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Title
A Vindication of the Author's Apology

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A
VINDICATION
OF
THE AUTHOR'S
APOLOGY,
WITH
REFLECTIONS
ON
THE REPLY,
AND
A FEW REMARKS
ON
BISHOP ASBURY'S ANNOTATIONS
ON HIS
BOOK OF DISCIPLINE.

BY
JAMES O'KELLY;

"There is one Lawgiver."

Raleigh:

PRINTED FOR THE AUTHOR,
By Joseph Gale, Printer to the State.

1801.



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PREFACE.

MY troubles began in the Methodist Church, or rather in the Conference, about the year 1789; at which period Mr. Asbury began to effect a change in the government, from a confederacy of the districts, to an Ecclesiastical Monarchy, fully consolidated. Had this change of government been effected in a constitutional manner, I could have borne it better; but truly it was not. And I stand responsible to Francis Asbury for what I here assert. And it was by those crafty and arbitrary measures of his, that I was rushed out from the union of my people. I procured documents of many particulars which happened relative to our disputations from the first, but not with an intention of publishing them. But must I shut my mouth, while false reports prevail at the expence of truth and innocency? He who at the first appeared like a lamb, about this time began to speak great swelling words! He wrote to his correspondent, as the person informed me, saying, "If he writes any thing about me, it shall be the worst day's work he ever did!" The following are the expressions of that violent Episcopalian, Reuben Ellis:

"Let Mr. O'Kelly draw up a list of his grievances and charges against us, and publish to the world; and if we do not confute him, then let our friends conclude that O'Kelly is true, and every man (who contradicts him) a liar.

REUBEN ELLIS."

"May 20, 1795."

Having my mind impressed with these letters, and many verbal and groundless reports, calculated to destroy my usefulness, I resolved to stand in the defensive, to take the part of truth and innocency, and to relate facts just as they happened. The reader who is acquainted with history may recollect, that what is, hath been, and there is no new thing under the sun. No man hath ever opposed Episcopacy, but what felt its resentment. The former traits of Episcopacy have been tinged with blood! If Mr. Asbury's spurious Episcopacy should have any tendency to impede the progress of our liberties, by the exemplary operations thereof, and the influence of its abettors, never could there be a more providential opportunity of contending with its rapid, but unarmed stream, than now. Her face is unmasked, and her root is made bare; she makes a bad appearance in our Republican world. We have no nurse here to raise the dæmon of intolerance, nor men commissioned to lead martyrs to the stake! O what shall I render unto God for the inestimable blessing

of Liberty? As for this man, Snethan, I know him not—he knows nothing of me, whether I be good or evil; nor do I believe that he knows himself. If he had declined the task (as he calls it) as the others conscientiously did, it would have been imputed to him for wisdom. Then the task would have devolved on him who always keeps behind the screen.

O! Divine Truth, shall I not contend for thee? O! Liberty, how shall I resign thee? With Truth and Liberty may I stand or fall!

THE AUTHOR.

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A VINDICATION.

Apology, chap. 1.

IN this chapter of my Apology I have given Methodism its due, even the honor of a *Divine origin*, as to the nature, not the name. But Episcopacy is no ways related to old Methodism, neither as the root nor branch; but is an adopted stranger. This the *Proctor* knew, and therefore evades the subject, by saying "The question is Methodist Episcopal Government." Reader, if you will observe what follows in the Reply, you will discover he evades it entirely, and never answers that grand question, nor offers to explain or defend their episcopal government; and yet calls his pamphlet "A Reply to the Apology."

In the same chapter, I tell of a conference in Fluvanna, and the things which happened there. The Reply is a confirmation of what I say. I then proceed to mention the union which took place at the Manikin-town. The Proctor acknowledgeth this fact also: only he thinks, or says, that the proposal on which we united was formed by Mr. Asbury. So small a contradiction is not worthy of debate: whoever made the proposal, the report in substance is true.

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I would just observe, that 3 times 5 is 15, and 5 times 3 is the same. Nevertheless, I well remember who made the proposal, and the circumstances relative thereto. Mr. Asbury gave us the farewell sermon, from Ruth ii. 4. After preaching, he went home (I think) with Col. Thomas Harris; and it was so, that in his absence the proposal was formed and reduced to writing by Messrs. Dickins and O'Kelly, and the next morning we formed the union. These things were so.

Apol. chap. 2. This chapter contains Mr. Wesley's circular letter, which stands in the way of the Methodist Bishops.

Apol. ch. 3. (Here I deny the election of Dr. Coke and Francis Asbury to the Bishoprick by the suffrage of the American conference.) The Proctor affirms they were elected by an *unanimous voice*. The author is under a great mistake, if he believes his own print. I was an attentive member of that conference, and could qualify that I heard no talk of an election there. For a proof of what I relate, I appeal to their own records, which testify of these things as followeth: "During the life of the Rev. Mr. Wesley, we acknowledge ourselves his sons in the Gospel, ready in matters of church-government to obey his commands." Now let them deny their own records,

or be grieved at their unfortunate Reply. Reader, the following declaration is a *notorious fact*, viz. Dr. Coke was chosen or *elected* by Mr. Wesley in *Europe*; and there he was ordained a Superintendent for America. From thence he was sent with letters of authority to ordain Francis Asbury to the same office, whom Mr. Wesley had predestinated for that purpose. These things are substantiated by Mr. Wesley's print, viz. "I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint Superintendents over our brethren in North-America—*John Wesley*." Now let the impartial reader judge where truth lies, and do *me* justice.

