth like face to face in a glass!

15 In the apostolic days, and long after, the blessed *New Testament* was read, and explained in all the churches, as Christ directed; and this was the only book of *doctrine* and *discipline*.

16 The following is the substance of an exhibition delivered in my presence by H. Hill, who spake after this manner;

17 Episcopacy is divine, for Moses was not chosen by the people, but sent of God. He was their law-giver, and those who resisted his authority were destroyed by divine vengeance!

18 That high priests had inferior priests under them; and they governed the church. He also assured the people that Paul was universal bishop over the Gentile churches, and Peter was bishop in Jerusalem. Thus spake Mr. Hill.

19 Moreover, there were other bishops, viz. "Bishop Timothy, and Titus."

20 How easy is the answer. Moses was an inspired man, a mediator, and type of Christ. This man proved his mission by wonderful miracles! The people prayed Jehovah to speak to Moses, and let Moses speak all the words of the Lord to the church, and they would obey.

21 Moses taught them divine laws. Their government was from above, called *Theocracy*: and so remained till the time of kings: which proved a curse to the people.

22 As touching the priesthood, our high priest over the gospel church, is our Lord Jesus. And as for Timothy, and Titus, they were itinerant preachers, who taught the churches to walk by scripture rules; as they received orders to teach.

23 Mr. H. further added, that O'Kelly left them because he missed his expectation at the council, where and when he expected to be ordained bishop.

24 I arose before the people, and spake after this manner; I can appeal to the Lord, and am now ready to be qualified, that the man hath belied me to my face, from the pulpit, or sacred desk.

CHAP. XXXVIII.

A little sketch on the rise and progress of Episcopacy.

1 In the 15th century, several attempts were made on reformation, and fell through, by the power of the clergy. But Luther, Calvin, and others held their ground, and persevered.

2 After that kings became protestants, the reformation went on rapidly. Yet there was a *schism* in their body, because of an establishment.

3 King *Edward* died young; and *Mary*

reigned in his stead. She being a Papist, spilt the blood of Protestants, and imprisoned her sister.

4 She died also; and *Elizabeth* reigned in her stead. She being a Protestant, passed an act, that none should ever reign there, but those of her profession, i. e. a Protestant.

5 She died; and *James* reigned in her stead. Episcopacy prospered in his day. But death took him way; and *Charles* the first, reigned in his stead. He cared for very little, but how he might gratify the flesh, in all kind of luxury.

6 In those days, great numbers separated from the tyranny of episcopacy, to the vexation of the bishops.

7 And it came to pass in those days, that *Oliver* usurped authority over the people, as "Lord Protector." About this time, *Charles* lost his head. I have not the history by me.

8 The other royal *Charles* fled to Scotland, became a Presbyterian. But when he was called to the English throne, he became an Episcopalian, and renounced his solemn league.

9 He consulted the bishops, and sent his bloody army to force episcopacy in Scotland! Blessed ministers were silenced, numbers of the people and ministers did they massacre! Others fled to *America*. May *America* ever be an *asylum* for those who fly from tyranny.

10 He *died*, and went to his own place; and *James*, who reigned in his stead, being moved with *humanity*, granted liberty of conscience.

11 Then had the *innocent* Quakers, as also

the religious Baptists, a little rest; and in those days, Bunyan awoke from his dream, and saw that light was good.

12 The bishops discovered that James was too favorable the Catholics; this notion prevailed among the Episcopalians, till the heart of the king did tremble, on account of his head; and he fled to France!

13 He died. and *Ann* reigned in his stead. In those days dissenters were despised; and prisons were crowded with them.

14 But kind Providence removed her from the bloody kingdom, to——I know not where!

15 The latter kings have been more merciful; but the establishment stands, and the government is dangerous.

16 The great mistake in episcopacy lies in the words, office, minister. "rule over," &c. The similitude of overseer, ruler, &c. when applied to civil matters, must bear authority;

17 As minister of state, entrusted by the prince with the administration of the government, as agent, &c. But the kingdom of our Lord is not of this world; therefore the overseers of his church are spiritual guides, leaders, &c.

CHAP. XXXIX.

An essay on the Methodist Constitution, carefully extracted from the form of discipline.

Article 1 The government of the Methodist Episcopal Church, is no longer regulated

by the suffrage of district conferences; but is fully consolidated under one arch-bishop, prelate, or head.

Art. 2 The center of union is general conference—or bishop. The interval of general conference is four years, and no law can be enacted, repealed, or altered but there, and then.

Art. 3 No settled minister, steward, leader, nor lay-member, shall have a voice in conference—in forming rules.

Art. 4 Preachers may be received on trial by the bishop, or his deputy, as well as at conference; but not by the people.

Art. 5 The governors of the people are chosen out of the preachers, and that by the preachers, and not by the church: but the bishop holds a negative respecting their ordination.

Art. 6 The president elders are men of the bishop's choice; and their stand in that department, is during his pleasure.

Art. 7 If any minister shall cease to travel, without obtaining the approbation of conference and bishop, he shall no longer exercise the sacred function of a minister in the church.

Art. 8 Local preachers, if they can bring a good recommendation, as directed by law, they may be ordained deacons, if the bishop please: but none are accounted worthy of the eldership.

Art. 9 Local preachers must obtain license

of the travelling ministers, in order that they may preach in the circuits of such ministers.

Art. 10 Local preachers have not the same right to the pulpits, as the travelling ministers have.

Art. 11 The conference has a perpetual president, till removed by death, or expulsion.

Art. 12 Whenever there is a vacancy in the holy see, there shall be a *head* elected for the people, (but not by the voice of the people, nor local preachers) by the itinerant ministers.

Art. 13 When the general conference meet, the bishop is allowed to choose for himself out of that body, a committee, or privy council; which council prepares business for conference; what, they know not till it comes before them.

Art. 14 Motions carried by a majority, need the hand of the bishop to sign the work before it can be published; because he holds his negative on the press.

Art. 15 The general conference when met, is a body absolute—despotic; because it is not to be restricted by the people, nor the limits of any former constitution. Whereas they are not elected by the people, they cannot be responsible to the people.

Art. 16 Canons proceeding from the *ecclesiastical legislature*, signed by the bishop, are then binding on the whole church: so that the people are not allowed the liberty of remonstrating against any given law.

Art. 17 The prelate has power to form the districts and station the president elders. He

also appoints every preacher wherever he will, in so absolute a manner, that the minister cannot appeal to his district. though injured! This act passed, though it is not printed.

Art. 18 The executive business rests wholly with the itinerant preachers: only an expelled member may appeal at a quarterly meeting.

Art. 19 Quarterly meeting conference is composed of men, who are in subjection to this travelling elder.—who is the judge of that conference, before whom the cast-out must appear.

Art. 20 The gradation of their ministers are the local preacher; the helping travelling preacher; the assistant; the elder; the presiding elder, and the bishop over all.

Art. 21 The bishop is amenable to none but the general conference for his conduct; except in case of wickedness; then nine travelling elders, may try him, and suspend him—if they will.

Art. 22 Liberty of the press is not granted to individuals.

Art. 23 It is written in the book of discipline, that the bishop has the presidentship of the college, &c.

Art. 24 The bishop can withdraw the preachers from any district.

Art. 25 The legislative, judicial, and executive departments, are inseparably fixed in the same hands.

CHAP. XL.

A sketch on Scripture Government; or, the Royal Standard.

1 I could call forth a cloud of witnesses from the Old and New Testaments, to prove the authority, and sufficiency of the scripture *Hierarchy*, but a few will be sufficient.

2 Thus saith the Lord by the pen of Moses, in the 18th of Deuteronomy. "The Lord shall raise up a prophet (Christ,) him shall ye hear in all things."

3 The word of the Lord came unto the prophet Isaiah, "To the law and to the testimony; if they speak not according to this *word*, it is because there is no light in them." Chap. viii. 20.

4 The law and testimony, must include the doctrines and government of Christ's church.

5 I will now call for the testimony of Daniel, ix. 9, 10. "Neither have we obeyed the voice of the Lord, to walk in his laws, set before us by the prophets."

6 Isaiah ii. 3. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem" Compare viii. 16. "Bind up the testimony, seal the law among my disciples." See xi. 12.

7 Jerusalem was the place where the pure gospel church was established; from whence the doctrine and discipline went out into all the world.

8 Matt. xxviii. 20. Teaching them to ob-

serve all things whatsoever I have commanded. "Take my yoke upon you, and learn of me." 2 Thes. iii. 6. "Now we command you brethren, in the name of our Lord," &c.

9 Chap. iii. 14. If any man obey not our word by this epistle, note that man, and have no company with him.

10 The foundation of the true church is found in Eph. ii. 20. The apostles and prophets, Jesus Christ the corner stone. Compare Isaiah ix. 7.

11 That Christ is the only head of his church, can be plainly proved by scripture and reason. Isaiah ix. 6. The government shall be upon his shoulder.

12 Eph. iv. 15. Grow up into him in all things which is the head, &c. And Col. i. 18. And he is the head of the body, the church. Compare Eph. v. Christ the head of the church, as the husband is the head of the wife.

13 Shall the church have two heads, or the woman two husbands? Who will not fear to set himself *head* with the Lord?

14 Jesus is the only *law-giver*, is evident from what hath been said, and what I will add. James, the apostle, saith, "Be ye doers of the word." "Fulfil the royal law." "Look into the perfect law of liberty." "We have one law-giver."

15 Let Paul speak, "Do we make void the law through faith? No, we establish the law." "We are under the law to Christ." What more do we wish?

16 As Christ is the *only head* of the true church, then are his ministers on a perfect equality. Superiority is expressly forbidden. Matt. xx. 25, 28.—xxiii 8, 10. Be not called Rabbi.

17 To act as lords, is to sit as legislators over God's house, and that by self-election; and then to execute those laws on the lay-members.

18 Whereas it is written, 1 Pet. v. 2. &c. Feed the flock of God, overlook the business, not by constraint, neither as lords over God's heritage.

19 At the conference in Jerusalem, there were no ministers by the title of bishop. The fifteenth of Acts show, that the apostles and elders were the only ministers there. Compare Acts xx. 28, &c.

20 "Let the elders that rule well be counted worthy of double honor," i. e. support of the elder must have double honor, what shall the bishop have? The apostle *neglected him*.

21 Paul did never exercise the authority that Francis doth. He did not lord it over their faith, nor send a minister but by his free consent. This is plain. 1 Cor. xvi. 12.

CHAP. XLI.

The travelling and settled Ministers were all workers together in the Church. and Churches, on a perfect equality.

1 The church at Jerusalem was rightly founded, and in Acts xv. we find several ministers in that church. Compare Acts xi. 22.

Heb. xiii. 7. Barnabas having long laboured in the church at Antioch, "he departed to Tarsus," &c.

2 Acts xii. 25. We find Barnabas and Saul returning from Jerusalem, after fulfilling their ministry there.

3 Acts xiii. 1, 2, 3. Several ministers in the church of Antioch, to wit, Simon, Barnabas, Lucius, Manaen, &c. Verse 13. Paul and Barnabas are sent to other places. &c.

4 Acts xiv. 21. &c. Paul and Barnabas return back by Lystra, confirming the churches. After this. (Acts xv. 35.) Paul and Barnabas labour in Antioch, "with many others."

5 Acts xv. 36. Paul and Barnabas are found visiting all the churches, to see how they stood. Acts xvi. 4. They deliver the divine decrees (which were given by the Holy Ghost) to every church, for them to observe.

6 Besides those travelling ministers, they "ordained elders in every city." And as it is written in the holy bible, in the year 1610. "They ordained elders by the election of the churches." Why did the latter translators leave those words out?

7 Acts xvii. 14. Paul and Silas, with Timothy, are found in the church at *Berea*: Paul is removed, but the other two remain. xviii. 1. Paul is found in *Coriath*.

8 Acts xviii. 5. &c. *Silas* and *Timothy* cometh to Paul from *Macedonia*. Ver. 19 Paul moves to the church of *Ephesus*, then in another church, Paul laboured eighteen months.

9 Acts xviii. 27. An account that Aquilla and Priscilla gave a letter of recommendation to a certain minister who was disposed to travel, and his name was Apollos:

10 And from their letter of recommendation, he was received by the church of Achaia.

11 Acts xix. 22. Timothy and Erastus are found going to the church of Macedonia. &c. Chap. xx. 4. We find Paul and *seven* more travelling ministers together. Chap. xx. 27, &c. The elders of the church in Ephesus receive the counsel of God, from Paul.

12 Chap. xxi. 18. Paul is found in Jerusalem, at the house of James, and all the elders present: the number I cannot ascertain.

13 See 1 Cor. iii. 8, &c. He that *planteth*, and he that *watereth* are one: I *planted*, Apollos *watered*; but God gave the increase.

14 Chap. iii. 22. Let no man glory in men; whether *Paul* or *Apollos*—*all* are yours. Chap. iv. 17. Timothy is sent to remind them of Paul's way, as he taught in every church.

15 Chap. xii. treats on the unity of the body and the mutual care one should have of another; that if one member suffer, all should suffer with it.

16 Chap. xvi. 10. "If Timothy come, see that he may be with you without fear; for he worketh the work of God, as I also do."

17 V. 12. "As touching our brother Apollos, I greatly desired him to come unto you," — "but his will was not at all to come at this time." There was no bishop to compel him.

18 2 Cor. vi. 1. "We then as workers together with him, beseech you." Chap. vii. 6, 7. Titus from the church of Corinth, comforteth the preachers in Macedonia. And again, "If any do enquire of Titus, he is my partner, 19 And fellow-helper concerning you:" "They are the messengers of the churches, and the glory of Christ." Lord, who would try to block up the way of a *holy* travelling minister?

20 In Paul's letter to Ephesus, we read in the beginning that the *body* is one, and Christ is *her* head. Chap. iv. *One body, one spirit, one faith, one hope, one Lord, &c.* Chap. v. "Christ is head, and saviour of the body."

CHAP. XLII.

The same subject continued.

1 In chap. vi. we read of a travelling minister, namely, Tychicus, sent to the church of Corinth. Phil. ii. 19. "I trust in the Lord Jesus, to send Timothy shortly. See ver. 25.

2 In Paul's letter to the church of Colosse, chap. i. 18. we read, that Christ is head of the church. "I supposed it necessary to send unto you Epaphroditus."

3 Tychicus is sent to Colosse. Read the fourth chapter, and you will find two travelling ministers sent by the apostle to the church there: also an account of five ministers with Paul.

4 Paul to the church of the Thessalonians wrote, and sent "Timothy our brother, and

minister of God, and our fellow-labourer in the gospel of Christ." 1 Ep. iii. 2 and 5, "I sent to know your faith."

5 Paul wrote thus to Timothy, "Demas hath forsaken me; Crescens is gone to Gallatia; Titus (is gone) to Dalmatia: only Luke is with me."

6 2 Tim. iv. 9. &c. ver. 12. 20. "Tychicus have I sent to Ephesus, &c. Erastus abode at Corinth; but Trophimus have I left at Mile-tum sick."

7 Paul to Titus, "I left thee in Crete, that thou shouldst set things in order that are wanting, and ordain elders in every city, as I had appointed."

8 Titus iii. 12. "When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me. Ver. 13. "Bring Zenas the lawyer, and Apollos on their journey." Phil. ii. 29, 30. Col. iv. 10. 2 Cor. viii 18, &c.

9 If what I have collected from the sacred writing will not suffice, to show the accuracy of travelling and settled ministers being on a perfect equality, and workers together in all the churches, in scripture-times, it would be of no use to draw more vouchers.

CHAP. XLIII.

The Hierarchy, or Divine Government, or Gospel Order, the royal standard or ensign for the "Christian Church."

1 Let us now inquire for the author and reformer of the "Christian Church," or the

New-Jerusalem that came down from God, out of heaven.

2 We find in Heb. ix. 10, that the Lord Jesus is the reformer. "He taketh away the first, that he might establish the second." Heb. x. 9.

3 He is the minister of the sanctuary, and of the true tabernacle, which Jehovah pitched, and not man. viii. 2. He is the eternal Son, over his own house: and a high priest over the church for ever. Heb.