Apol. ch. 4. This chapter makes mention of a conference held at Rough Creek Church, Charlotte county, and now having found the right date, I say it happened in April, 1787. At this meeting we debated on the appointment of Mr. Whatcoat. I was opposed to the appointment, and contended with the Doctor in conference; but he was likely to prove too hard for me, and probably would have obtained a majority of votes; at which time Mr. Asbury interfered, and proposed to have it decided at Baltimore, to which we agreed; and there the motion was lost, no doubt according to Mr.

Asbury's expectation. The Proctor undertakes (page 9) to refute a charge he supposes I bring against the Bishop, as being opposed to Mr. Whatcoat's appointment. Then he calls forth two witnesses against me, viz. Mr. Whatcoat and Mr. Bruce. Reader, notice the evidences. Mr. Whatcoat declares that Wesley wrote to Francis, but what he wrote he tells not; then after the reception of said letter, Francis wrote him, saying, "And if so, you must meet me, &c." Hear the Apology: "Francis was opposed to a joint Superintendent, yet said but little, for he was under authority." What is the difference? Mr. Bruce testifies that I was opposed to the motion (as I also say) and he further saith, that Mr. Asbury said enough to convince me, &c. I deny that he said any thing that convinced me of his being a friend to the appointment, but quite the reverse. The deponent is required to tell the conversation that passed, before his testimony can be of any weight. Such testimonies are illusive. I ask those men, Did Mr. Asbury ever advocate Mr. Whatcoat's cause in conference? The deponents are silent. I now refer my readers to the words of a great and wise Judge, "He that is not for me, is against me." The Proctor indicates as though he was a very knowing man;

but in this point he is compleatly nonsuited through failure. He undertakes to refute a charge against the Bishop, when it has no appearance of a charge; only the circumstance was mentioned to keep up the thread of my history. In the 9th verse I make mention of the origin of the title Bishop, at a district conference, in the same year, even 1787. In the 11th page of the Reply, stands an open confession of that "little circumstance, which was not thought proper to expose in print." Very well; I need no farther testimony to this. The Proctor thinks the Proposal was made by the conference. But I think it was proposed by the President, which certainly is most probable. Whoever may be mistaken in this small matter, the report stands permanent. Three times four, and four times three, is all the difference between the report and Reply. If he proposed the title, we agreed to it; and if we proposed it, he accepted it. But I well remember his introduction to the proposal of that title, viz. "I dislike the long *Latin* name Superintendent." The reader I hope will look at the probability of arguments. Who may we probably suppose first proposed the title Emperor when the Roman Republic was lost? Surely it was the designing man himself, and the silly people agreed to it. We both

agree that the title Bishop was born at the said district conference; and, on account of its low and untimely birth, I deem it "spurious Episcopacy." What saith the Proctor to my bold assertion? He says, "that charge will be passed without notice." Then he strives to darken truth by words without knowledge. The Protestants have a legal right for their Episcopacy, and consequently it is of credit in Christendom. But the Methodist Episcopacy is truly disgraceful! I do not include the good people. This Episcopacy is the disputed point, and the Proctor passeth by the mountain without notice! This is a contemptible answer, or rather an evasion. I cannot suppose the Proctor passed by my sentence without notice; but if he did, I hope the reader will not.

Apol. ch. 4, ver. 15. We now come to the place of Mr. Wesley's expulsion from the Methodist Episcopal connection. In the Reply (page 15) the Proctor acknowledges this dreadful act; but he charges the conference with this conduct, and strives to clear his client. I have charged Mr. Asbury as the author of Mr. Wesley's expulsion. The Proctor makes short work of it, saying, "To deny the charge is sufficient to confute it." Fie, Mr. Snethen. In the conclusion of the 13th page, the Proctor ex-

erts himself as a city stormed: "We tremble for his reputation, &c.—we fly to embrace the injured—we rejoice in his triumph, &c." Alas! To deny a charge, is it a victory obtained, or the accused cleared? I scarcely ever read any thing like it. Ah! It is the only method to darken the light. The Proctor is steady to his purpose. He never intended to try to justify their Episcopacy, nor properly to answer the Apology; but, if possible, to degrade and sink the credibility of Christicola, by wresting his words, and denying some particulars, hoping by this cruel and sinful conduct, to make him appear as a false man! I leave the reader to judge. Did I write to Mr. Wesley, doth he say, excusing the preachers? Let them produce my letters, if they have any such. I am ashamed of none of my letters or conduct. Mr. Robinson remembers a letter from Mr. Wesley to Francis Asbury, in which letter Mr. Wesley blamed Francis, as being the original cause of his expulsion—That Dr. Coke delivered an *oration* in Baltimore chapel, on the death of Mr. Wesley, is not denied. Credible reports say he made use of some very *severe* strictures relative to those who expelled Mr. Wesley. He spake after this manner: "Two of those actors in Mr. Wes-

ley's expulsion, are dead and damned; and the others, with the patron, will go to hell, except they repent!" Just like the Doctor when warm! Again, Mrs. Walker, who formerly resided in Baltimore, a worthy character in the Methodist Church, told me, that Mrs. Woods, with several others, were present when Dr. Coke exploded the cruel conduct of Mr. Asbury and his friends, who expelled dear Wesley! The Proctor partly owns it, saying, "Dr. Coke made mention in the pulpit of Mr. Wesley's name being left out of the minutes, &c." As an honest author, he should, on a matter of such importance, have published some of those sayings the Doctor delivered in Baltimore. Whatever he might say, I expect he gave a very great offence to Mr. Asbury, because he said in a letter, "If the Doctor comes here again, he will see trouble." Mr. Ira Ellis could give a very just account of these things (I expect) if he would. Let us follow the Proctor a while longer, and consider a few more of his expressions. The Proctor (page 12) judges, that if my charges against Mr. Asbury, relative to Wesley's expulsion, were true, there is "nothing diabolical or devilish that he would not be guilty of, which would be subservient to his ambitious purposes." Reader, I

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beg your attention. Hear the Reply, in page 13, "The whole process of the case (i. e. Wesley's expulsion) was constitutionally carried through the conference." Reader, notice my remarks. 1st. Nothing of the whole affair could be constitutionally transacted. Is it possible for us to believe that a few ordinary ministers could have expelled Mr. Wesley, their Father and Founder, and that against the will, power and influence of their President? Again, Is there any clause in the Methodist constitution, whereby a leading character in that Church may be expelled without signifying his crime? Fie, Mr. Snethen. But as the Proctor deems it a *devilish* piece of conduct, supposing it to be done by Mr. Asbury, as the author or patron, I ask if it was a *devilish* conference that did the work, and was it a *devilish constitution* that tolerated such conduct? The Reply appears more and more contemptible in my view! If Mr. Snethen is an honest man, he must be very ignorant of the Methodist constitution at that period. The districts were in a confederacy; and the duty of our Superintendent was, to carry the votes for and against any proposition, from one district conference to another, until he went through the union; then a majority of votes established the law.

Did Mr. Asbury do this? No: Therefore it was an unconstitutional and cruel act, and Mr. Asbury betrayed his trust to Mr. Wesley and the American preachers. He stands impeached; and I am ready to answer for what I say, if he thinks I injure him. I believe he contrived to *expunge* the name of Wesley from the book, that he might be supreme here. *Monsieur Francis vous etes le Wesley.* The degrading and abusive parts of the Reply I pass by, seeing I have no quarrel against any person. A correspondent says, "Mr. Snethen is like unto an ingenious lawyer, with a rich client, and a weak jury."

Apol. ch. 5. In this chapter I treat on the council, and the effects thereof. The useless Reply is a confirmation of the same. But the man *scolds*, and exclaims, which seems to be his element.

In the 17th page of the Reply, the Proctor endeavours to save his friend respecting the arbitrary steps he was taking, in forbidding the people to build any more chapels, without *leave* of conference. He seems to divert his pen at my *philanthropy*. Then behold, he brings forward the resolution of council with the small amendment which I had obtained. The second council, which was armed with a *sovereign negative*, and *pecuniary canons*, he mentioneth not.

Apol. ch. 8. It appears as though I impeached "poor Francis" again, on account of his arbitrary administration. God forbid I should wrong him! I stand in the defensive: principle and duty excite me to declare the truth, to the best of my knowledge.

Respecting the ordination of novices, I wrote by credible information, as I then believed. The names of those men I am not certain I ever heard; and if I were sure, I would not wish to publish them. As for the date, the places and number, &c. it is an *impertinent* evasion. Mr. Jackson's letter seemed to confirm the report, viz. "Several preachers were at the first opposed to the council; but raise them one step higher, and all is well." The reader may observe, the charge is not denied. For thus saith the Proctor, "The reader will not expect a particular refutation:" No, nor even a denial. But Mr. Asbury, saith the author, cannot ordain without the election of conference, and the aid of elders. The Reply is calculated to deceive the simple. Now concerning their ordination, I will say what I know, and can prove. The Bishop *nominates* those preachers whom he sets before the conference as their *candidates*, then follows on the *nugatory* election; and after all

he holds the power of ordination in his own hands, at least the negative. When he nominated James Parks for the election of Elder, did not one say, "Why not John M'Gee also? He is a good preacher, and as long in connection as the other:" The great man replied, "That is a secret in mine own breast." Witness, *Rice Haggard*.

That the Bishop acted unconstitutionally respecting the establishing of the council, is a notorious fact. The Apology and the Reply both certify, how that the resolves of council were to be laid before every district conference, to see if the new constitution could obtain the approbation of the travelling preachers; and if a majority received it, it should be *obligatory* on all. This is a fair statement of the business. Now behold the conduct of the Bishop in his *administration*. The Charleston conference rejected the new plan of government; but the Bishop effected an alteration in the constitution, and then it was received or admitted there. But when it was laid before the North-Carolina district, the preachers refused to receive it with or without the amendments. Then the Bishop produced a constitution which he *himself* had formed, while journeying, and gave it the following title,

“My Mature Thoughts.” This he offered to their consideration, and the *silly* men adopted the Bishop’s government; even the production of his own brain, and the *counsel* of his own will! The council at Baltimore, to my certain knowledge, gave him no such authority nor directions. But he thought he had children to deal with. The manner in which he proceeded relative to this subject, in Petersburg, is written in the Apology. There needs no stronger proof of my declaration, than Mr. Asbury’s own confession, before several in Petersburg. He knows I can say it to his face, and prove it by others. The proposal at the first, respecting this council, was a grand deception; for it is written, that it was only intended to mature and prepare business for the districts. But the intended scheme was to remove the foundation, and utterly destroy the suffrage of the districts; which was effectually done. I speak the truth in the fear of God: I lie not: My conscience bears me witness.