4 He is our only Lord and Master, and *all* we are brethren. "He that exalteth himself (above his brethren) shall be abased." See the Pope now. "Be ye not called Rabbi; and call no man your father." Matt. xxiii. 8, 9, 10, 11.

5 Jesus Jehovah is the only head of the "Christian Church." This will plainly appear from the following texts; 1 Cor. xi. 3. Ephes. i. 22. iv. 15. Col. i. 18. ii 19. Two heads to one body would produce a monster!

6 In the *divine* book of discipline, we find that females are under certain restrictions with regard to speaking in the church. And

7 The interpretation of this, will fully and clearly show Christ the only head of the body—or church.

8 In 1 Cor. xi. 5, &c. we find that women were allowed to pray, and prophecy, with covered heads. "Male and female are all one in Christ." Luke i. 41. &c. Elizabeth and Mary shouted and praised God aloud. Compare Luke xi. 27.

9 1 Cor. xiv. 34. &c. Let your women keep

silence in the churches; for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

10 By reading the foregoing part of the chapter, and then comparing the conclusive verse, where the apostle directed decent order; we shall find, that those were foolish contentious women, who desired the preeminence. 1 Tim. ii. 12.

11 The interpretation appears to be this, "The head of the woman is the man:" therefore, when the woman taketh upon herself man's authority, either in her own house, or in the house of God,

12 She sitteth where she ought not: she disgraceth her husband, interrupteth her ministers, and bringeth shame to herself; because she hath taken authority over her head: and she shall be called a bold usurper.

13 But a helper she is, and for that purpose was she created. And the man is commanded to love, honor, and highly respect her. "A virtuous woman is far above rubies." "A woman that feareth the Lord, she shall be praised."

14 Jesus the Lord, is head of every man, (and woman) in the church. See 1 Cor. xi. 3. "The head of every man is Christ; the head of the woman is the man; the head of Christ is God," i. e. his own eternal God-Head.

15 Women ought to appear in the holy assembly with heads covered, either naturally or artificially, by keeping on, what the man ta-

keth off. Let her cover her face when she speaketh or prayeth in the church.

16 But for a man to wear his hat in worship, or to wear long hair at any time, is a shame, and not the custom of scripture times. 1 Cor. xi. 14, &c.

CHAP. XLIV.

The sure foundation of the "Christian Church."

1 The house of God is situate on a spiritual eminence, known by the name of "Mount Zion." The true church is built on the eternal rock, on which are seven pillars, according to infinite wisdom and order; with mighty corner stones.

2 This foundation God laid by his prophets and apostles. See Eph. ii. 20, &c. The true government was ever divine. The *hierarchy* by which the old Jerusalem church was governed, was a true *Theocracy*. Compare Daniel ix. 9, 10.

3 The Lord appointed men in those days, who were inspired prophets, called judges; something resembling apostles. They travelled in their circuits, and they taught and explained the discipline.

4 The people at length were corrupted by the example of infidels, and in order to be like them, they earnestly desired a king; as a human visible head to go before them. Samuel mourned; but God said, "They have rejected me." 1 Sam. viii. 7.

5 And it came to pass after those days, that

Behoboam, by his oppressive measures, caused a separation. One party was called Judah, and the other part was called Ephraim. See Hosea on this.

6 While Ephraim was humble, God loved him. The Lord proposed to reform the church of Ephraim, and put them back on the divine order; saying, (Hosea xiii. 9, 10, 11.) "I will be thy king." i. e. Thy head.

7 They refused. "Ephraim envied Judah, and Judah vexed Ephraim." Ephraim turned to idolatry. Judah was arrogant and ambitious, through bigotry and raging prejudice, whereby many sinned against light and knowledge, even unto death. And, crucified their great Reformer.

8 John the Baptist next appears; he was not one of the gospel ministers, but a great prophet, and forerunner of Christ, and his kingdom.

9 He stood as the link of a chain between the Old and New-Jerusalem. As Christ Jesus was appointed to be our *High-Priest*, it behoved him to fulfil every divine order:

10 Therefore, at thirty years of age (according to the flesh) he was baptised, and received the holy anointing, in the form of a dove: and thus he fulfilled that righteousness. Matt. iii. 14, 15. See the Levitical laws.

11 The first Christian church was planted in the old literal Jerusalem. From that church went forth the doctrine and discipline of our Lord, into all the world.

12 "The government shall be on his shoulder," Isaiah ix. 6. "Bind up the testimony; seal the law among *my* disciples," Isaiah viii. 16. Compare 2d and 3d. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

13 Truth is as a nail in a sure place. "Teach them all things whatsoever I have commanded you." Not teaching for (practical) "doctrine, the commandments of men."

14 This is the faith once delivered to the saints, for which I contend. Holy doctrine begets holy faith, and that produceth a holy life. To know God in Christ, and to serve him with a perfect heart, and willing mind—is pure religion.

CHAP. XLV.

"The Christian Church" is one, &c.

1 My undefiled is *one*; the only *one* of her (heavenly) Mother, Cant. vi. 9. The different scattered churches belong to the same *Head* and *organized* body. Those churches are elected sisters: See John's second letter and last verse.

2 The uniting plan is found in the epistle to Ephesus, iv. 4, &c. "*One* body; *one* spirit; *one* calling; *one* hope; *one* Lord; *one* faith; *one* baptism; *one* God and Father." One way to heaven.

3 Who is on the Lord's side?

Now let names and parties fall,

"The Christian Church," be one, and all.

There is but one door into this body, 1 Cor. xii. 13. And there is but one way out; that is sin. Isaiah lix. 2.

4 The church is the Lord's court, Psalm lxxv. 4. At this court ought ministers, (who are only leading characters, and gifted members,) to be tried for disorder.

5 Was it ever heard, was it ever read between the lids of the New Testament, where particular laws were laid down for the bishop, the elder, &c.?

6 The title ministers, or *ministri*, signify servants; to attend and wait, not as masters to be ministered unto, but servants for Jesus' sake: and therefore to minister.

7 See Jesus of glory, in the days of his humility, washing the disciples' feet! Bow ye haughty prelates, and fall before the Lord thy God!

8 "My kingdom is not of this (political) world," John xviii. 36. William, whose surname is M'Kendree, was quite out of the secret, when he spake at Lanes' chapel (1797) after this manner;

9 That O'K. had led him astray for a long time; but by reading "church policy," he found himself in an error; and now was ready to defend the Methodist E. Government."

10 Let no man who believes the scriptures, and will observe (Rev. xxii. 18, 19.) ever again venture to deny the sufficiency of the scriptures in governing the "Christian Church." See the rules.

11 Art thou a christian, and *civil citizen*? See Rom. xiii. 1, 2, &c. "Let every soul be subject," &c. Art thou a neighbour? "Love thy neighbour (in justice, equity, truth, mercy, and kindness) as thyself;" "Do by all as you would be done by."

12 In giving, lending, borrowing, &c. let this be thy rule in all things; treat others as you would reasonably desire them to treat you.

13 Art thou honestly seeking the necessaries of life? "Provide for thy household." Yet, "Beware of covetousness." Luke xii. 15. Seek not to be rich. "If riches increase, set not your heart upon them."

14 "Be rich in good works: ready to distribute." "Having food and raiment, be content."

15 "*Husbands*, love your *wives*, and be not bitter against them." Let the *wife* see that she obey, and reverence her husband. *Parents*, provoke not your *children*; but bring them up in *Godly* discipline. Paul.

16 "*Children*, obey your *parents*." *Servants*, obey your *masters*. "*Masters*, give unto your *servants* that which is just and *equal* (Col. iv. 1,) knowing that you have a *Master* in heaven." "Forbear threatening."

17 Art thou a *christian-slave*? Learn patience, be as content as possible; use no provoking nor *hostile* measures for thy deliverance; but if Providence opens a legal way, embrace it.

18 The feelings of the godly are thus ad-

dressed by the apostle, Heb. xiii. 3. Remember them that are in *bonds*, as *bound* with them; being yourselves also in the body." "Let the *oppressed* go free." Isaiah.

CHAP. XLVI.

Rules and Regulations Divine.

1 As members of one body, Christ is the centre of union, as also the head, from whom all receive nourishment. Love to Him is the term of communion: "If any man love not Jehovah Jesus Christ, let him be expelled." 1 Cor. last chap. 22d verse.

2 Marks of our love to Jesus Christ must be judged by our willing obedience to his commands. "If ye love me keep my commandments."

3 *If any man that is called a brother, be a fornicator, or covetous, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat.* 1 Cor. v. 11.

4 If any man obey not our word by this epistle, note that man, and have no company with him. 2 Thes. iii. 14. If a man sin (publicly) rebuke him before all. P.

5 If a brother (walk disorderly in thy sight,) or trespass against *thee*, follow the divine rule laid down, Matt. xviii. 15, &c. But if thy brother repent. "thou shalt forgive him." Luke xvii. 3, 4. 2 Cor. ii 6, &c.

6 If disputes arise among brethren respecting temporal matters, and they cannot settle it themselves to their satisfaction, they have a

plain rule, 1 Cor. vi. 1. You need be at no loss for divine rules of discipline.

7 See the equality in the "Christian church." Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low. James i. 9, 10.

8 With regard to cloathing; I read that gold, rings, gaudy raiment, things very rich, and costly, things naughty and superfluous, with a fashionable conformity to a vain world, are expressly forbidden. Moderation is right.

9 A little wine is lawful, and necessary in several cases. Paul. Strong drink in cases of necessity, said Solomon. But the general rule is, "Whether you eat or drink, &c. do all to the glory of God."

10 Again. Whatsoever things are true, honest, just, pure, lovely, good; think on these things. Phil. iv. 8.

11 Marriage is honorable, Heb. xiii 4. But christians ought to marry in the Lord, and not be unequally yoked with unbelievers.

12 God's house is the house of prayer for all nations, saith the prophet. Yet the church have rules to know ministers by. See Matt. vii. 16. 2 John. Isaiah viii. 20.

13 With regard to the equality and unity of ministers, travelling and settled, as workers in all the churches, in the days of truth; I am able to draw forth a cloud of witnesses: but seeing they are to be found in Acts, and the epistles of the apostles, why should I write them? "Search the scriptures."

14 The churches are directed to esteem and support their ministers, (who need) and especially those who labour (as the ox) and rule well, giving their whole time to the business. †

15 The way of partial chosen pastors, one for Paul, and one for Apollos, is the way to exalt some ministers, and debase others. It appears so unequal, that I cannot think it is divine. All are yours—whether Paul or Apollos, &c.

16 To conclude, Let us who fear the Lord, forsake not our select meetings, whilst the following texts remain in the Bible; Malachi iii. 16. James v. 16. Heb. x. 25. “Be ready to give an answer of the reason of your hope.” 1 Cor. xiv.

17 Exhort one another; edifying one another. Come ye that fear God, and I will tell what he hath done for my soul. David. See 1 Cor. xiv. Occasionally, an unbeliever might be let into those meetings, and be convinced of all, and report that God is there.

18 “Know the state of thy flock.” Sol. That leading men were in the church, besides ministers, read Acts xv. 22. That the church is the free woman, read Gal. v. 1 Cor. v. Mat. xviii. Acts xv. “Stand fast in the liberty wherein Christ hath made thee free. Amen.

CHAP. XLVII.

Letter of Address to the Methodist Christians.

1 James the least, and elder brother, by the mercy of God, and not of man; unto the members of the Methodist E. Church, greeting:

2 Grace, mercy and love be multiplied unto you all, in and through our Lord Jesus Christ.

3 After you have read and considered the contents of my writing, I hope you will do me justice to the best of your judgment.

4 You will find that the preachers are striving to support their government and power, at the expense of my character! It would be needless to repeat the trifling reports, respecting my obstinacy, self-will, &c.

5 But they have gone as far as to charge me with dishonesty; saying, He wronged a person in the purchase of land, and a mill.— O cruel slander!

6 I solemnly declare, I gave the man his asking for the land, and paid him *gold* to oblige him, when paper money was a lawful tender. This I did before asked: and a word of *dispute* never passed.

7 The *old mill* was valued, at *his* request, and I paid the *valuation* before the money was due; and took in my *last* bond. All this I am able to prove.

8 I expect these things have been sounded in your ears. They say I am a man of a *devi-*

sive spirit, and a party was what I had in view from the first.

9 In this I am wronged also; as my letters can testify, if they were brought forth. Yes, my former letters can witness, that I was ever warmly opposed to a division.

10 Some say, that I declared I had rather loose an arm. I have been provoked to speak, but I dare not say that I ever spake that: but if I did, I spake as I thought—no doubt.

11 I think I have no need of former letters nor the testimony of those who have heard me speak against a separation, but my conduct will prove this.

12 I continued among you, in love and friendship, as long as I possibly could, after leaving conference. But you shut your doors against me, and drove me from your union, what more could I do?

13 This is not all; I am ready now to be with you in love and church communion, as ever: Think and let think. Is thy heart as mine? Give me thy hand.

14 If love is denied, I call for the ordinance of justice. Never condemn a person before you have heard both; for he that is first in his own cause, seemeth right, but his neighbour cometh in, and searcheth him out.

15 If your prejudice is too strong for your judgment, then I had rather appeal to Cæsar. You are taught to mark them that cause divisions. But let your teachers state matters fairly, and finish the text, "Mark them that

cause divisions and offences, contrary to the doctrine which ye have learned," &c.

16 I am not the cause of the *schism* in the body, which word signifies, cut, or cleft; neither do I teach false doctrine; nor do I wish to be divided from you: only give me liberty of conscience.

17 When Paul wrote, he had no view of the Methodist E. government, nor doth his words condemn those that forsake it; but the scripture government and doctrine was his standard.

18 The cry is, "He has no business among our people." What, have no business among mine own children in the Lord; and my Master's family, where I have spent the prime of my life?

CHAP. XLVIII.

The Letter continued.—Dr. Coke's Letter inserted, &c.

1 In the beginning of our distress, I was not only comforted and encouraged by Thomas, but awfully warned to stand against the proceedings of Francis—at my peril!

2 See the letter,

“Wilmington, Del. May 4, 1791.

“To Brother O'Kelly,

“Dear Friend,

“I have written a letter of a sheet and a half to you: but on consideration I believe I shall not send it to you till I reach Europe,

3 And then I probably shall write as much again to you. By this time you probably have been informed of our great loss, in the death of Mr. Wesley.

4 I am hastening to Europe at this important crisis. You may depend on my being with you, God willing, at the general conference.

5 I think no step will be taken, during my absence, to prevent the general conference, it would be so gross an insult on truth, justice, mercy and peace, that it will not be, I think, attempted. If it be, and successfully, we will call a congress.

6 I expect you to be faithful. But as Mordecai said to Esther, "Think not with thyself that thou shalt escape more than others: For if thou altogether holdest thy peace at this time,

7 "Then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed."

8 O be firm, be very firm, and very cautious, and very wise, &c. And depend upon a faithful friend in

THOMAS COKE.

9 As there is no evil in the letter I have inserted, let no evil be thought of it. I write in self-defence, not to hurt the character of Theas; neither can it hurt him.

10 I have other letters which might give some light, but God forbid I ever should dis-

cover such meanness or wickedness, as to do things through strife or vain glory.

11 Some time past I saw a letter wrote by a learned person, (not in the church) to an episcopal elder. I observed the following sentences. viz.

12 "If Mr. Coke and Asbury are bishops (as they say) "by regular order and succession;" I ask who did they succeed? You will say "they succeeded Wesley." Was he a bishop? No. How then can they be bishops by succession?

13 But how about regular order? Regular order is something done according to law. Bishop in England is a title of honor and nobility, seeing they have a seat in the house of lords. A bishop nominated in England by regular order, needs the king in person. Was this the order of your two bishops?

14 The learned Dr. by deriving, or rather driving the word overseer, up to the Greek, by a strange kind of backward *etimology*, he hath found one word that he thinks may appear to favor episcopacy.