But I come now to the 9th chapter of my Apology, here I must stop, and relieve my *injured character*. The things I relate in this chapter, I speak of mine own knowledge, and not from report. The Proctor considers me to be the au-

thor and founder of notorious falsehood; yea, there is not one word of truth, he says, in my complaint. But he undertakes to relate the facts which took place at that conference, though an utter stranger to the whole affair! He owns there was such a meeting, and things distressing and alarming happened there; but he neglects to tell what things, only that the preachers were alarmed, “and wished to know what they should do.” The Bishop answered, “If you will acknowledge me as your Bishop, I will station *you* in this district as usual.” And Mr. O’Kelly took his station also. Surely he substantiates some of my words with his own pen.

He farther relates, that Mr. Asbury said things “which he did not justify.” What things did he say? Why does he hide those things from the reader? Did the Bishop say we were rebels? Did he say to me, with a *voice and look of disdain*, do you think I am going to put myself on a *level* with you? &c. &c. It is useless to recite what I have already related in the 9th chapter of my Apology; but I wish the reader to compare my declaration with what the Proctor relates. I now attempt to substantiate my sayings by circumstances. And first, If I was stationed from that conference by Mr.

Asbury, what could be the meaning of my *circular letters*, which directly followed him to the district conferences, crying for justice, and impeaching the Bishop for *expelling* us from the union; for some of us had not submitted. Mr. Bruce wrote me, that my letters were read, and treated very unfriendly, except at one conference. 2. My letters of *impeachment* carried the same simple truths as are contained in the Apology; which truths were never called in question, no, not *even* in the Reply. Then finding I could obtain no justice among the *loyalists*, on account of the great power and influence of the *Prelate*, I appealed to my Doctor, as the *senior*, who had professed to be a great friend to America, and to me, and what we called "Old Methodism." 3. In my *duplicate* to Dr. Coke, stood the same impeachment against Mr. Asbury. 4. The letter was received in Charleston, where the Bishops began their warm dispute. After which I met them both in Petersburg, where we were days together, and my letter present; but the truth of one sentence in that letter was never called in question. I stand responsible to Francis Asbury for what I here assert, in any Christian way or method that may be thought most prudent. Reader, will

you attend to the testimony of Elder Rice Haggard; who was an eye and ear witness to the things which happened at the distressing conference where we were expelled?

"SIR,

"These words, "*out of one mouth*," I heard. I never saw Mr. Snethen there: he was wrongly informed. *Not one word to be substantiated?* One could, I am sure, if the Bishop would speak, who pronounced us all out of the union; or if I could be believed, who felt myself as an excommunicate from the moment the Bishop said, *Ye are henceforth all out of the union*. The preachers who acknowledged him as their Bishop, he gave them and me our stations in that district on the old plan. And those preachers were appointed over the district, one for every two circuits. Ah, Brother, dangerous influence, so much feared, and so often complained of. Ah, wretched man—in a state of cringing dependance! Why art thou feared, envied and hated? Unfortunately for thee, that stubborn virtue and popular talents (in a degree) rested in thee! Such men have always been the terror of priests or designing men. But thanks be to the Lord of Heaven, thou hast now lost the spirit of bondage unto fear, and so have I.

We have no man to expel us for speaking the truth: only let us steer clear of sin, and we rest secure in the bosom of the Church. Health and respect, R. H."

Surely my highly wrought complaint is well substantiated, and needs no farther witness. My district was divided, one part put under the *care* of Mr. Ira Ellis, who is yet alive, and the other part under the *care* of those preachers who returned to their Bishop. These facts are now notorious.

I have seen my name, since these things happened on the margin of the minutes, in a very unusual and incorrect manner; whether it was mere mockery, or policy, I cannot tell. With regard to their charity and funds, I shall not waste my *precious time* with them: as they refuse to divulge the matter, and give an estimate of the business, they may keep it as a secret; it is nothing to me, as an individual. Money was never the bone of our contention. With regard to a college, which was in contemplation between Messrs. Asbury and Davis, the Apology (in substance) is correct; the Reply confirms it, and Mr. Early proves the fact. Therefore what remark can I make? I would observe, that while they attempt to prove a *negative*, they have established my positive. I say,

3000. on the Bishop's part; they say, 3000 acres of land (on the river, near *Lynchburg*) on Davis's part. Reader, do these accounts tally? You know they do. What could be their intention in publishing such an answer? For men of sense to declare things are not so; and then, in other words, and in another manner, to publish the same in substance, yes, and with some addition, is strange work to me. The Reply brings to my mind a pamphlet I once read, entitled "Much ado about nothing." If the reader will attend to the following *testimony* of one who was present at the time, it will put it out of dispute.

"I went with the Bishop to Bedford county, even to Charles Callaway's. There the Bishop met with Nicholas Davis's letter respecting college land. After reading the letter, the Bishop drew a rough form of the college on the floor; then laid a plan for raising a *necessary* balance of money, by sending printed subscriptions from the mountains to the sea, &c. then he made the following reply, 'We have a college at the North, one in contemplation in Georgia, one (I think) in Kentucky, and one here. When these are completed, who will be greater than the Methodists? F. A.' Witness, Rice Haggard."

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The next subject worthy of attention, is the general conference for the year 1792; and the particulars which happened there. I suppose the first thing which should have been considered at that meeting, was the cause of the convention. The answer should have been, "This is the called court of appeals; the new constitution must be reconsidered, established or dissolved: then those complaints must be heard, and the Bishop's conduct considered." If justice had been done respecting those things, in my humble opinion he must have been expelled for arbitrary and very imprudent conduct. But he was aware of all this; and without ever consulting the conference on the business he intended, *he chose* his own committee, and in a private room began to revise the old book of discipline. The rule of the conference, for order, prevented any thing from being debated, as a new motion, but what the committee had prepared. This was high policy. In time of dispute I *edged* in an impeachment, but to no purpose.