15 The word is from *EPI super* and *skeptomai*, or the Latin *video*: which being interpreted, is *super video*: To look over, as elder, presbyter, overseer. No superior order is found there.

16 Finally brethren, I am drawing to a close, to the best of my judgment I have given you (as to the substance) a faithful account. To which, if you request it, I can affirm, and pro-

duce the testimony of others, who believe as I do; and will affirm to the best of their judgment, as to the substance of those facts.

17 My character is now fully tried, and powerfully strained, but not grazed; for they cannot prove one evil against me. God hath showed me what is good; and I have strove to do justly, love mercy, and walk humbly.

18 Thus, my character will appear with double lustre, and be established forever. He that diggeth a pit for his brother, will be in danger of falling in! As the case of Haman and Mordecai will show.

19 I am thinking in what manner my exalted brethren will answer what I have written, when conscience must speak in them. Perhaps they may judge that silent contempt will be best policy; or pick at particular words, and sneer: or darken counsel with many words of theirs.

20 If my opponents write at all on the subject, that will answer any good purpose, we sincerely desire that they may attempt to produce vouchers from the book of God, to prove their episcopal dignity and legislative authority.

21 The lay-members are not the people that gave the offence, or caused the separation. You have no voice in forming your own government, but receive whatever your ministers *will* impose; nor dare condemn a given law.

22 I remember you in love; I write in tears; I pass by your houses in sorrow. I am as you

re; you have not injured me at all. I desire union with you—think and let think.

23 How cruel for us to be separated by the voice of tyranny! I cordially despise slavery in every sense of the word: but thee I love.

Thine as ever,

CHRISTICOLA.

DEATH

OF

THE REV. JAMES O'KELLY.

Extract of a letter from the Rev. John P. Lemay,
dated February, 1827.

DEAR BRETHREN—No doubt the greater part of you, ere this reaches you, will have heard of the death of our elder brother JAMES O'KELLY; but as the particulars may not have been received, I now state them for your satisfaction.

He departed this life, in the triumphs of faith, on the evening of the 16th of October last, after a painful and lingering illness, which he bore with Christian fortitude and a perfect resignation to the will of Heaven. He was, I learn from a gentleman who has been in habits of intimacy with him for many years, in the 92d year of his age, and had been a minister of the Gospel upwards of fifty. His conduct, from the time he embraced the religion of the cross, has ever been the most exemplary—those who knew him best, are unanimous in saying that he “walked worthy of the high vocation wherewith he was called.”

Not long after embracing religion, he became a Methodist travelling preacher; in which capacity he continued until December, 1793. (I believe,) when he, together with many others, (from conscientious motives,) left the Methodist Episcopal Church.

They then, having met in council, agreed to take the Bible as the only rule (conceiving it to be an all-sufficient one) for their faith and practice, as well as church government; at the same time owning no other name but that given the disciples first at Antioch. See Acts, xi. 26.

From that time to the day of his death he continued in the most zealous manner to recommend the Scriptures of Divine Truth as the only and all-sufficient standard or system of church government, faith and practice, believing this to be the pure apostolic plan; in which opinion he appeared to be more and more confirmed. In a letter which he wrote to me, a few years before his death, after mentioning some particulars relative to the church, he concludes by saying, "don't give up the ship—don't give up the ship—don't give up the ship;" and in a conversation which I held with him in the spring of 1825, he declared he was fully satisfied as to the plan he had been, and was still pursuing; for it appeared to him to be more like a revelation from Heaven than otherwise—that it was purely apostolic. May God enable us to pursue it with energy and an eye single to his glory!

Our departed brother was a 'faithful minister of the New Testament,' and was successful in winning many precious souls to Christ; but he now rests from his labor, and while the church is left to mourn their irreparable loss, he, brighter far than the lamps of heaven, inhales the balmy airs of Paradise, beholds his glorious Maker, and sings hallelujahs to his exalted Saviour. May we tread in his footsteps!

Yours, &c.

JOHN P. LEMAY.

ac. no.
3322

THE

C. 2

PROSPECT BEFORE US.

BY WAY OF ADDRESS

TO THE

CHRISTIAN CHURCH.



BY JAMES O'KELLY.



What is written, is written for our learning, &c.

Add thou not to his words, lest he reprove thee, and
thou be found a liar.

Prov. xxx. 6.



HILLSBOROUGH:

PRINTED BY DENNIS HEARTT,

For the Author.

1824.



THE
PROSPECT BEFORE US.



CHRISTIAN brethren, my heart's desire and prayer to God is, that you may adorn, by a holy life, what you profess before God and man; that your religion is the christian, and that only. May the Lord make you burning and shining lights!

The prospect before us at this time is somewhat flattering, notwithstanding the warm contest existing among us—preachers especially. Episcopal Methodists are advancing, gaining proselytes, but perhaps not so rapid as in time past: but their episcopacy, it is thought, loses credit fast. The Baptists, in some places, to appearance flourish, flush with a hope of taking the most of us into the water, with many of the Methodists also. They are a kind of tormentors to us, knowing we are small. Instead of pressing our people to a holy walk,—it is *water, water, water!* As if the way to heaven was by water!!!

The Arians, or Unitarians, in this state, perhaps are fading fast; some of their preachers. I hope, may be convinced of their dange-

rous error, and return to the Christian church. However, they call themselves by our name, although they are not of us! To me it appears that to deny Jesus Christ as being equal Deity, is a destructive idea; and in fact it is, at least in effect, denying the atonement!

The little Christian church moves, gradually, as it were, out of the wilderness; somewhat like the vocation of the Gentile church, in spite of the Jews; the prophecy respecting her, spake thus: We have a little sister, and she hath no breasts; what shall we do for her in the day when she is spoken for? If she be a wall, we will build upon her. Perhaps this is the very advent of her reform to her gospel order. She has rubbed through several hard chocks, with some loss, but her true friends are getting more established; the farther we go, the more we see, and the good old primitive path appears! We are gaining members, and friends too. O, the Christian church is groaning for a reformation back to the apostolic order! Heaven bless every hand that shall aid her, and every tongue that says to the Christian church, "God speed." We have nothing so dangerous as ourselves! If our attempt for a reform, to the pure apostolic order, be laudable, this is the very crisis; and America seems to be the appointed place to make the first attempt; here is a pure theocracy, or nearly so. We have no monstrous established church with a drawn sword! The bodies of people who oppose us, are religious people; and if so, they will never persecute to prison, nor death!

Brethren, be of good cheer, the prospect is emulative. Stand fast, our institution will bear the strictest scrutiny. Much depends on our conduct, under God. Pray for us. We have hitherto pursued the way we have judged most advisable, comparing scripture with scripture, and are more established, that this is the most excellent way. In the name of our Lord and Master we are aiming to carry back the ark, as it were, to its resting place; and if any of our preachers, or people, should behold it totter in the new cart, let no man put his human hand to strengthen it; remember Uzza! Judges.

Although people lay stumbling blocks in our way, let no man's heart fail: remember the old watch-word, "The sword of the Lord and Gideon." I beseech you, brethren, mind the rule of moderation, yet hold the truth with tough integrity. Cleave to the pure word, and look up to the Author; be deeply rooted; be not moved by shifting winds, nor unwholesome water. Christ is not in those created elements. Brethren, I feel it my duty to give you my best light, counsel or advice, especially with regard to water-baptism, theology (as relating to the Lord Jesus Christ), sound doctrine, &c. Your ears are alternately saluted with the cry of baptism, as the only door into the church of God; and no mode but plunging, after the similitude of our Lord's burial and resurrection. Moreover, this they say must be done under the impression of an indispensable duty toward God; and the only method to give you the answer of a good conscience! Now then, according to the

result of their tribunal, we are excommunicated (as it were) and fenced out from what they call our Lord's table! This judgment appears to us unlaudable, unchristian and illegal. As the continual dropping of water will wear away the soft stones; so, the incessant cry of that great duty, excites like a charm.

I confess it is my aim, believing it my duty, to prevent our united brethren especially, from subscribing to the Baptist order; from motives, more than one, as to me appears laudable.

First, I believe that by placing such dependance on water baptism, even if the mode were correct, it reflects on the meritorious sufficiency of the atoning blood! As it was in Galacia, when the Christians were persuaded that circumcision was essential to their salvation! Again, in my judgment, the Baptist preachers do advance doctrines very unsound; and of course, I wish you, my brethren, not to receive such doctrines, as, perhaps, I shall mention in a proper place. And lastly, I am very unwilling to part with any one of you, whom I love in the Lord. For if you enter into that church through the water-gate, there we part during our residence here, if not for ever! You and the Christian brethren are no more to sit together in heavenly places in Christ Jesus, and break bread together at our Father's table. I truly feel what I say. The laudable means I intend to make use of to save you, is just my best light on scripture, to confirm your souls, by the truth, as I believe; and if you should see as I see, then I have gained what I aimed at, and I hope shall hurt no man. And if any Bap-

tist christians do choose to read this address to you, I say, by all means; and may they learn to bear with us, as we have to bear much more with them; we can bear as christians, though feel as men. And thus, in the fear of God, and a dispassionate spirit, we will commence on the old hackneyed subject—even water baptism; and shall try to state it fairly in order, by sacred history. Water baptism once more viewed, and reviewed, with calm deliberation. We will attend to the Lord's two witnesses as we talk on. See Rev. 11. A fair method to come at the truth of this subject is to dig deep, till we find the first main root, which will be found among the Hebrews, under the Old Testament. I have read in the history of former times, of the Jews baptizing their Gentile proselytes with water, both parents and children, besides circumcising the males; nor have I ever met with a person who contradicted the assertion. Therefore, blood and water were both used for signs and purposes under the first holy testament; long, indeed, before the great advent, a Saviour born! That the Jews were no strangers to water baptism, I show; for behold men were sent to John, with authority to examine him, whether he was the Christ, or the promised Elias; and if neither, by what authority he baptized.

John was a holy saint, a great, if not the greatest Hebrew prophet that was ever born, as a mere man. His baptism being confined to the male Jews only, could not be the gospel baptism. Not the believer's baptism, but the baptism of repentance, as it is written.

Mr. Leland was in great darkness with respect to John being the origin of the "Baptist church!" when we know that John lived and died under the law. Brethren, try to inform your minds. And here, by the aid of divine light, I will try to give you as fair a statement as in my power, in the fear of God. Therefore, we will appeal for a decision, to the two infallible witnesses, viz. the two Testaments.

The learned men will never decide on the subject of baptism in the way they proceed; by reason baptisms in the original can never be proved, as to the one only mode: but the word or term in the root extending to the New-Testament order, is a derived word, baptism—one, and not baptisms; consequently baptisms, or baptismus, are to be left behind with the other Jewish ordinances. This doctrine is pure truth, supported by *thus saith the Lord*. Hebrews vi. 1, 2, &c. Perhaps the learned give seven different names for original baptisms, and their significations are all to be left behind, except one, that appears to be derived from the old root, adapted to the New Testament. You may call it *baptizo* or baptism. Let me prove my assertion, by *thus saith the Lord*. Ephes. iv. 5. One faith, one baptism, not baptisms. Some say it only alludes to the one essential spiritual baptism, and to be no more water baptism. This would fly in the face of divine authority! If water baptism stands, then it will signify one water baptism, as a figure of the one essential baptism; which to me sounds like the truth! The inspired apostle talks about baptism, when relating the tremen-

dous flood, (1 Pet. iii. 20, 21.) saying, while the ark was preparing, wherein few were saved by water. Then he goes on to say, the like figure whereunto even baptism doth also now save us; not the putting away of the filth of the flesh, neither of the inward nor outward man; yet it is the answer of a good conscience towards God, by the resurrection of Jesus Christ. If baptism washes away no sin, how can that produce a good conscience? It is said that so long as a convert lives in the omission of baptism, that he goes with a guilty conscience; but by complying with his duty, guilt is removed, his conscience clear, and baptism answers to an inward testimony, as the witness! This is extolling baptism high indeed; not only a great command, but a meritorious work, to remove guilt! Like the man guilty of the horrid sin of fornication; but after a while he marries his base girl, and concludes he has removed the guilt! Be not deceived, nothing less than the virtue of the sprinkled blood upon the heart, can remove guilt! But to illustrate the figures still farther. The ark may be a figure of Christ's church; the family that entered into the ark and were saved so as by water, may answer as a figure for household-baptism under the gospel dispensation. Now, brethren, attend to another illustrious figure that appears, as interpreted by our apostle Paul, 1 Cor. x. 2. That the whole Jewish nation were all baptized unto Moses, that is to say, "unto" Moses's faith, order and government. The subjects of this figurative baptism were male and female, old and young, from families, to

the including the whole nation. The adults passed through by faith, and their offspring with them. Isaiah lxi. 9. lxxv. 23. "They are the seed of the blessed of the Lord, and their offspring with them." This Moses was an eminent figure of Christ, and their baptism a figure of family and national baptism; and that by water applied to the subjects, and not the subjects to the water. Brethren, yield to truth, and reason; and stand fast. When a nation is reformed to own the Lord, in whose name they are baptized, that nation comes under the application of a christian nation; but still are a people of different ways and dispositions; therefore the true church is a collection of spiritual christians gathered out of the multitude, baptized by one spirit into one united spiritual body of regenerated christians. This line of pure doctrine was foretold by the Lord's prophet, saying, separate the precious from the vile, and be as my mouth.

Thus saith the Lord, What is written, is for our learning. Then what shall we learn from the following sentence, "This is he that came by water and blood." John v. 6. There is surely a solemn meaning in this expression. Jesus was the author of both Testaments; and blood and water was used frequently for signs; blood to atone, water to wash or sanctify. Sanctification hath more than one meaning; it may signify to appoint, or set apart for some sacred purpose, or office, as John the Baptist was before his birth. A Jew might be washed with water on account of ceremonial uncleanness; and it answered the

purpose, as to shadows, so that the unclean could be restored to his place in the congregation, and to the holy passover. Thus the baptist ministers, in my view, do certainly err in judgment, and of course, in practice. Wherefore? because they refuse to receive saints into the church of God; and fence them from their Father's table, because they were not baptized by immersion! This seems to suppose, that immersion would answer to cleanse the soul from moral pollutions, as water cleansed a Jew from ceremonial uncleanness! Our Lord Jesus went with his church through the wilderness; thus the Jews were his people, the males receive the seal of circumcision under the first Testament; this seal was put on adult believers, and young innocents. And in process of time Jesus, the Word, came down, by way of emanation, and was clothed with a vail of flesh, for a certain purpose; saying, I take away the first, and establish the second, and thus he changed ordinances but not the subjects; changed the ordinance from blood to water. These must appear to be seals to an everlasting covenant, rather than the performance of a great duty; duty lies in future obedience to the laws of that covenant; otherwise neither of the outward seals will be of any benefit to the souls, but a swift witness against the unfaithful professor! Blood and water were signs and seals of justification and sanctification; but signs are not substances. We have redemption through his blood. We are sanctified with the washing of water by the Word. Eph. v. Notice, when a man was circumcised he was a Jew outwardly,

and was obliged to obey the laws of that covenant; but when his heart was changed, he was a Jew inwardly. Every person who is baptized in the name of Christ, becomes a nominal, or outward Christian; and the great duty is still to do; that is, obedience to the gospel. Brethren, when ye read, try to understand what I say. I here attempt to show the commencement of infant baptism; not, as they assert, without proof, that it commenced in the corrupt church of Rome. If so, strange to tell, that our great reformers were so ignorant, or so deceitful, as to keep that troublesome error hid; and both Luther and Calvin, with others, should keep the secret as close as the brother masons, and encourage the practice; yet risque their lives in opposing error. The commencement of infant baptism, according to ancient history, began in the Hebrew church, by proselyting Gentiles and their little ones; under the impression that they were a filthy, unclean nation, and needed washing, as a ceremonial cleansing. This, with diverse washings, are, by our learned apostle, called baptisms.

Let me now attempt to support it by scripture. First, from what the Jewish rulers said to John the Baptist, it proves that water baptism did not commence with John's ministry, because they demanded of John his authority for baptizing. This proves baptism to be no innovation, or new practice with them. Let our apostle tell us about infant's right to baptism, although the father or mother were or should be an infidel, the other become a christian, the one is sanctified in a federal

sense by the other, and the little children are federally holy, that is, fit for covenant, and of course for baptism; as being the seal of the Abrahamic covenant even under the gospel dispensation. See 1 Cor. vii. 14. All who belong to our Lord's kingdom, were, and are, in that gracious covenant which God made with Abraham, and his seed; and that seed was Christ. And those who are Christ's, are Abraham's seed, and heirs according to the promise; which is to you, and your children: and therefore, the little children do belong to the kingdom; I know it, for the mouth of the Lord hath spoken it. See Gal. iii. 19. If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise. Brethren, be firm: as christian children were once in covenant, and were never expelled until they became sinners, so they remain. The Lord himself confirms this doctrine, by receiving little children, embracing them, and with his sacred authoritative lips pronounced them, and such as them, blessed; and so it remains in christendom, by divine authority. Thus his words are on record, that whosoever receiveth one such, receiveth him, that is, one of his; seeing he hath taken away the original guilt, called "the sin of the world." He hath taken away guilt from the soul, but not out of the flesh; the body must die, on account of sin; being naturally born of sinful flesh. The spirit of the Lord declared the young children to be innocents. Jer. xix. 2. Isaiah lxxv. 23. They are the blessed of the Lord, and their offspring with them. Our Lord was not only displeased, but *much*

displeased with those who dared to hinder the parents from bringing their children in their arms to Jesus, that if they were his, as heretofore, he would bless and own them. He received them from the parent's arms into his blessed arms, and pronounced the solemn benediction! The aforesaid blessing is for ever entailed upon young children, who belong to the kingdom, by virtue of him who atoned for the sin of the world. That is to be observed, if one is a christian.

This offering the children to their Saviour, appears to be a solemn dedication. Then observe what follows; after he placed one such subject before the people, he said before them all, whosoever shall receive one such in my name, receiveth me. How then if we reject them? Judge ye! Who may we suppose the Master alluded to, that were to follow his example (in receiving children brought forth to be offered to Christ, through a medium,) but the gospel ministers; for who should receive them in their Master's name, and seal them his, by baptism; which is nominal? This appears to be a grant, a privilege, or heavenly charter; as well as a national right, that doth belong to our children, born in christendom. To deprive them of this, is degrading, and robbing them of their birth-right! Let us restore them again to credit. By this means, if I mistake not, nations were civilized, and christianized; the christian name grew, first believers put on Christ, then families, and so on to nations! For Jesus' sake let us revive it! Observe brethren, some of the Baptist ministers hold

the following sentiments, to wit. That those children who die in their infantile state are all saved, but it is by a work of grace wrought by the spirit of Jesus in them just before they depart. This doctrine appears to me to be a new fangled fancy-monger. But how can this answer to their doctrine of partial election and reprobation? Do those ministers suppose that only the elect children die; and the rest are spared to fill up their measure, as vessels fitted for eternal fire! Let us draw a just conclusion; if children are born under the fiery law, then are we wrong in giving them a gospel baptism, otherwise the Baptist christians are wrong in forbidding their baptism. But surely if children are condemned for Adam's sin, he must be lost! Let a friendly man look at this, and give his light. Read Jer. xix. 4. last line. Isaiah lxxv. 23. xlix. 22. "I will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring they sons in their arms, and thy daughters shall be carried upon their shoulders. This I take to be a prophecy respecting the Gentile church, parents and their little ones, according to Peter's declaration, saying, the promise is to you (Jews) and your children, and them (Gentiles) that are afar off; even as many as the Lord our God shall call. Acts ii. 39. Notice, Peter calls Jesus Christ "the Lord our God." Finally, it appears that Jesus requires the parents to act faith for their little children. See Mark ix. 23, 24. A parent brought his little son, who was tormented with an evil spirit, praying Christ if he could, to relieve the little boy. The Lord

asked the father if he could believe for his son? The man answered with tears, that he did believe, and cried, Lord, help thou my unbelief, and the boy felt the effect. So much, brethren, respecting infant salvation; and of course their right to baptism; that appears to succeed the seal of circumcision, which you may reason on, and read, hear, and safely believe. Forget not that the covenant of grace is the same. The Lord Jesus is Lord of both Testaments, and his seals are blood and water.

Now, brethren, learn how the New Testament succeeded the Old, as the ceremonies, the priesthood, laws, and ordinances did; and here I am able to show you where baptism in order succeeded circumcision, and where the Lord's supper succeeded the passover, as sure as the apostles and gospel ministers succeeded the prophets. As Paul observes of the christians, in Christ we are spiritually circumcised, and are buried by outward baptism as christians; not only freed from circumcision, but from all the old carnal ordinances; Col. ii. 12.

Again, Christ our passover is sacrificed for us, therefore let us keep the feast. Cor. v. 7. Thus, I have made manifest what I promised. Read Paul to the Galatians seriously. I here undertake to show that the christian baptism will, or should, continue to the end. And moreover, it appears to be nominal and national. The great commission directed the ministers (after they were qualified) to go out into all the world, teach, preach and baptize nations; beginning at Jerusalem. Thus the full, free gospel and gospel baptism set out together, and

what the Lord joined together, let no man part. When minister's cease to preach the gospel of Christ, then let them cease to baptize with water in his name. If a gospel minister should feel a call to go among the infidels and preach Jesus to them, and Jesus should convert some of them, then would they be christians; what, and not baptise them in his name? How could he call himself a follower of the apostles, or an observer of the great commission? Moreover, the believer ought to set to his seal that God is true, and he thereby is bound to obey the gospel.

Thus the light makes manifest, that baptism is nominal and national. Here wisdom that dwells with prudence, found out a witty invention; as baptism began at the adults, as circumcision did, then descended to households, which advanced fast into national. And it came on so fast, that the Spirit speaks of a nation being born in a day! And clean water should be sprinkled on many nations. It must be a mighty water where nations could be plunged! These ideas may correspond with the following text, that speaks of the tree of life, whose leaves were for the healing of the nations. Rev. 22. By this glorious method, national christianity advanced; and national idolatry had to give way. Moreover, when leading men embraced christianity, it is said, "the earth helped the woman." The following texts show that baptism is to be considered as a sign, and seal, yea, a figure, as also an outward ordinance; but not one of the moral commands. If it were a moral precept, none but

adults could be subjects of baptism, nor of circumcision. That baptism is nominal, the following texts do abundantly prove, Gal. iii. 27. As many of you as have been baptized into Christ, have put on Christ, i. e. the name. Again, Rev. ii. 13. Thou holdest fast my name. Rev. iii. 1. Thou hast a name that thou livest. See James ii. 7. Do not they blaspheme that worthy name by which ye are called? This new name was foretold by the prophet, a name, a new name, which the mouth of the Lord should name. Isaiah lxii. 2. And to revile the christian name is blasphemy, because Christ is God, and God is Christ. 2 Tim. ii. 19. Let every one that nameth the name of Christ, depart from evil. The disciples of Christ, were called christians (after their Master) first at a great revival in the city of Antioch! So it spread, to the confusion of hell! I have read that a martyr just about to be bound to the stake, was interrogated for the last time saying, "Art thou a christian?" If he answered, "I am a christian," he was hurried to the stake! O, brethren, live up to your name! Let not a christian be mean, for Christ's sake! A few months past, I was reading a late pamphlet respecting the missionary business, wherein I saw charge given, to mention no name among the dark nations but christian! The name Baptist is no mean name, but the name Christian is as far before it, as Christ was above John the Baptist. "Blessed is the nation whose God is the Lord." If any good man should take offence, let him forgive me this once.

Brethren, if your patience can endure, then

lend me your attention, while we once more walk over the old beaten track. The holy apostles tell where and when converted Jews and Gentiles were baptized in the beginning; prefaced (as it were) by John's baptism, who had the honour of baptizing his Master. Wherein will be considered, with cautious steps, the nature and design of baptism, the proper subjects, the proper ceremonies, and the benefits arising therefrom. Many do say, a good conscience is the good effect of baptism. If that were true, baptism would be a glorious ordinance; the act would be meritorious; or the water efficacious! Look at this sentence well. Look in Heb. x. 22. There you may read how we obtain a good conscience, and the pure water; that our water baptism is only the figure; as John's baptism appears as a preface. Know ye that John lived and died a holy saint and prophet, under the law. His baptism was not the gospel baptism, as every honest man of information, I hope, will own. John baptized his Master (as before written) at a certain age, (thirty) the age that a high priest must arrive to under the law. So our Lord was of the proper age, and the river Jordan, or Judgment, the proper place. John baptized him, but it was not John's sort of baptism, unto repentance. John baptized Jesus in Jordan; and as he stepped up out of the water, he was anointed with the Holy Ghost in full, instead of the oil. This appears to be his consecration before he began to preach. I suppose our Lord was not immersed, by reason it must have been out of the scripture order of consecration. Exodus xxix. 4. But again,

I can give you a precedent; see Joshua, chap. iii. When Israel were passing over Jordan, the priests who did bare the ark, were ordered to stand still in the brink of Jordan: verse 13. The priests stood in Jordan just as deep as the soles of their feet. Read the chapter, and try to understand.

The nature and design of John's baptism, was to show the Jews, they were morally unclean; that they must reform, and repent, to be prepared to meet and receive the Saviour, who should soon appear in a public capacity. And it came to pass that about the time Jesus began to preach. (his new kingdom was not yet come), he baptized by those he appointed, and raised disciples distinct from John's. Those were baptized in his name; the Holy Ghost not yet come, nor never did come according to the new kingdom, until Pentecost; after which the ministers went out, running to and fro, for Saul made havock of the christians. Philip went down to the city of Samaria, and there preached, and baptized not only men, but several women in the name of the Lord Jesus, for behold, the Holy Ghost according to the gospel measure had not come, nor fallen upon them. No mention here respecting the mode. Then Philip set out as he was moved, southward toward Gaza, and on his way he lit of the Eunuch, and baptized him at a certain water hard by, or that crossed the main road; history says that water was in common about ankle deep. I observe by the reading, they changed no dress, nor did they look for a convenient place for dipping; but they

both went down, i. e. the bank, to, or into the water, and Philip baptized him there, in the name of the Lord Jesus; and they both came up, out of, or from; they came up as they went down, but if one went under water so did the other; but reason supposes neither went under water, nor went off in wet clothes.

All this happened, or came to pass, as early as the date 33. The next in succession, is the baptism of Paul, quickly after—after his alarm on the way, as you may read, Acts ix. Note, brethren, my few just remarks; he was naturally blind, and lay in bitter distress at a kindly christian's house, without taking any refreshment, either to eat or to drink, for three days. And as soon as the voice of Ananias saluted his ears, saying, brother Saul, arise, the Lord hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost; he believed, and he received his sight forthwith; the word signifies quick, without delay. He arose and was baptized, and put on Christ; then ate and drank; from which he received a little strength. Brethren, will scripture or reason admit that he went to a certain deep water, changed his dress, entered bodily under water, come out wet, put on dry clothes, then received nourishment? By no means can we believe that Paul was baptized by immersion; and if not, he never baptized that way, nor encouraged it. It is presumption thus to strain the word so far out of joint. Are ye fixed?

Again, what comes on next, is the work of the Lord at Cesarea, in the house of Cornelius; that as Peter spake, the Holy Spirit fell

on the people; Peter exclaimed, saying, can any man forbid water, that these should not be baptized, who have received the Spirit as well as we Jews? (No objection.) Peter proceeds to baptize them in the name of the Lord. I would remark, how the converted Jews come fully to the catholic union; for the christian church in Jerusalem dealt sharply with Peter for his conduct at Cornelius's; but he satisfied his brethren, and they rejoiced and gave glory to God. Can we possibly believe that Peter carried those people to a certain deep water, and buried them there, clothes, or no clothes? O no, no such belief is to be gathered from the text. This was about the year 41.

Several years elapsed, and the subject of baptism seemed all but silent, until we hear of Paul and Silas being in Philippi; there we read that Lydia and her household were baptized; but no mention respecting the mode, but the household. The date 53.

Several days after, we read of the jailor and his family being baptized about the hour of midnight; the earth a trembling; iron gates shaking; the guards awake, &c. The story shows no more of their going out to a certain water to be dipped, than that they went up into a rain cloud! Be not deceived.

After this, near twenty-seven years, or upward, Paul, on his trial, tells about his baptism, and it shows, that baptism signifies wash, not dip. He repeats what Ananias said to him, viz. "Why tarriest thou? arise, and be baptized, and wash away thy sins." Here we see that water baptism is a figure, and signifies

wash; and the most proper method is to apply the water to the subject, and not the subject to the water. And it came to pass about the year 59, the apostle preached the doctrine of spiritual baptism, saying, "by one Spirit are we all baptized into one body." 1. Cor. xii. 13. Now, brethren, you may understand the intention and force of baptism. First, water baptism had a tendency to break down the middle wall; for when Jews and Gentiles were baptized in the name of Christ, Acts xvi. 17. they put on Christ, i. e. christian; then Christ became their peace, and both became as one. Ephes. ii. 14, 15. Read it. But the baptism that united their souls, was then, and is now, spiritual baptism, for so it reads, by one Spirit are we all baptized into one body, whether we be Jews or Gentiles. Water baptism could form a national church; and spiritual baptism formed the spiritual separate church, in order.

John told the Jews, saying, I indeed baptize you with water, but he shall baptize you with the Holy Ghost and with fire! Mat. iii. 11. Acts. ii. 3. The cloven tongues resembled fire! Here John's baptism according to law, ended. But John prophesied how it would gradually decrease, and the gospel order increase, on to perfect order. Miracles ceased, the fiery tongues ceased, but gospel water baptism, and spiritual baptism continued. The one is essential, the other necessary. Brethren, learn the rule of analogy, that ought not to be broken; how one thing should resemble another. Thus we read of figures, or things typical, not literal. Thus it stands good, that outward baptism

is a figure of spiritual baptism. Which hath no reference to dipping, but to washing; as appears from the following texts. 1 Cor. vi. 16. "But ye are washed." Ephes. v. 26. "The washing of water by the word." There were divers washings under the law, but had no reference to burying at all; but to wash or cleanse. Hear the sacred text, "but ye are washed; but ye are sanctified." One text says, "we are washed from our sins in his own blood." Here it must allude to the fountain opened in the house of David, for sin and for uncleanness, for justification and sanctification; which fountain gushed from the Redeemer's side when the soldier pierced him. Thus saith the Lord, ye cleanse the outside of the cup, but the inside is foul. What more shall I say? The Baptist christians have mistook the nature and design of baptism. There are two texts those ministers lay great stress on, as the Jews did on circumcision; which appears to be dangerous; that is to say, we are buried with him by baptism into death. Rom. vi. 4, &c. Let us illustrate on that as a sentence, try for the true interpretation.

First. Christ died under the law, even under the old government; he ended the Levitical priesthood; and all the types, and rites, &c. were nailed to his cross. He died to satisfy the demands of the holy moral law, for poor sinners who were, and are, and may be under the curse; and in that sense he became a curse for us, therefore, on certain terms, believing sinners can be saved, and glorious justice not offended! Therefore, thus saith our apostle, in

the sixth chapter of Romans, and the second chapter of Colossians; that believers are dead with him, buried and risen with him by baptism; and thus we are planted together in the likeness of his death; dead to the law; and also in the likeness of his resurrection to the gospel. But for your further information, I will attempt to delineate these likenesses. Sometimes the Baptist preachers seem to signify that our Lord's baptism in Jordan (or Judgment) is the burial they allude to, from thence they justify their mode of baptism; and as Jesus came up out of the water, that answered to his resurrection. I would suppose that the sacred history of Jonah lying three days in the belly of the monster, and to be translated into the light, was a better figure. Notice, Christ's burial, as they will have it, happened years before his death, and before the gospel kingdom. His baptism bore another meaning; that is to say, it was his consecration to his priestly office, at the age of thirty, and at the river Jordan, or Judgment. This was done according to divine appointment, with water and oil, but not by immersion; that was the rite, or righteousness, he then fulfilled. Read Heb. vi. last verse. Jesus was made a high-priest for ever, &c. chapter seven, last verse, who is consecrated for ever more. As touching the mode, I here produce "thus saith the Lord." The order of high-priests, being the righteousness that he fulfilled, he was not immersed, but baptized, or washed with the element of water, and anointed with oil. Let us search the records; and thus it is written,

Exodus xxix. 4. Thou shalt bring Aaron and his sons unto the door of the tabernacle, and wash them with water. Again, chapter xxx. 18, 19. Thou shalt make a laver, and put water therein, (for many uses,) and there the priests were to wash their hands and their feet. See chap. xl. 19. There the priests did wash their hands and feet. Lev. viii. 6. Once more, read Joshua iii. 8, 13, 15. Hear how the priests were ordered to stand with the soles of their feet just on the brink of the waters of Jordan; a strong similitude, as before observed.