I offered the New Testament as the *criterion* to try rules by, and that should suffice. But the conclusion was, it was *deficient*. We then asked for an *appeal*,

in case a minister should be injured, or should think himself injured; but the motion was lost, or the attempt fell through: an *injured man* could have no *appeal* from the Bishop's appointment! Thus the arbitrary custom is become an established law, carried by a great majority of votes! As the Reply denies not these facts, why should I say any more? The Proctor undertakes to give the reason why the council business was not tried at the grand conference. 1. He thinks they had no legal authority to try the council business. Very strange if a full general conference, a body absolute, had no right to inspect their own works. This is not to be received as truth. 2. He says, the council was superceded by the appointment of the said conference. This is very erroneous indeed. 3. He changes, and says, it was out of pity to me and others, that prevented them from that business. Worse and worse! But the truth comes at last, *they did not intend to sit in judgment upon themselves*. That is right. They are an absolute body, they will not judge themselves, and none else can judge them; and thus they hold to the rock of their union, and wrap it up. The young man who is mentioned in the Apology,

and then in the Reply, answers for himself in the following letter:—

“The Compiler says, page 28, Mr. Asbury knows that if this motion (on the appeal) is carried, it will go directly against the travelling plan. He foresaw another preacher could never be stationed. He knows no such thing. The Almighty knows I would have been stationed with joy, if I could have had an appeal in case of injury. The Compiler saith, *the Bishop interferes not*. He did interfere; and after leaving conference in the height of the dispute, he sent letters back; and in them did he plead against the appeal. This they know; and this they know we know; and this God knows. But I suppose this came from those who rejected the *New Testament* as the *criterion*, and declared it was not sufficient to govern the Church! I scarcely find one natural feature in the Reply of the whole affair of the call, organization, or any part of the general conference left. That relation of the appeal, and the young man, you know is wretchedly distorted. The young man mentioned, you know is myself; and I have the best right to remember what passed relative to that business. The *facts* I related in conference I am able to prove. The Compiler undertakes to relate the matter, and mis-

represents the whole. *This young man* (he says) *finding his ground not tenable, rose up, and asked pardon for misrepresenting the Bishop*. This is abominable &c. I related facts in conference, which none of them pretended to deny, or call in question the truth of one word I said. The cry was, you know, which sounded long, *He has impeached the Bishop!* I rose, not because my words were disputed, nor because I could not prove what I had asserted, but to rectify their mistake. I did not mean it as an *impeachment*; and if they had taken up such an idea, I asked their pardon. This you know is true. This is the conference, they say, where a Bishop can be impeached and tried; but when they *suppose* an impeachment, they never enquire whether it be true or false, but cry out, *He has impeached the Bishop!*

RICE HAGGARD, his testimony.”

Having now traced the Reply in all its irregular, *erroneous meanderings*, quite to the 3d page, there the Proctor departs from the subject of dispute, and falls heavily on my ministerial character, with the defamatory imputation of *heresy*; and brings in the dark testimony of Stith Mead. The Proctor says, if I had tarried with them a little longer, probably I should have been expelled for those

principles. Why does he not inform the public what those fundamental errors are? Not long since, those despotic Prelates, who are emigrants from England, and desire to lord it over freemen, published, by strong indication, that I was an enemy to our civil government! because I was a true friend to liberty, and considered *sovereignty* to be an inherent right of the people. This I confess to be my *decided* opinion. But this malicious slander was not regarded; and I offered to shew *receipts* with the Bishop — this was passed over in silence. I hope the reader will observe, that after I left the conference (which I very justly compare to the *Synod of Dort*) directly the Manchester conference ensued, from which conference the Bishop and his *agents* gave me the following character, as is recorded in the Reply: “We, the Manchester conference, conclude, &c. If he will travel, we will grant him the exclusive privilege of travelling where he pleases, and of his 40l. annually as usual, &c. The conference, his friends, grieved on account of his absence; had respect to his *character* and *usefulness* in the *Church*, and did not wish to prevent his travelling.” Witness, *James Meacham*. The witness farther saith, that I accepted the offer, &c. When we bear witness,

we should tell all the truth. That I accepted the 40l. salary, is an untruth, to which the Eternal Judge is witness! If Ira Ellis can recollect, he wrote me some time after, desiring a decisive answer, if I would now accept their offer. But I would never agree to it, nor did I receive the 10l. as any part of it. If the Bishop's order had been for forty pounds, and I had received ten pounds, they might have taken that advantage. They all know the “book-steward” is not the man to be applied to for quarterage. The money I received I expected was given; for I verily believe I was deficient in my quarterages an hundred pounds. If that 10l. was lent, let the Bishop write, and I will repay him. If it was *corban*, what is like charity, yet, if he repents, I will remit the principal. But if they *affirm* it was part of my salary, there is 30l. yet due. The Reply informs the public, that when I left them, I was an aged, poor, dependant man; so that the Bishop feared “I might be driven by necessity to certain measures,” &c. The last dark saying is very ungenerous. I desire to make one remark, that is, the public must now believe that I never made money by preaching. It appears that I spent the *prime* of my days for the salvation of an *unthankful* people. I have

neglected mine own vineyard and family, to dress their vineyard, and have laboured among them day and night, *with tears*; and my reward is poverty and reproach! I pray God that it may not be laid to their charge! I call upon the Methodist connection, for any person of character among them, male or female, to make any thing appear against their old friend, *scandalous, mean, or wicked*. I remained in the conference till Wesley was expelled: I continued on till his form of government was dissolved, by what I deem a deception. I struggled to recover it again, until I was cast out of union. I then strove hard for a fair trial, but never could obtain it. Influenced by truth and principle, I left them; but continued with the brethren till I was turned out of doors.