Our Lord was buried in a rock, not in water; he lay there in darkness thirty-six hours; arose at the dawn of the new sabbath; his resurrection was effected by the power of his own Godhead; for he had power to lay down his life, and he had power to take it up again. But to lead a living man into the water, putting him bodily under, and in a second to raise him up struggling for breath, is a poor likeness of our Lord's burial and resurrection! I can but wonder that such a mistake should be imposed on so many people. See 1 Cor. xv. 29. People were baptized for Christ, and to enjoy him in glory.

As to our being dead to the Jewish rites, we Gentiles were never in subjection to them, but the converted Jews and their proselytes had been. As Saul was, so were we, that is to say, as sin revived we died and lost all hope of law-justification; and thus we lay buried in darkness till Christ did give us light; that is our translation; then we felt the power of Christ's resurrection; and in that faith Jews

and Gentiles were baptized into Christ, or christianity, in the days of yore. Much more could be said to the same purpose; but this may suffice, with the following conclusion, viz. "If ye be risen with Christ, (not out of water) out of a dark and dead state of nature, into a marvellous light, set your affections on things above." Your sins are buried as the old man is crucified. Micah vii. 19. Isaiah xxxviii, 17. Psalm ciii. 11. &c. Suppose we admit that baptism is a sacrament? What a capital mistake would a thousand people find themselves in. To examine the subject fairly, we find there were two Jewish sacraments, viz. circumcision, and the passover, which doctrine I suppose is generally acknowledged. But what is the sacred meaning of a sacrament? I presume it bears the resemblance of an oath, or a solemn vow, to comply with the future obligations which may be couched under an expression. Observe, every person who was circumcised, becomes a debtor to obey the law; even our Lord himself. The Jews who disobeyed the order of that day, broke the covenant; and his circumcision was of no value, but to stand as a witness against him. Thus baptism lays every christian under a solemn obligation to depart from all evil, and obey the gospel. And by the evidence of his works will he be tried for his life at the great day. Brethren, cannot we put some dependence, I say, on the two greatest reformers from popery, who risked their lives for the reform; I mean Luther and Calvin; men of learning and extensive information, although not perfect. They agreed, perhaps, in

forty points, save two. In the propriety of infant baptism, national baptism, they well agreed, as their doctrine and practice doth abundantly prove. They could have no sinister view in hiding the error of infant baptism, supposing it to be an error; nor could they have imposed such an error upon some of the learned men in the reformation. They believed in the order of infant baptism. Certainly, if our young children belong to Christ, then are they Abraham's seed, and heirs of the benefits and blessings of that gracious covenant. Gal. iii. 29. Will ye give the little ones no part in the new covenant, nor suffer them to continue under the old? The infant generation is robbed, if we hold with baptism at all. They are utterly "broken off," and reduced to a state of infidelity! I presume, the Baptist ministers consider the little helpless souls born in a state of condemnation from Adam, although he was pardoned! May they have an appeal from such a judgment! But I am informed the Baptists have softened that rigorous judgment by adding a small section to the scripture doctrine, that is to say, Christ converts those infants that have to die; but how they are converted without any understanding, or faith, they tell us not! Enough.

Brethren, the conclusion of the long dispute may be settled by a fair investigation of the work of the Lord, and effects of that tremendous day, even Pentecost. At that advent, the Lord came down in the spirit with his kingdom; and there he drank the new wine in the gospel new church, with his disciples, as he recently had

told them! And it came to pass at the general meeting, called the "feast of weeks," where many thousands were collected, as also the apostles and lay-members, in numbers about 120. These were together in an upper room, all were praying and waiting for the promise. And it came to pass just about nine in the morning, the Lord descended in a mighty rushing wind; and the work of the Lord began, and multitudes flocked together in confusion. Preaching and exhortation went on powerfully, perhaps until mid-day or noon—or twelve of the clock. At that hour of the day, when the Holy One hung bleeding on the cross, there was darkness over the whole land till the ninth hour! But on the ninth at Pentecost was the greatest light on the souls of men that ever was known since the fall of man; as the prophet foretold, that one day should be as the light of seven days. Isaiah xxx. And it came to pass that at three of the clock, the blessed Lord gave up his life; and, perhaps, at the same hour of the other great day, about three thousand souls experienced eternal life by his death. Then the apostles began baptizing, and planting the Christian church; which was the "mother church," even the "elect lady." It is well known that the church thus planted in Jerusalem became the model, origin, or the pure pattern just from heaven, that John in his vision saw, nicely adorned, which is called the "New Jerusalem." All the Gentile churches were surely planted according to that divine order. See, or hear the prophet Isaiah, second chapter, 1st, 2d, and 3d, verses. The pure word of

faith and doctrine, as also the government too, went out from that mother church. Paul taught the same faith and discipline in all the churches. This must be the true faith and order that was once, or at first delivered to the saints at Jerusalem, for which we should earnestly contend, as Jude enjoins it on us. Let this first pure order be fairly investigated, then compare the Baptist's rise, order, plan and progress, and it will need no Solomon to decide that the Baptist order is an error; though the Baptist christians claim the pre-eminence.

Brethren, where is your faith? Dost thou believe that the apostles and lay-members to the amount of 120, did set as judges of the souls of 3000 people, one by one, to the satisfaction of the whole? Had they a change of raiment, and were they marched to a certain great water deep enough to bury, and not sufficient to drown? And all this to be in the last end of an evening! seeing it was all done the same day. We know the apostles received the key of the gospel church or kingdom on that day, and whatever they wrote and did below, was, and is established in heaven above; therefore, this way of receiving experiences, judging the work of God upon men's souls, baptizing by immersion, those who were once baptized with water, and what appears still worse, to make water baptism a door to the Lord's table. I do believe our brethren must see the fallacy! Finally, Peter, full of the Holy Spirit, when exhorting the Jews to be christians, assured the former promise was first to them and their children, then to the Gentiles, &c.

Our little ones, before they contract guilt, must be christians, Jews, or heathens. If christians, then put Christ on; if Jewish children, then use the knife; if heathens, then preach to them as such, until they be converted to christianity. But as they belong to Christ and his kingdom, they are christians, and, no doubt, in a national sense, have the same right to the seal, as any adult, whomsoever he be. Brethren, after reading those passages of scripture that treats on baptism, as it refers to adults and households, as it went on for a few years, after the churches were established in divers places, the preachers going round and round, to establish and build them up in the most holy faith, you read no account of the sons and daughters of christians being baptized; and why? Was it because their children rejected the Lord Jesus, and their parent's religion? That cannot be, for I read so, "salute Aquilla and Priscilla, with the church that is in their house." 1 Cor. xvi. 19. Again, "greet the church that is in their house." Rom. xvi. 5. Again, see Col. iv. 15. "Salute Nymphas, and the church which is in his house," &c. Remark, and draw your best conclusions. The Baptist ministers may think as Saul did, that in labouring to prevent our progress, not only drawing away our converts by the force of water, but, in some places, they seem as if they would push us out of our own houses; and they may believe they are doing God service. Were it not for our blessed civil constitution, our religion would be tried to the uttermost. God save the constitution! Amen.

Brethren, my intention is, (if I can by fair argument,) to prevent you from falling into the Baptist chain of doctrine and order. I stand in the defensive; but by no means to treat them as they do us! Nor do I charge them all of teaching thus. Some of the Baptist brethren I love in the Lord, with whom I could commune, live in society with, gladly die and go to heaven with, &c. But, ah no! I must bodily go down under water, and be lifted up alive, before I dare to set at the Lord's table with the Baptist christians.

The Baptists may be as godly a people as other christian churches; but I will give you five reasons, for the present, why I wish you not to join the church, and 1st. I fear you might be brought to believe that your God works upon the human family by an arbitrary, absolute power; that by a firm unalterable decree, he hath fixed the eternal state of Adam's family, past, present, and to come; that the lesser part shall be saved in spite of what they may do, and the greater part will be damned in spite of all they can believe, say, or do; and all this was fixed before they did good or evil! These are hard sayings.

2nd. I fear you may be brought to believe that all the sins of the wicked elect were imputed by the adorable Father to the holy Jesus, and his whole righteousness was, and is, imputed to the elect, &c.

3dly. I fear you will be brought to believe that God the Father made a covenant with Jesus, as if they were two, and Christ stands for the elect; if he does not fail, then are the elect secure—as they say.

4thly. I fear that if you go in by their door, you will learn to believe that you cannot fall from grace or favour, unless your Saviour should fall! By this song of finished salvation sounding in your ears, you may fall asleep as fools do, and stumble over dark mountains of desperation, or be drowned in the waters of separation.

5thly. If you become a member of that religious body, though you were justified by faith, it will appear that you are too unclean to commune with the saints until you are washed or sanctified by water. It appears, if so, that the water must have a saving effect, or the act must be meritorious, else the good people are mistaken. We call this baptist zeal, superstition. If either of you should leave us and go over for the wedding garment, you bid us adieu, we sit together in heavenly places to eat bread no more! When those baptist ministers press this great duty on you, ask them if it is a moral precept; and if it is so, ask them if they will do that great favour for your soul, and let you remain among your own people whom you love. If they deny, then may you charge those ministers of being out of their duty, if Christ sent them to baptize believers! Moreover, you will see their design.

Brethren, I will here set before you a self-evident truth, viz. the mode of baptism rests on the signification of the word. Brethren, read and search for yourselves. Trace the gospels and epistles, then examine the seven churches spoken of in the Revelations, and see if the baptist church was raised by the apos-

ties. For instance, Paul is our apostle, and of all the Gentile churches; and it plainly appears that he was not one of our sort of baptist preachers, and why? for thus saith the apostle, I thank God (as people in the church of Corinth are disputing and dividing) that I baptized but few of them, for Christ, who sent me as other apostles are sent, by his own vocal voice, he ordered me to preach his gospel, and not forget the holy supper, &c. yet as baptism was first fixed in the great commission I received baptism, and administered baptism to others; but not baptisms. All this plainly proves that Paul was not sent as a baptist preacher. Brethren, remark this. Thus it appearst that the baptist establishment is a troublesome innovation, that arose as a church upward of a thousand years after the primitive date; unless they will date their origin from John the Baptist. We will try it on that hypothesis.

This John did not appear as an apostle of the New Testament, but a prophet of the Old; a holy Jew and saint of God; a baptizer with water, therefore called a Baptist. Mr. Leland boasts of John, as the origin of the baptist church; but, brethren, you can read that John was preaching and raising disciples before Christ was openly declared to the Jews, and years before the gospel kingdom came. Moreover, John's disciples and Christ's disciples were at first divided; for John was just preparing a people for the Christian church, and prophesied, saying, 'I shall decrease, but he shall increase.'

Brethren, if your progenitors have informed

you that when a child, you were offered up to the Lord in baptism, when you received your given name, be satisfied, as to the outside wash; never receive a second baptism in the name of the same Lord, unless you can invalidate the first, and prove how the great and dreadful name of the Most High hath been taken in vain in your infant baptism; and as you cast off your first baptism disown your given name! If you have cause to believe you never were baptized, my advice is, be baptized with water, not under water; my reason is, I find it an ordinance of the New Testament, given by divine authority; and we must neither add nor diminish. Infants were in that covenant, and Jesus ratified it. If the christian ministers of the baptist order should choose to read what I write to you, and should take offence, were I present, I might say, gentlemen, who claims the pre-eminence? I was not speaking to you, but to my friends. I am only taking the liberty that you use; but you take greater liberties than I do, for you meddle powerfully with other men's liberties, or societies; we bear it, and only take the freedom to try to save our own. I was told when a boy to speak, when spoken to. Brethren, let us all bear with, and pray for each other. Give and take liberty, as watchmen, just to give the alarm if we see danger; and that such and such causes may produce dangerous effects in my view. But if others sound, saying, it is a false alarm you give, there is no falling from divine favour. Now, let the people read the good book, pray for true light, judge for

themselves, and pray for all the preachers, that God may pardon their errors, lest they be cast away!

Brethren, as I wish and desire you may not enter by the water gate, into the baptist church, I will assign my reasons. First, their chain of doctrine to me appears unsound. They could say the same in substance to their people as I say to you, Shall we hate each other on this account? The Master forbid. A second reason is, I consider them too high-minded; who will claim the pre-eminence above all other churches in this world. Indeed, if I mistake not, in elder R. D.'s hymn, he lumps other churches under the hateful appellation of anti-christian! I call that a hard saying; but perhaps we appear as such to him! We judge they show to great disregard, yea, disrespect to little children.

Again if you join them, finally farewell, in this life, if not for ever! We sit no more together to break bread in heavenly places, as before observed. I pray that you may never be brought under the strong delusion that common water can remove the sin of omission. They seem to think when the subject rises out of the water, she comes with her wedding garment on, even the robe of Christ's righteousness, a garment of finished salvation, who may now go to the Lord's table as a welcome guest; but we have to stand and look on, nor suffered to eat at the same table after our betters are served! Paul knew nothing of the like. He is our apostle, and if we believe his words, we may be certified he was no baptist like

these with us, as his own letter doth abundantly prove, as before observed; that Christ did not send him out to raise a baptist church, and expell all christians from his table, except those qualified by immersion. Take heed, brethren, of rebelling, and hear what your apostle saith, be ye followers of me. 1 Cor. iv. 16, 17.

Brethren, these are times that will try men's souls. The spirit of truth, and the spirit of error are in operation. Beware of old roots of bitterness. Grieve no soul wilfully. What I write, I aim it against error, and not persons. But amongst all our religious disputes, there are none so awful as this about the Master himself. Are the baptists clear? It appears that our wise men are mad; for the great learned authors assure us, there is one God, and that he is divided into three divine persons, and the second person has a human soul! but how this mystery exists, they say, is not for us to know! But that the Lord Jesus, with his human soul, will come down in person and reign and rule in Old Jerusalem one thousand years, and then christians will understand. Alas! but may not this spiritual ignorance be accounted for? Yes, in these great schools, the Bible is rejected, as not a suitable school book; and the writings of heathen philosophers embraced and preferred!

Brethren, let us as Christians make another laudable attempt respecting the sore foundation of the Christian church. We are directed to search the scriptures, for they testified of Jesus Christ. They show his pedigree. Isaiah vii. 14. testified that he should be born of a

virgin mother, but no human father. Jer. xxxi. 32. A woman should compass a man, that is, a woman, a virgin should bear a son, and his name should be called Emmanuel, even God with us. Chapter ix. He is to be called the mighty God, the everlasting Father, and at the same time, he is Jesus our peace! He did say, the Son had not the knowledge of the end of the world, by human wisdom, nor was it ever to be revealed till it should come; it is one of those secret things that belonged to his own God-head, by which he knew it. "Christ was the wisdom of God, and the power of God." No man knoweth the Father in full, but the Son, and only the Father knoweth the Son! Again, "the Father and I are one"—"All that the Father hath, are mine"—"I am in the Father and he in me." He proclaimed, "the Father is greater than I," in a higher state of glory and exaltation! "I left my glory and become poor, even a servant; took upon me no reputation, even washed my disciples' feet; submitted to the shameful death of the cross, between two noted thieves, in order that my followers might be rich and glorious in heaven!" It is not to be denied that Jesus received worship, as is due only to God! Jesus said, I live by the Father. Therefore, the life that ran through his sacred body, was eternal life; which he laid down for us; for it was impossible it could have been taken from him, although his murderers aimed at it; and were horrid murderers in the sight of justice. This eternal life answered to his soul, though powerfully affected with human feelings. Read

John vi. His flesh that lived by the soul or divine life; he tells how it came down from heaven, and is eternal life to those who feed upon it by faith. Had his soul been a human soul, could our souls live upon its virtue, by faith? Or could it have come from heaven? The first Adam had a living, but a human soul; but the second Adam was a quickening Spirit, even the Lord from heaven, and that Spirit was clothed with flesh; and that flesh partook of, and became the same divine nature: so then, the said quickening Spirit was the very soul of Jesus!