Now, with regard to my faith. 1. I believe in God the Father Almighty, who by a gracious Providence hath placed me in a free country, where I am secure from the rage of Kings and Bishops. 2. I believe in Jesus Christ, the only begotten Son of the Father, full of grace and truth; whose precious blood hath freed me from condemnation, notwithstanding the charges of the grand jury! 3. I believe in the Holy Ghost, and humbly thank and adore the Eter-

nal Spirit, who hath enlightened mine understanding, to discover the mystery of iniquity working in a *spurious* Episcopacy; and now I behold the wonders in Christ's law; and the all-sufficiency of a "Bible Government."

The Professor, in the 40th page, supposes I have made a mistake in chap. 28. No mistake at all, seeing I read it in their own records, page 184. Public report said, the college, called Cokesbury, the *academy* or college in Baltimore, the Methodist chapel and the parsonage house, were all burnt. A number of credible witnesses have undertaken to refute the public paper, and have proved that the house that I called the Bishop's house, and the report called the *parsonage* house, was built for the stationed minister (who is *agent* to the Bishop, and subservient to his orders) and that it was sold and not burnt. Very well; better one saved than none: the paper was nearly *correct*.

Apol. ch. 31, v. 11. I make mention of that very despotic article in the episcopal government which prevents the liberty of the press. I now call for the reader's attention, while Mr. Sneath answers me, page 44: "Lest some should suspect that we blame the *man* because we *cannot* answer him, we will give the reader a specimen by which he may

judge whether O'Kelly's remarks upon the last Form of Discipline are unanswerable." His answer is a full acknowledgment. "This (says he) is the only passage which lays any restrictions upon the preachers respecting printing." See Form, quest. 3, ans. 8. "Print *nothing* without the approbation of the conference, or of one of the Bishops." Reader, the Reply is a vindication of my fact, and substantiates it from the book and page, which I had omitted. The Reply has *undoubtedly* confuted itself, and justified the *weightier* parts of the Apology, not intentionally, but *eventually*. With regard to my low scripture style, viz. James and John, Francis, It came to pass, &c. it is Bible language. I learned this style from Christ's Ambassadors, who, the Proctor saith, have not finished the Church government. My manuscripts shall not be at the will of every man. I could retort, but I scorn such low shifts. Indeed I have no need of such subterfuges. Truth and honesty will support me. I have a sufficiency of *English Grammar* and language to display to the *public* the errors and tyranny of a *spurious* Episcopacy: nor has the Proctor understanding sufficient to refute my writings, nor stand before the *public*, and defend the Reply to my face.

In my 39th chapter, I produce 25 articles, *extracted* from the Book of Discipline. The Proctor *utterly* refuses to engage them; therefore they stand undaunted and unanswered. The Proctor (page 46) charges me with condemning a text of Scripture. God forbid! See Apol. 33, ver. 15. It was the production of Francis which I condemned, not the Scripture. Fie, Mr. Snethen.

I have, with much difficulty, followed the author in his *crafty* and abusive *meanings*, until we come to the 47th page, where he pretends to attack Mr. Hardie's unanswerable letter. Vain attempt! But he seems to go through the whole, as Paine does through the Bible: he quibbles and plays with words, condemns the author, and feigns a triumph! In his 48th page, I discover *they* shew a very friendly disposition towards the King of the *Britons*, and his *despotic* government. I shall make no further remark on that subject. But O! we come at last to the most weighty subject, *even* the *Divine* government, the authenticity of which is denied by the *Proctor*, who compiled the Bishop's materials! I repeat it, the sufficiency of the *Scripture* government is flatly denied! See page 54. "The New Testament shall be the guide," as

I say. He affirms, it will not do! "It is in vain (as he saith) to argue against human heads and human institutions, and to recommend the Bible only as a standard," &c. Then he reasons against the Bible, as being insufficient to govern the Church. In page 55th, he seems to think the Holy Ghost "never designed the Scripture for a system of discipline and government in the Church, without the agency of human wisdom," &c. He thinks if the Scripture had been designed for our government, "it would have had eyes, ears, and a voice!" Our author thinks all *denominations* that have ever attempted to go by the Scripture, as the *rule* of government, have met with their difficulties, and were *driven* to the necessity of fixing some *human* plan. I could wish he had told us how all those *denominations* came into the Christian world. Was it not effected by departing from the Scripture, and carnally following of men instead of Christ? I am wounded at this language! I have never met with such an open denial of the sufficiency of the Divine word by ministers of the Gospel before! The Proctor might hear the voice of the Scripture, if he would attend to the 30th chapter of Proverbs, and 6th verse. He

may hear the *voice* of Jesus, in the 22d chapter and 18th verse of the Revelation! Dr. Priestley, that *artful* enemy to Jesus Christ, wrote as the Proctor doth, viz. "The Apostle's writings (saith he) are so unintelligible, that for a better understanding of them, we must have recourse to history and great men." The Pharisees argued in the same manner, and added human precepts to the Scriptures, and consequently were condemned by our Lord, as those who rejected his commands. I will here give the reader a hint of what Methodism (so called) was in the beginning, that all men may see how those adventurous leaders have erred and strayed from their first leading or fundamental proposition. I will here insert the words of the *dear* departed John Wesley on this point. See vol. II. Magazine, page 407. "I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid, lest they should exist only as a dead sect, having the form of religion without the power." And this undoubtedly will be the case, unless they hold with what they first set out. And what was their fundamental doctrine? That the Bible should be the *whole and sole* rule of faith and practice"
—J. Wesley.