Brethren, I can assure you that the prophet Isaiah testifies that Jesus is very God, and there is no God beside. Isaiah xlv. 22, 23. The word is, "I am *Deus*." The prophet spake by the Spirit of Jesus, if the apostle Peter is good for this assertion; O hear, "The Spirit of Christ which was in them." 1 Peter i. 11. Know ye the spirit is the soul in operation; therefore, if Jesus had a human soul, the scripture would be a human institution! Here the Deists and Arians would triumph indeed! But all scripture was given by inspiration of God. Read, Rom. viii. The Spirit of God is the Spirit of Christ; and it is Christ and God, all the same, as I wrote before. Christ possessed the seven Spirits, which is infinite without measure! Jesus is David's God, David's Son, and the Morning Star! He is infinite and eternal! We were all made by him and for him; and he is the Lord our God, whom we worship and adore, as the only potentate, who this moment dwelleth in uncreated light, that no

human eye can approach to see. It will be ever necessary for us, who are possessed of souls, to understand what a human soul is, and how it cometh. The soul is the inner man, or the mind of man, and within that mind there is a spirit which only knows the thoughts and intentions of the mind; this is an imaterial substance, abstract from matter, and the spirit is the soul in operation.

The first man was made of the pure created materials, such as air, earth, water, fire. We are fearfully and wonderfully made! But the inner man was, and is spiritual; a mind, a spirit above animal or vital, immaterial, abstract from matter! The first soul bore the image and likeness of its God, therefore divine in its origin, yet possessed of human feelings: thus, the first Adam was made a living soul. The holy God blowed, or breathed into his nostrils the breath of life, and man became a living soul. Up through the nostrils, seems to be the direct passway to the lungs, (remark it;) thus the lungs that communicates with the heart, received the vital air; Adam's bellows began to blow, the joyful heart to beat; the blood moving with cooling water and vital spirits, the wheels of nature all in motion; up rises the lovely man, the celebrated beauty, the happy created SON OF GOD!!! prepared to converse with God and angels! This is the first Adam, the created son of God. Jesus Christ, for a certain purpose, is called the second Adam, the begotten Son of God.

The first man was from beneath; the second man was from above. The first Adam came

from the bosom of his earthly mother, still-born; but God breathed life into him, and thus he became a living soul: but the second Adam came forth from the bosom of his Father, in possession of eternal life; so came down the Lord from heaven, a quickening Spirit. The first Adam wore a garment to cover his shame, after his fall: but the second Adam clothed himself with a vail to conceal his ineffable glory, that no man could see and live!!! On him my faith is fixed; on Jesus I depend; he is my God and Saviour too; my elder Brother, Friend! Had it not been for Jesus, I stood condemned beyond the power of an appeal! I fully believed he was able to save, and I hoped he was willing; and lo! it came to pass. He is my Lord and my God for ever! Amen.

Remember, brethren, that God speaks to us occasionally after the manner of men, that by no means are to be run in a natural sense, as spoken: such as followeth, Jer. xix. 4. God said that such and such things had never entered into his mind. See Psalms xcv. 10. That God was grieved forty years! Gen. vi. 6. That it repented God that he had made man, &c. That our Lord said that none were good but one; and he only knew how long this world would stand. As Jesus was with the Father one, not as man, but as God, he knew all things, for he upholds all things! All things were made by him, and for him; but he is before all things. Secret things belong to God; but what is written in his revealed will is for our improvement. Rom. xvi. 4. 1 Cor. x. 11. Brethren, let us try to improve by searching

the scriptures; and begin where the Lord began to create the world, and all therein. None but the Almighty could create worlds; none but God could make man with an immortal soul; God only can uphold and govern all worlds, and subdue the devil. Moreover, who but the Holy One can judge all men and angels according to their thoughts, words and actions, from Adam to the last generation; all weighed in the balance of the sanctuary; measured by the royal standard; squared and tried by the straight rule; all conduct brought to light so that intelligences may clearly understand! Ezekiel's equal scales (iii, xviii, xxxiii. chapters). By this pure standard, he will try the doctrine of unconditional partial election, of a minority; and the necessary unmerciful doctrine of the damnation of the greater bulk of the human family, condemned beyond the power of an appeal, before they were born into this world! The righteous Judge will clear his glorious self of that unjust charge, as it appears to me!

Brethren, I call your attention to seven principal positions, and as far as I see at present, I shall close my book, and dedicate it to the Christian church, collectively, by the grace of God.

First. The way of the great and marvellous work of the world, and worlds creation, and the beginning of time, effected by the eternal Word, according to the harmony of his divine properties, in which there never was a jar; this we may call "the counsel of his own will." Notice, before time and space, was eternity

and boundless, what we call immensity. There ever existed that one adorable Being, who spake the time-world into existence from nothing. He filled great eternity, and was unalterably happy in the enjoyment of his divine perfections. He bears many appellations according to his excellencies. My impression is, that before creation, he was the only one; therefore with propriety we may adore, and call him *Deus*, i. e. one and only one! We may add the Indian idea, and call him "The Great Spirit," immateriate, an eternal mind, which contains all knowledge of every thing from everlasting to everlasting. This is God over all, blessed for ever.

Canst thou by searching find out God? There never was but one that knew *Deus* to perfection, and his given name is Jesus. No man knoweth the Son but the Father; and no one knoweth the Father but the Son. Matt. xi. 27. However, the Son can give us a saving knowledge of God, by the Spirit. Now, my brethren, in order to set before you a clearer view of the proceedings of God in the grand work of creation, I refer you to the New Testament. John, chapter i. And thus it is written, in the beginning was the Word, and the Word was with God, before time, and the expression is, the Word was God! God spake, and the eternal Word went forth according to the counsel of his own will. He spake, and the huge, tremendous, stupendous, dark chaos, or world, came forth, loaded with all the materials to set off a beautiful world, produced by almighty power! Now turn you attention to

Moses, the inspired informer; see how the Lord carried on the work day by day; that we might have a tolerable understanding of the wonders of creation, and adore the Almighty. Gen. chapter i, ii. Read attentively Job xxxviii, xxxix. and where the morning stars sang together, and the sons of God shouted for joy, when the world was completed! The Almighty once asked Job hard questions respecting the works of creation; Job was confounded, cried out, "I am vile," and put his hand to his mouth.

Secondly. In the divine council relative to the creation of worlds, a decree passed that man should be made out of the created elements, such as air, earth, water and fire. Speaking after the manner of men, there appears to be a proposal, as it were, to the council, saying, "Come let us make man," &c. From what followed all were of one mind, and this was the council of his own will. And it came to pass that the noble creature came forth by the power of the Word, and God breathed breath into his nostrils, and he became, not only a living creature, but a living soul, in the likeness and image of God! It was asked by an apostle, who hath been the Lord's counsellor? Rom. xi. 34. Thus it appears to be held out to us under the similitude of a council, but entirely composed of his own divine properties. I am indebted to a Hebrew scholar for what I am about to write, that the term "let us," must be the verb, to suffer, or agree; but *us* is the plural, and the oblique case of *we*. The author says it is written "Ello-

him," the plural; but the act to make, is the Hebrew verb, i. e. Bara. Thus God made man after his own likeness, and fixed him a little lower than the angels! But, alas! man fell, as it is written in the book of Genesis. Adam being the top link in this lower world of all living, when he, the federal head, let slip, all fell from their first happy station; and as Adam was of the earth, the whole earth was cursed and corrupt before the Lord!!

Thirdly. Notice, brethren, on account of this destructive misfortune, still speaking after the manner of men, a called council appears to be necessary, with respect to a partial, or general redemption; "or shall we go down and smite the earth with a curse?" Why I speak after this manner, the following scriptures may justify me, to wit: When the people after the flood undertook to erect a building superior to any flood that might come in future, they being one people, of one language, what could they not do? The divine council was consulted (as it were) and the conclusion seems to be, we will not by absolute power deprive them of their freedom. But one said to his council, Gen. x. 7. Go to, let us go down and there confound their language, that they may not understand one anothers speech. All the council were unanimous. So the one Lord dispersed them over the face of the earth, yet did not deprive them of liberty! Ah, "wisdom finds out witty inventions." Again, listen to a prophecy, saying, "Mercy and truth are met together; righteousness and peace have kissed each other." Psalms lxxxv. 10. Here we have

most of the divine counsellors named; all of one great mind.

Brethren, in the fall of man, there are some sad effects, all of which must proceed from causes; then for us to think of reconciling these misfortunes with the goodness, wisdom and power of God, is too hard for us to divine. As God is wisdom itself, goodness itself, and power itself, could not he have prevented the fall of man? Answer. As to his power and wisdom he could; but not according to the natural rights of intelligences. Man, who was formed so much like his God, must have freedom of choice! But, why did God make him so? Answer. Had he made him impeccable, he would have been immutable, and thus he would have been a mere God, independent, and although living far below angels, yet dignified far above them; but being God's dependent creatures, they are probationers. they may arrive by steps of virtue to be equal with the honourable proved hosts! It is the wish of man to have a choice. It is no virtue in man to serve God as a trembling slave, nor is such service acceptable. Here is our place of trial. But why is that conquered foe, the devil, allowed to torture the human family? You must know that Satan was in high standing once in the courts of heaven, though he lost his happiness, he holds his pride; he being a time creature as to his beginning, he is not to be shut up in an eternal hell altogether, till time ends, this corrupt world, is as his prison bounds. The devil is come down among you! He has power to tempt, even the Lord himself,

when he appeared in human form! yet he is chained, and can force none; but seduceth millions. 'Thus he is called the god of this world.' 2 Cor. iv. 5. Thus the apostle saith, we are of God, and the whole world lieth in wickedness, i. e. in the wicked one, or in his dominion.

Brethren, see the beautiful order of things; even the devil has justice done him, nor will he be sunk into the deep, before the just time! As Satan was justly cast out of heaven, he lit upon the earth full of wrath, and was suffered to try the fidelity of our federal head, who by a stratagem, captured him, and claimed us all; and he to be the god of this world; and thus he soon set up his devil-worship, his priests, his sacrifices, the cup of devils, &c. He fortified his synagogue, and, Goliath-like, not only defied the world, but the armies of the living God! O, listen, forasmuch as the children partook of flesh and blood, and he their divine brother, partook of the same; who, David-like, meets Goliath, and bruises his skull. Therefore, by his life, death, and resurrection, he has destroyed him who had the power of death, that is the devil. The devil need not murmur, man hath conquered him, i. e. God-man. Now we may proceed to talk about the council, and marvellous work of a general redemption! Therefore,

Fourthly. Let us, after taking a retrospective view of what we have looked over, then look forward to this heart-reviving cry of a general redemption; here the wisdom of God, in the counsel of his own will, is here dis-

played. God can justify those, whom he has justly condemned. He hath found out the way, and let us with joyful eyes, view the work. The same eternal divine Word that made the world, and upholds it, is here sent forth to redeem lost souls, and reconcile the law to their salvation. Here are divine mysteries, even to make a prophet cry out, and exclaim, saying, Surely I have not the understanding of a man. O my visions, my visions, who hath ascended up into heaven, or descended? who holdeth the wind in his fists? and the waters as bound in a garment, and all the ends of the earth established by him? What is his name, and what is his son's name? if thou canst tell. Prov. xxx. 2, &c. The Spirit of Jesus in the prophet exclaims, saying, lo, I come, and a body hast thou prepared me. This is the Word sent to redeem as many as were condemned. The judgment fell upon as many as sinned, but redemption-grace abounded. The divine emanation issued from the center, on the bosom of the Father, that is divine love with divine life and light; and the power of God overshadowed the holy virgin, which produced that body as composed of two natures, to wit, divine from the Father, human form and human feelings from the mother. But as the life was from the Father, which was the quickening Spirit, that must be the soul of the Son, who lived by the Father; yet possessed the most tender human feelings; he was thus calculated to suffer. If his life was divine, so was the soul. His life could not be taken from him, but his power was such that he could lay it down and

take it up again; though the Jews and Romans were deemed murderers. This said body grew up in proportion, by virtue of the divinity, until he arrived to the full stature of a man; at which time his mind, or soul, received the fulness of the God-head bodily. Col. ii. that is, he received the Spirit without measure. I hope you will for ever be confirmed, that no human soul could contain the infinity, or fulness of God. I hope you will be confirmed again, that the Word became flesh, and of course was the very bread that came down from heaven, for the life of the world. John vi. The Word became flesh, and dwelt amongst us; this was Emanuel, God with us. John declares that his eyes saw the Word of eternal life, and his hands had handled it, in the person of Jesus. 1 John i. What I understand by a general redemption, is, a purchase, and at no less price than his own blood. Eph. v. 2. Who hath given himself for us, a sacrifice of the flesh to the God-head, to reconcile the offended law by penal suffering, such as we must have endured eternally; but he, by virtue of his divinity, hath made infinite satisfaction on the cross, the just for the unjust. This general redemption is a purchased salvation, now made possible, certain. This hath a reference to the jubilee, or time of release under the law; but many of them refused the offer, and preferred bondage. So it is under the gospel. Here is repeated calls, and very encouraging calls, that none need despair; for it is written, Rom. v. Where sin hath abounded, grace hath abounded much more. Once for all,

by the grace of God, Christ tasted death for every one. Heb. ii. 9. That chain of doctrine that some ministers hold, but perhaps are rather ashamed to proclaim it on the house top, that I allude to, is, that a part of the human family are, and ever shall be, unconditionally saved; but the greater number are, and shall for ever be, unconditionally damned; notwithstanding Jehovah hath given us two immutable things, his word and oath, that he willeth all men to be saved and come to the knowledge of the truth; and as he liveth he hath no pleasure in the destruction of a sinner. Brethren, this appears to be the sense of the phrase, "free grace."

Fifthly. I shall illustrate on the authoritative and experimental power of the eternal divine Word. The first thing directed from the divine council, is for the ministers to take the word in their earthen vessels, and go after the lost sheep, and give the call, and call again. Look here, look from the very ends of the earth to me, who speak in the Word, I am your God and Saviour; there is no God beside me; incline thine ear, come, and your soul shall live. But, after being often reproved, those who harden their heart, the Word will become the saviour of death unto eternal death; pouring out divine vengeance on those who slight the gospel, its fire will burn to the lowest hell! "Is not my word as a hammer and a fire," to soften the rock and then break it? Again, his word is the power of God unto salvation unto the obedient believer; it frees him, and builds him up; it qualifies and ensures him an inheritance

for ever. The word of God is spirit and life. It is the precious food of pious souls. Every word is pure. It is a sufficient rule for faith and practice, and will try the secret thoughts and intents of the heart at the great day. What is handed down to us, the same is recorded in heaven. What set of ministers are those who have lately published, that Christ hath given his church no set form of government, but hath left that to be done by those men whom he hath called to govern the churches: and hath given them further authority, to alter and change the government to suit times and places. Published by order, I expect, 1820!!! Perhaps if the pope were to read it, it would excite a smile. If this be of God, I am lost to my common natural sense. What, when Paul says "we are under the law to Christ;" James says "we have one law-giver." Who are these setting in the temple as gods? And not one cent of power left the lay-members? What is searching the scriptures to know their duty to them? The civil door is yet open; listen to a voice saying, come out from that order, O my people, come rally round the royal standard. Who can believe that the Old Testament church should be so much better provided for, than the New? Hear Daniel, "Neither have we obeyed the voice of the Lord, to walk in his laws that he hath set before us by his holy prophets." What are we to understand by the yoke of Christ, Mark xi. but a submission to his divine laws, rule and government? So we preach Christ, the infallible Teacher; Jesus, the Almighty Saviour; Lord, Jehovah, and Law-

giver. "You call me Lord and Master; so I am." "No one can serve two masters." Why should the government rest upon his shoulder, and he never to deliver it to his disciples? but leave his dear flock to be subject to laws made by uninspired, and some ungodly men? I ask, was not this the very accursed plan than took place after the inspired ministers left us, producing the divisions, the corruptions, where the demon of intolerance was begotten by the devil, nursed by the nursing fathers, even kings and bishops, until blood touched blood. See the fruits; crowded prisons, tortured criminals, garments stained with brother's blood; new tortures invented, until the inquisition came out, and its severity increased, after the emperor professed christianity. I refer you to history, sacred and profane. Let our apostle conclude this paragraph; "Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give you a lot among the sanctified." O Episcopal teachers, who hath bewitched you, that you should steer your rich cargo over noted dangerous shoals!