Mr. Wesley further saith, "Would to God that all the party *names*, and unscriptural *phrases* and *forms*, which have divided the Christian world, were forgot"—*John Wesley*.

Those *new* Episcopalian, have not only departed from their original leading proposition, but I fear they have greatly fallen from the simplicity and catholic love of the old Methodists. Some time past I heard a Gentleman-Methodist say to his circuit minister, "If you had civil power, in five years time you would persecute even to death!" But what answer does the Reply make? "We can scarcely restrain our indignation from falling on the author's head!" The Lord abate their wrath! Mr. Snethen, in his preface, informs the reader, that Mr. Asbury's character was established by verbal refutations, &c. But the author is the *witness*, the *lawyer*, and the *judge*; for he mentions nothing that those evidences testified *verbally* against my reflections. How can the public judge? But if the reader will attend, I will mention a few of those verbal testimonies, and give up my authors.

Testimony 1st. Samuel Roe, an old Methodist minister, testified (as I was informed) that O'Kelly was now a pro-

fessed Deist; and that *his* author was the preacher whose name is John Potts. Witness, *S. White, Esq.*

Testimony 2d. A certain Mr. Summers, on the credibility of a certain Mr. Watters, declared that I had asserted a falsity; for Mr. Asbury was not at Manikin-town conference. Witness, *James Harrijs* and *Mrs. Harrijs*.

Testimony 3d. A certain minister, and member of the general conference, told a friend, who informed me, that the said minister, who was just from conference, declared in the presence of *three* other ministers and *members* of said conference, that the reason I did not travel as usual among them, was on account of old age and infirmities, and that my wife was infirm, so that I would not take a station.

Testimony 4th. Another minister and member of that conference declared (to a friend) that I was so afflicted with the *hypochondriack*, that the Bishop did not think proper to give me any particular station, but allowed me to ride at large, and desired the friends to be very tender with me, &c.

Testimony 5th. Another minister of the same order, told the same friend at another time, that I denied the Tri-

nity. Witness, *Mr. David Bradly, Virginia.*

These verbal testimonies I was told of, and my *authors* I have given up, who, I *doubt* not, can testify to the face of those who gave in those groundless and abominably *false* testimonies! Lord, what a sin, shame and pity! I am compelled to write after this manner! May I in patience possess my soul; may integrity and uprightness ever preserve me: Amen.

Mr. Hammett, formerly a Methodist minister, gives us an original letter of Mr. Wesley's, wrote to his friend some time after his expulsion from the Methodist connection in America.

“ London, October 31, 1789.

“ DEAR BROTHER,

“ The point which you desire my thoughts upon is doubtless of no common importance; and I will give you my settled thoughts concerning it without the least disguise or reserve: and indeed this has always been my manner of speaking when I spoke of the things of God; it should be so now in particular, as these may probably be the last words that you will receive from me. It pleased God, sixty years ago, by me, to awaken and join together a little

company of people at Oxford. And a few years after a small company in London: whence they spread through the land. Some time after, I was much importuned to send some of my children to America; to which I cheerfully consented. God prospered their labours. But they and their children still esteemed themselves one family: no otherwise divided than as the Methodists on one side the *Thames*, are divided from the other. I was therefore a little surprised when I received some letters from Mr. Asbury, affirming that no person in Europe knew how to direct those in America. Some time after he flatly refused to receive Mr. Whatcoat in the character I sent him. He told George Shadford, ‘ Mr. Wesley and I are like Cæsar and Pompey; he will have no equal, and I will bear no superior.’ And accordingly he quietly set by until his friends, by common consent, voted my name out of the American minutes. This compleats the matter; and shews he had no connexion with me. JOHN WESLEY.”

The following testimony (in substance) I received a-while past.

“ On the 29th of October, 1799, Mr. Whatcoat and myself were together. I was speaking of Mr. Wesley's expul-

sion, and how the Doctor (as I heard) exploded the conduct of Asbury in Baltimore on that occasion. Mr. Whatcoat replied 'I was present and heard it,' &c. &c. WILLIAM HARGROVE."

Some time past, a friend wrote to me in the following manner.

"BROTHER O'KELLY,

"The first time I ever saw Francis Asbury, was about the year 1780. A little after the Fluvanna conference. He informed me why he could not travel at large; it was because of the oath of fidelity; and therefore took shelter in the State of Delaware. He was opposed to our separating from the Church of England, &c. We are done here with human heads and human laws for the government of Christ's Church. Little did I think, when Samuel Yeargin the preacher, my mother and myself, persuaded you to join in society about 25 years ago, I should ever live to see you so stigmatized as you are, and the Scriptures so depreciated by the Methodist synod! And from all I hear, in private and public, you are thus treated because you hold by the New Testament, or the Scripture government, which was the very term of union at the first.