Sixthly. Notice how the divine Saviour conducted himself here on earth in effecting our salvation, not according to his, as a separate will, but according to the will of him who sent him, even the result of the grand council, or the counsel of the eternal *one* mind. All the appointed hours, times and places, all were fulfilled to perfection by our Emmanuel; who, for our advancement, took upon himself no reputation but that of a faithful servant. Although

he was immensely rich, yet to effect our salvation he voluntarily became poor, that we thereby might be made rich. Ah, Joseph, thou art a brother indeed! He lived as a private character, but the excellency of the blessed child's immortal glory beamed in his countenance; his wisdom in the twelveth year of his humanity astonished the learned doctors; he grew up in favour, both with God and men. As his body advanced toward perfection, his great mind was filling up with the divino, until the person of Christ arrived to a full perfection, or even to the measure of the stature of the fulness of Christ. Then did the Godhead center in the person of Christ, fully. Read Col. i. 15, 16, to the 20th. His person was the express image of the invisible Godhead. God was the life of his flesh; which life was the quickening spirit, even the soul of Jesus; whose great soul contained the Godhead bodily. Deus is a holy spirit, and Jesus possessed it without measure. Jesus created all things, and upholds all worlds, and all they contain. When he arrived to the thirtieth year of his humanity, as being the exact age of the high-priest by the law, when the man appointed was brought to the door of the tabernacle, and by a chosen person. he was consecrated with water and oil; (but not by dipping the person into the water, nor the oil; this I have proved recently); our Saviour was consecrated. Heb. vii. 28. John baptized him with water; but when he stepped out, as it were, to receive the horn of oil, his position appears to be standing erect; instead of the oil, the antitype came down, formed like a dove, and lit

upon him, &c. And it came to pass after he had defeated the devil in every attempt, proving himself impeccable, he commenced public preaching; his first text you will find in the sixty-first chapter of Isaiah, v. 1. &c. He went on gloriously, doing wonders, fulfilling the prophecies, casting out devils, weakening Satan's power, converting souls, magnifying the moral law by doctrine and example; gradually taking away the first, preparing for his new kingdom; raising disciples, having them baptized in his own name, viz. Lord Jesus; urging the doctrine of repentance or death, faith or damnation; the new birth, or no admittance into his kingdom; and those converts who should prove faithful unto death, should be sure of eternal life. His ministry did continue with holy zeal, as is supposed, about four years, with groans and tears. His appointed time being come, his human feelings recoiled at the view of the bitter cup of long provoked just vengeance; not forced on the holy sufferer, only as he placed himself in the gap. His divinity supported his humanity, and in an agony that no angels can conceive, nor can any human language paint. He stands trembling, great drops of blood and water falling down on the ground! O earth, conceal not his blood! Listen, O listen, all heaven and earth. If Jesus refuses, the earth will be smitten with a curse. But Jesus cries, "I will drink it." O that my head were waters, and all my passions a fountain of love! Well do those deserve to be accursed, who will not love the Lord Jesus! About three o'clock the next day, he was a pale

bloody holy corpse. But his last words, as his head fell, perhaps on his breast, I say his dying words, never to be forgotten, viz. "It is finished!" O, mystery! the eternal Word was made flesh for the sufferings of death. Thus the life of Jesus was an eternal life; yet he laid it down for us; but he resumed it again, and liveth for ever more. Amen. After his resurrection, you read how he first showed to a few witnesses, &c. until he showed to 500, to put it beyond dispute; and it was the very same, for he would eat with them, and have them to feel of him, and view where the nails, and the spear pierced him. Christians, it was the same Jesus; he is your Lord God. He is risen indeed, and your new-born souls have felt the power of his resurrection. Yes. and your favoured souls can say with Job, 'I know that my Redeemer liveth.' About forty days he continued with his people, teaching, comforting, &c. till the day commenced for him to return home. Before his departure he offered up a petition, which he justly merited; saying, Father, I have glorified thee on the earth; I have finished the work thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory I had with thee before the world was, &c. John xvii. 4, 5, &c. So ends my sixth narration.

Seventhly and lastly. Dear christians, our little bark will have joints well tried; many obstacles will but evince our firmness; and make wisdom's ways, though thorny, prove to us it is the good old way to the celestial worlds of holy pleasure. Consecrate yourselves to his

honorab!e service without reserve. Some of my mysteries may be as much, if not more than at first you can believe. He that believeth must not make haste in drawing conclusions. It is not for me to give you the deep things of God, only in a superficial view; even merely visionary, though very satisfactory to me. But hear me through. First, the Word descended and became flesh in human form, who was named Jesus. By partaking of human nature, he must partake of human feelings; and as he was intended to suffer for us, he must be the man of sorrow, and acquainted with grief. This great mystery was fully believed by the christians of good faith in time past. Now follow the true light. He brought none of those sorrowful feelings from heaven; neither did he carry any of them with him when he ascended. Here men do walk in sparks of light of their own kindlings. Here they take up an idea, that Christ could have a divine Father, but a human soul; as strange as a son to have a human father, but a divine soul. Here people suppose Christ carried flesh and blood, and human feelings to heaven; as if he was eating fish and honey comb, looking down on wicked America, weeping! His once human feelings are all become gracious, merciful, divine feelings, with holy anger, but incapable of sorrow. Observe, when he bid his disciples adieu he was taken up from them, who stood gazing on their dear Master until a cloud intercepted. and they saw him no more. They all worshipped him and returned to the city. We hear of the third heavens, therefore there must be two below; the pure

holy heaven, is above all; below is the the celestial; that is, above our atmosphere, or airy heavens. May I be allowed a conjecture? As our Lord arose near the second heaven, there, perhaps, he dropped all human feelings, and all became divine; for Elijah when translated, carried his mantle, perhaps, that far, and dropt it, and Elisha gathered it up. The cloud might be to prevent their seeing his glory. This veil still answers for us here upon earth to look through, and he not wear it above, only in appearance of an immaterial substance. I will produce my authority for so speaking. Saints on earth can suffer deep affliction, yet be in full favour with their God; but in a state of glory, all tears are wiped from their eyes, sorrow and sighing all flee away. Suffer no such thought to lodge within you, that sorrow can be felt in heaven; then be well assured that Jesus is not now, as he was personally here on earth. Again, what is written is wrote for our learning, and thus I learn that flesh and blood cannot inherit the kingdom of God. Heb. v. 7. 1 Cor. xv. 50. Christ has a glorious body; so will his saints have at the resurrection. The body of a saint will be sown a natural body, but will be raised a spiritual body. 1 Cor. xv. 44. Jesus, or the Word, came down as a Saviour, in divine streams of emanation; dwelt here a faithful servant, but went up in the exalted dignified character of Jehovah. Though he passed through those revolutions, his mind knew no shadow of turning. Let us wonder and adore. It was Christ yesterday, to-day, and for ever. Brethren, listen, O list-

en to David's prophecy respecting the ascension of our Redeemer. Be ye lifted up ye everlasting doors, and the king of glory shall come in. Listen to the answer from within. Ay, but who is this king of glory? Answer, the Lord strong and mighty, the Lord mighty in battle, who hath led captivity captive. Psalms lxxviii. 18. Eph. iv. 8. He calls again, ye everlasting doors be lifted up, and the king of glory shall come in. Once more, "who is the king of glory," or what is his name? The answer, "the Lord of hosts is his name." Psalms xxiv. 7, &c. He was received with all the acclamations of joy that heaven could express; millions fell at his feet, owning him as the only potentate, protector and director over all in heaven and earth; God in Christ, and Christ in God; the human form equally glorified with the invisible Deity; now the one Lord God over all, blessed for ever more. Amen. He will most assuredly in like manner, even in person, appear again, in the last day of time, but not in flesh. His business will be to judge, settle and reward. What I have said, suffer me to repeat; our learned authors say, our Lord will descend in person and dwell in Jerusalem one thousand years, before the end! Did the apostle say, "the world by wisdom knew not God?" This kind of wisdom is foolishness with God. How low, how grovelling are such innate ideas; what low views of our exalted Saviour! The prophet was speaking of the great revival, when the fulness of the Gentiles should be come in; the Jews will be reclaimed, and human corruptions in the

churches be burnt, and Christ, by his Spirit and by his Word, shall rule and reign many years, before he appears in person. There will be a powerful combating with truth and error. Christ will crush Satan for a while, in the deeps of hell. Then he will get the bounds again; and like a city before it surrenders will strain every nerve; Gog and Magog, or self and the devil, will try the force of the gates of hell, against the holy united people. I fear to say my think, the conclusion of all our study and labor. Only see how wisdom hath collected abundance into a small compass, viz. Fear and obey God, according to his word, for this is required of all his reasonable creatures; therefore prepare for judgment, where we shall be tried for our lives, which will terminate in endless weal, or wo. The day is appointed, and by the appearance of things, and signs of the times, we may expect it is not far distant, till we shall see the heavens and earth in one flagration of devouring flames, that the ocean cannot quench. The earth trembling to and fro; the seas roaring, raving, casting up their dead; grave yards bursting; here they come! O the people, the people! trumpets blowing; the elect pressing through the air like doves to the windows; loud shouts, and hideous screams fill earth and hell; angels bringing all forward; judgment is prepared, and Jesus in all his royalty, he is the Judge! The Father judgeth no man, but left the whole to the Son. even the greatest of his works, to memorize every thought and action, and try every individual that hath been in time, perhaps,

at least, for six thousand years; each one to be tried by law and gospel, according to their dispensations, with respect to their every duty toward God and man; circumstances all considered; equal justice to all men, and between man and man; all weighed in the equal scales, the even balance; pure gold was never tried so nice; and the whole determined by the eternal rule of right, and the full approbation of the divine council. We shall hear no talk of partial election, and sinners damned by arbitrary power. If Jesus can settle this last great work, so that all may see, and be constrained to exclaim, saying, "true and righteous are thy judgments, O God," you may all cry out, "he is God, he is God." Amen. Moses, who was a figure of our Lord, he fixed the people in order, while he pronounced curses against those who should be found guilty of any one of those crimes as were written in Deuteronomy xv. And all the people had to answer amen. The saints will sit with Christ and judge in their minds that it is all exactly right respecting the saints and sinners, and be enabled to say, amen. Suppose, I say suppose, the Judge should say, "cursed be this great majority of reprobates, for whom I never died, who were non-elected by the great council of heaven; some actual sinners, and millions who knew not their right hand from their left, who never did good nor evil; but according to my sovereign absolute authority, I pronounce them cursed for ever," could you say amen? The Father, by giving up this great work to the Son, is to let us know that all that the Father

hath are his, and that Christ must have equal honor; which could not be just, if his power had been delegated, as his enemies say. See John v. 22, 23. Read it. God doth every thing as he pleaseth; but does he please to use his absolute power in destroying what he hath granted to intelligents, even a choice? Before he will exercise his absolute authority against the general wish and pressing will of the people, he hath suffered two great general evils, which have been sorely felt, and are now felt, and may yet be felt, before they be taken out of the way; I mean monarchy and prelacy. Well, the day will decide, for the infallible Judge will be there. The visible heavens will roll away with a great tremendous noise; the elements will be set on fire by the vengeance of God. Only attend to the apostle Peter's important question, "seeing these things must be, what manner of persons ought ye to be in all holy conversation and godliness?"

When we read of past generations, and look at the present times among the civilized, see their works, and read the word by which we shall be judged, may we not say with astonishment, as one of old said, "Lord who then will be saved?" Thus saith the Judge himself, John xii. 47, 48. The word that I have spoken shall judge him at the last day. Let us search for his sayings, and judge ourselves thereby, as near as we can.

First. He saith, all sinners are in a state of spiritual death, having no union with the living God; sin separates. All sinners are under the sentence of eternal death, by the law. John

v. And he farther saith, if ye die in your sins, the wrath of God abideth on you (John,) that is for ever. He speaks of hell in fearful language, where the worm dieth not, and the fire is never to be quenched; better cut off limbs, pluck out eyes, than to go to that pit! He tells of Dives who died a sinner and descended into hell! This doctrine the Judge preached, and it is certain, yea it is recorded in heaven. Christians, talk to your neighbors, and pray for them.

Secondly. Nevertheless, the situation of sinners is by no means desperate. His judgments appear to be founded on the principles of mercy, provided the sinner will humble himself and pray; but he will drive away obstinate daring sinners like chaff into the fire, with impartial and fiery indignation, never to be reconciled. But only listen; come unto me all ye that mourn, and doth truly repent, and put your trust in me, and I will give you rest. The conditions are faith and repentance, with willing and due submission to my yoke, or gospel government, which is no ways grievous. Now he complains, saying, and ye will not come to me that ye might have life. John v. 40. Could this call be to any of the elect number from the foundation of the world, that must perish after all by their obstinate will? or could it be spoken to the non-elect, for whom Christ died not, if such there be?

Thirdly. This word testifies that all the outward forms, and all the inward groans will never save a sinner's soul; for he must be born again; seeing he ever lies under the law,

until his soul passeth from death to life; from nature to grace; through the narrow gate into the spiritual kingdom, and the experience of righteousness, joy, and peace. "Shall I bring to birth, and not give power to come forth?" This is a violent struggle! This is our Lord's kingdom of grace. For all sinners are under the law until thus translated, and of course under the curse. But little children who have done neither good nor evil, the Judge saith, of such is the kingdom; say to the contrary who may; his word will stand. Where nothing is given, nothing is required.

Fourthly. Attend, brethren, to what the Judge saith to the churches; how they are to believe and live in order to be prepared to pass through the upper door into the kingdom of glory. Abide in me, and I in you, saith the Lord; so your fruit will increase until your joy will be full; if ye abide not in me, you will be cast out as a dry branch, for the fire. His Word teaches us how to believe, saying "the Lord thy God is one Lord," and that one is to be loved with an undivided soul. Brethren, read his discourse on the mount. Pay close attention to the doctrine respecting the talents. To whom will he say, "well done my good and faithful servant?" Matt. xxv. 15. Hear him talk to the churches, some of whom were far gone. Read him carefully to the seven churches. Notice also about the foolish virgins, who never found out their sad decline until it was for ever too late. Keep your lamps burning, brethren. Sleep not as others do; but watch and be serious, not as fools, but as wise, re-

deem your time, and improve your talents. There is a passage of scripture very easy to understand. The work of faith, or the effect of faith; the zeal and labour of love; and the patience of hope; all such are sure of admittance into the kingdom; their names are found in the book of life; those who, in their life time, kept the life of religion.