"I knew you for years before you

joined the Methodists, and I never heard you were called a lying man, a tattler, a mischief maker, or a busy body in other men's matters; but on the contrary, when unconverted, mirth and company you delighted in. Now, if religion makes a man so much more like the Devil than he was by nature, he had better have none. But you must be slandered. Do not regard it. Our Lord was treated just so. Go on in the name of the Lord, and may his cause prosper. Amen.

OSBORN POPE."

Now, candid reader, what conclusion are you about to draw? Does the Apology, in your judgment, stand exploded, or well confirmed? Have you noticed the *glaring* contradictions which stand in the Reply? I will mention a few. In the preface, the author hopes that the reader will not deem his errors to be "wilful mistakes." 1. He undertakes to relate facts which happened at a conference where he never shewed his face! 2. He saith, Mr. Asbury was averse to a general conference; yet *he* was the author and finisher of the plan! 3. He condemns any man who gives not up his author; yet he conceals his, out of respect! 4. He represents O'Kelly as a foolish, malicious, lying heretic; but he

tells what an excellent character the Bilhop and conference gave him, when they offered him *exclusive* privileges, and forty pounds salary, if he would travel among them! 5. He declares the general conference had no right to try the council affairs; but then he tells us that they did not intend to sit in judgment upon themselves! &c. &c.

What I have written in the Apology of those things which I relate of my own knowledge, are to the best of my remembrance (in substance) very correct. I say the truth, I lie not, I am sincere; and to these truths, to the best of my judgment, with a *good conscience*, I do *solemnly affirm*, with the Holy Bible in my hand, and upon my *bended knees*, before the Just Judge, the Lord of Hosts! Amen, and Amen!

JAMES O'KELLY.

I wish to make one observation more. Mr. Snethen (page 31) warns me not to put off my harness. "We shall take this as a challenge, and come forth to the field to meet him." To this I accede; and gladly drop my pen, and put it to that issue! Let Mr. Asbury act with honor; and as his circuit is *very extensive*, let him fix his time and place; but let it be somewhere in the *populous*

part of Virginia, and let me have timely notice, two or three months before the time, not knowing what part I may be in. Let the people have *general* notice; and if those Episcopalians please, I will (God willing) meet them in the name of the Lord, and I hope in a dispassionate spirit. Messrs. Asbury and O'Kelly must have the introduction, seeing we were first in the dispute.

First, Let him refute my charges against his conduct, as related in the Apology. 2. Let him substantiate the abusive parts of the Reply. 3. He must strive, by proper argument, to prove his Episcopacy, by regular order and succession, to have originated either from civil or Divine authority. 4. To prove by Scripture, his right to legislate for Christ's Church. 5. Then answer a few questions, which will be propounded on that day.

But if *Arch-Bishop* Asbury judgeth himself incapable of vindicating his *government* and conduct, let him pick the connection, and send the man of his choice; and I will, if the Lord please, meet him in the name of our Lord Jesus, with the New Testament, yes, and the *undoubted* and unanswered Apology, there and then; in the fear of God, we will talk the matter

over before the people; and submit the decision to an impartial public. Let it be remembered, that he who refuseth to meet, if able, affords, according to the *Bishop's law*, "a presumptive proof of guilt." Then we will think, and let think; but drop the dispute until judgment, when the secret counsel of all hearts shall be disclosed, and every man's works tried by fire! Then shall we know which government will stand! Amen. Come Lord Jesus!

Having now done with Mr. Sneath, a man, an utter stranger, whose writings are truly provoking and aggravating—he appears to have an *aptness* at that business; yet I humbly thank God that my soul has come through without injury, and my personal character is yet secure—I desire now to make some remarks on the Bishop's explanatory notes on *their* Book of Discipline. And thus it is written, in page 4, "Conference desired the Bishops to draw up annotations on the Form of Discipline." "The Bishops have accordingly complied, and have proved or *illustrated* every thing by quotations from the word of God." I hold you to your word, Sir, and shall frequently call for proof. Page 5, you say, Wesley determined to ordain ministers for America,

&c. Then you tell us how he set a-part Dr. Coke, &c. Then delivered to him letters of Episcopal Orders—"commissioned and directed him to set a-part Francis Asbury for the same episcopal office." I think you have published, that both of you were *elected* to the episcopal office by the *suffrage* of the American conference. Fie, Mr. Asbury. That circular letter which you allude to, does not speak as you write. Page 7, you say, "The Methodist Church has every thing which is scriptural and essential to justify its Episcopacy." You farther explain, and tell us that you passed through three orders. This is a fact—One day you were ordained a Deacon, the next an Elder, and the third day a Superintendent. Now, Sir, I require you to produce your vouchers from the Word of God, to prove your very short probationary state, and manner of consecration. Your laws, which you say are proved by Scripture, put a Deacon in a state of trial for two years, before he is *eligible* to the Eldership. Perhaps in your 6th page, you *explode* the *idea* of a succession of Episcopacy from the Apostles; notwithstanding you *venture* to assert, that your Episcopal Government is proved by illustrations from the

Word of God! Then you go on to say, "Nothing but an uninterrupted succession of Episcopacy (from the Apostles) can confine the right of Episcopacy to any Church." I say, if a succession is essentially necessary, and that succession is not to be obtained, how came you by a *legal* Episcopacy? And how do you prove it by the word of God? You have said too much! You say, "Mr. Wesley knew the primitive Churches universally followed the episcopal plan." Mr. Wesley makes an answer to your saying, and contradicts you, viz. "Lord King's account of the primitive