The resurrection of the righteous will be thus: they will be immortal, never to depreciate in the least degree. They will have bodies immaterial, distinct from matter, like unto the body of the glorious Lord, in their measure. When this company is fully collected, rightly formed, dressed in glittering robes, headed by their faithful pastors, all falling at the blazing feet of their king, uniting with kindred angels, entering into their possessions, all join in the highest ecstasy that was ever heard, perhaps since time commenced. There was great joy when creation was completed. Great joy when our Lord ascended, and man's salvation made possible; Satan chained. But at the general resurrection, when the seven thousand working days are ended; only a fair, final settlement, in the close, and every person to his portion; they who choose to serve the devil, they will have to drink of the bitter unmixed cup of divine wrath, the wine is red! Snakes, fire and brimstone, this is the cup the cast away will have to drink, who once refused the cup of salvation. Psalms ii. But the friends of Jesus will be at the fountain head, drinking of the rivers of pleasure for ever more. The eternal Sabbath takes place, a rest for the people of

God. Will the joys of that day exceed all? Death and hell are conquered; the devil and false prophets are plunged into the depths of hell! All those people who refused to submit to the order and government of Christ, whom he judges to be enemies, they are to be brought before the Judge, by his officers, and destroyed with a sore destruction, (Luke xix. 27.) condemned, and for ever damned!!! Jesus will finish and see that all things are done well; his people do enter into his joys; his mediatorial work is ended, the vail removed; they will see God in the face of Jesus, who will eternally keep the great Sabbath together. He, as their Saviour, hath eternally saved them; now he will be their God, and they his people. He will be intercessor no more; the door will be closed. God's people, when on earth, needed the man Christ Jesus, to stand between, on account of their infirmities; but in a state of glory they need no intercession. A portion of sacred writ, recorded in the first Testament, will then be completed; the divine Spirit spake to the Messiah, saying, thy throne, O God, is for ever and ever: so saith God, thy God. For he is thy Lord; worship thou him. Psalms xlv. 6, 7, 11. I have overcome and am seated on my Father's throne; Rev. iii. 21. I in my Father, and he in me. Moreover, hear the eternal speaking in relation to the person of Christ; that the seed of David shall endure, and his throne as the days of heaven! for thus sayeth the Saviour, "I am the root and the offspring of David," &c. Hear the conclusion: the Lord is our judge, the Lord is our law-giver, the Lord

is our king; he will save us. Isaiah xxxiii. 22. As our Judge, he will prove our faith and love by the evidence of our works; be thus prepared to meet him. The one christian church have but the one Law-giver, one King, who will protect his loyal subjects. Amen.

Brethren, read the conclusion: I shall stick to my text, even the holy apostle's injunction and exhortation. Jude 3. "Ye should earnestly contend for the faith which was once delivered unto the saints."

Brethren, notice. First, see whom the apostle addressed, even to the called, the sanctified in Christ, members of the christian church in general, and collectively, both preachers and lay-members. Again, when was this once, and by whom delivered? The answer is, it was given by those whom the Lord appointed to build up his church, to write his will, to call sinners to repentance. The true faith and order was given to the church in Jerusalem; and from thence I have showed how the word of doctrine, and the law and government, went out from the Jerusalem church, into all the world, that all converts might believe and do alike in all the sister churches. Let us walk by the same rule, and mind the same thing. Philippians iii. 16, 17. So Paul taught in all the churches.

First. I shall attempt to show when and how the christians first departed from the faith first delivered to the saints. The devil, and the spirit of error, teased the ministers and the brethren for many years; but the true church, with their faithful guides, rushed on,

as through tempestuous seas, for upwards of an hundred years. However, near about the middle of the second century, Anti-christ showed himself. But previous to that date, perhaps about the year sixty, Paul being moved by the Spirit, and even by the Spirit of prophecy, he sailed to Miletus, and sent to Ephesus for the ministers, or preaching elders who were there, (bishops over elders were not then born;) he told of his departure, and as the elders were the men whom the Holy Ghost had appointed to succeed the apostles, not to tread in their shoes, but follow their precepts and examples. He told them of men who would appear dressed as shepherd's dress, whom the apostle compared to wolves; and unless the ministers did take heed to themselves, and to the flock, the enemies would rend, scatter and destroy. He also told them what advantage the devil would gain on some of them. They would speak perverse things, that is, to wrest the scriptures out of the true sense; by that very scheme they made schisms and then divisions; thus they departed from the pure faith. If we believe an error, our faith is so far corrupted. Here disciples were drawn away by men, and after men, and not properly after Christ. If we abide in his word (or true sense of it), and obey it, then indeed we are his disciples; but if we follow men, then are we men's disciples. Here the enemy, while the watch slept, sowed the tares. And in process of time the elders began in conferences to make rules of advice, and their advice grew to laws, and bishops just grew out of this, as trees whose seed is in itself,

bearing fruit; and as the fruit ripened, it showed it came from the seed called tares; and behold it produced bishops, popes, persecution, the infernal law called the inquisition, with blood and slaughter in abundance, as records can abundantly show! Arians grew from that seed. There is much of it sown in America, but it cannot come to perfection, unless the — can prevail to rend the constitution. Herein I clear the baptist preachers; they had no hand in that horrible business, never to be forgotten!

They were once primitive christians, called preachers. This appellation, christian, was of the Lord; as I am able to prove by my Lord's two infallible witnesses, to wit, the Old and New Testaments. The Lord was to give his people a new name, which the mouth of the Lord should name. The disciples of Christ, not of John; they were honoured with their Master's name, they were called Christians first in the city of Antioch, about the year, perhaps, forty-one. There was no baptist church in existence then, as we have any account of. This was the new name that the mouth of the Lord did name. Isaiah lxii. 2. lxv. 15. Read on, keep your eye upon first faith. The apostle Paul writes, as it stands on sure record in Gal. iii. 27. saying, as many as are baptized in the name of Christ, have put on Christ. 28. Notice the term, Christ put on, by the christian minister, which being interpreted, is christian. When a baptist minister baptizes, he does not put on the water, nor the christian; but he puts them under water, and although

he says, he baptizes them in the name of Christ, they rise baptists. Here we discover that water baptism is outside work altogether; it doth not effect the inner man. If ye are reproached for the name of Christ, happy are ye. 1 Peter iv. 14. date sixty. Again, do not they blaspheme that worthy name by which ye are called? James ii. 7. Let every one that nameth the name of Christ, depart from iniquity! O Lord, we are thine: thou never bearest rule over them, (rebels); they were not called by thy name. Isaiah lxiii. 19.

Secondly. We will examine the reformation back from popery, and see if the first faith is found there. Luther commenced in Germany, and Calvin in France. The reformation was great, but far from primitive, and being so mixed with human corruption, that in process of time, the reformed churches grew up into the likeness and image of their mother! Now, according to general information, about this date, sixteenth century, the baptists commenced, who declared themselves the New-Jerusalem church; and therefore considered themselves the only true church upon earth; and of course opposed every reformation, and refused communion with all flesh but those of their faith and order. They had to create a minister, and then they went on baptizing by immersing adults, even those who had received infant baptism: for that cause they were called Anabaptists. From thence they went on, by regular order and succession. The names of their first leaders are recorded in history. They could not be of the first apostolic faith and or-

der, by reason they commenced upward of one thousand years after the apostles; therefore they could not succeed the apostles. They denied original sin, &c. not worth notice now. They considered their church to be the New-Jerusalem; free, not sons of the bond woman; therefore they refused subjection to magistrates, and of course drew the sword till much blood was shed in the city of Munster. They were defeated and dispersed; but afterwards they reformed, and become like other christians, only will have no communion with any person on earth but a baptist. By the best of human information I have written, not to hurt the people, but to save you, by assuring the christian church that the baptist faith and order is not the faith the apostles exhorted us to contend for.

Thirdly, and lastly. After hard study, fervent prayer, comparing scripture with scripture, exercising reason also; I find reason is too weak to understand the light and life of the gospel, yet, after spiritual truth is revealed, reason approves of it well. And,

First. Adam was a federal head, and a probationer; his transgression was the original sin; his soul felt its condemnation, his body doomed to die! It effected the whole creation, animate and inanimate; the earth, and as high as the atmosphere, or the very air that encompasses the earth on all sides; the earth bears briars and thorns, and poisonous herbs, which would be "death in the pot." The waters are impregnated with unwholesome particles. Notwithstanding all these evils, there are certain mixtures of

good in all, air, earth, water and fire. This is like the tree of the experience of good and evil, of which we eat all the days of our natural life. As all souls came from that first soul, in which all were not only polluted but condemned to endless wo; this we call the sin of the world. To deny the general redemption with regard to the soul, by the death of Christ, yet to own the general resurrection of the body, by his life, is an inconsistency that I cannot reconcile. John the baptist exclaimed, that the Lamb of God was taking away the sin of the world, although it was removed when Adam was pardoned as touching his soul; but the Lamb of God was then fulfilling the engagement, that was, the just was to suffer for the unjust: and when he bowed his sacred head, he uttered the following words, never to be forgotten: **IT IS FINISHED!!!** Therefore the children's teeth are not to be effected by the sour grapes eaten by their father. But when the feeble soul is led away by the flesh, it receives the seed that bringeth forth sin, they are justly condemned, because they have sinned after the similitude of Adam's transgression. This appears like the faith once delivered to the saints.

Secondly. The first commandment in the holy institution, is pure theology, to wit: The Lord thy God is one Lord. This is the faith once delivered, even by the Lord himself. Never be beaten out of this pure fundamental faith. The reformed churches are far gone from this pure theology. They will have it, that the Father is one person; the Son is a second person, with a human soul; the Holy

Ghost is a third person; and each person is the very God, although one possesses a human soul; yet they seem to say, we are not to believe in the way they have stated it, because it is impossible for the God-head to be divided, and but one Supreme can exist; and therefore their conclusion is, These three (not *are*) is *one!* This corrupt faith, created and established by kings and bishops, has confused the christian world, opened a door for deists and arians, and thousands of wild extravagant notions. When the Redeemer hath said, "The Father and I are one;" "I am in the Father, and the Father in me;" "All the Father hath are mine." As for the Holy Ghost being a third person, he whom they call the second person possesses the Holy Ghost without measure. I have advanced these ideas repeatedly; but on account of the great darkness, wilful ignorance, long and deep-rooted prejudice, seeing how christians do rebel against the light, I think at this crisis repetitions are highly necessary. Isaiah xxviii. 10, 13.

Thirdly. Contend for the faith once delivered to the saints. The next point to be considered after faith, is salvation. It is said by many, that the Redeemer wrought out a salvation for a certain chosen number; the rest are left to perish in their own delusions! They say also, that when a person believes unto salvation, that it is a sure and a finished salvation. Whereas, we think and believe, as our text observes, that the first pure faith holds out to us the idea of a free, full, great, and a "common salvation." Common, signifies as

free for one as another, as to nations or individuals, there is no difference; the same Lord over all is rich unto all that call upon him, and they only perish who neglect this great salvation. This is primitive faith. Isaiah xlv. 22. Moreover, instead of our first salvation being a finished salvation, the apostle saith, "Work out your own salvation with fear and trembling." This is the faith, my brethren, we are to contend for, but in a dispassionate spirit.

Fourthly. First, all are called, but few are chosen. That it is a gracious call, the prophet Isaiah doth powerfully testify. Thus saith the Lord: I called, you refused; I stretched out my hand of power to save, you disregarded! now will I laugh at your calamity! This is primitive faith, brethren. The called who obey are chosen sure; none who come are cast out; and those who continue on by faith, and prove faithful, are sure to be saved. This is the first pure faith, brethren; hold on.

Fifthly. Let us examine the primitive faith over again, respecting the order of the apostolic church; and when tried by the word it is plain and easy to understand; but being confronted by so many men of religious credit, therefore, lest I should work it wrong, I have gone over it again, and it comes out, not only the very same, but still clearer. My soul is fixed. The foundation of the church was wisdom itself, with her sevenfold strong pillars; which was Christ, possessed of all divine perfections. He also was her corner, and head; her one law-giver; yea, her Lord God. Her

ministers were a band of brothers, to preach and teach the word, enforce the Master's laws. His orders were, "teaching them all things whatsoever I have commanded you." I have wrote the same formerly and recently; but perhaps have been treated with silent contempt by opponents, and but little noticed by some brethren who have no thirst for knowledge, therefore I use repetition. The first faith and orders were, that elders were the successors of the apostles, as Paul directed, after he had given them the whole council of God, not only verbally with tears, but left the sacred book for their guide; he commended the whole church to God and the word of his goodness, which was sufficient (without their human aid) to build them up as high as heaven. Ministers should lead, therefore should make straight paths for their feet, lest the weak should be led out of the way, as thousands have been.

The word legislature signifies authority to enforce. A legislative body are authorised to enact laws, which bear authority over us who are christians of this our country. The root and original centre of power rests in the body collectively. Obedience to this civil authority is the duty of every christian, as the Lord hath commanded. Here we should make a distinction between human and divine laws. The laws respecting religion, concerning our fear and love of God, and our duty towards him, were revealed from the records in heaven: formerly revealed to Moses and the prophets; but under the New Testament, by the eight men appointed, with charge somewhat strict, as

Adam had in Paradise. Add not, nor take from it! Contend for the faith once delivered by proper authority; even by the eight principal men foretold by the prophet. Our Lord chose twelve, and out of them he selected eight. Brethren will notice, out of all the preachers our Lord sent out, the seventy, and all the evangelical precious ministers who assisted Paul and other apostles, no one of them ever showed the forward, presumptuous disposition to write laws for the Lord's people! But Paul would write, and the preachers would carry his copies to the churches, and preach them to the world. If a minister assisted the apostle at any time, it was his pure diction. But I will set before your eyes facts that you may run and read; and understand this to be the first faith. There is one law-giver, saith the apostle James, chap. iv. 12. Again, We are under the law to Christ, saith the inspired Paul. These are divine maxims. Suffer me to add what the holy angel said to John, that he was a fellow servant to all who, by faith and practice, did keep the sayings of the blessed book. Rev. xxii. 9. Let God be true, if men be liars, or be deceived. If this be not the first faith, handed down from heaven to the elect lady, and from thence went the chain of doctrine and the holy law to all the gentile churches, Isaiah ii. 3. I say, if in substance this is not the old way that carries the marks of divine authority; if I am lost in a fog, and all my studies and labour should come out a mere farrago; then might I despair ever to attempt the like again, but might say with one of old, "who will show

us any good?" But I am strongly persuaded that I am not under the power of heated imagination; but have my judgment informed by a chain of corresponding scriptures, not comprehended by my reason, but after my judgment was enlightened, my reason well approved of my belief. I have felt, with unspeakable delight, the force of revelation; not new revelations, but divine influx from the oracles.

It is urged, that where the private members have to judge of their brother's conduct, they will rarely do justice. Perhaps that may happen sometimes; still it is the true order. "Tell it to the church." The preacher can use his influence, and that is the extreme of his province. It is also said, where no bishop rules, preachers who will may take more liberty, and neglect or leave the work when in great distress, as John Mark did. Paul did not offer to expel him, but refused to travel with him. Some may act like the servant that considered his lord was afar off and delayeth his coming; he took up at a drinking house, having none to arrest him, he yields to intoxication, &c. The church, or churches, have power with their minister, it one to be had; if they cannot reclaim such a one, they suspend or expel, as the law directs. Now, our preachers are in subjection to God, one to another, and all to all; which is the church, or churches, as we need help; for in truth the church is the only one of her mother. This is primitive. Now we will search the records and see how far we can support our arguments. See Isaiah xxix. 13. Thus saith the Lord: "This people, &c. their

fear towards me is taught by the precepts of men." We are not far from the good old way. When an unfortunate brother preacher in our body falls away, perhaps some are gratified, and seem to exult and to exclaim, while we mourn. But the foundation, even divine truth, stands sure. This is the fate of war, from the days of the apostles until now.

O, my dear brother labourers, the time of my departure is at hand. I feel mine imperfections; but the pure faith that overcomes the world, works by love and purifies the heart, supports me. I cannot doubt. When I first came to Jesus, full of sin, he did not turn me away. When my spirit goes to heaven's door and knocks, should it be asked, Who comes there? Answer, Thy poor unworthy and weary servant, just from thy vineyard. Let him in, will be the word, I hope. How glad I shall be to see you all come up. For Jesus's sake take heed to yourselves, and to my Master's dear sheep. Do not alter the plan, but improve. **FAREWELL.**

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Edmond







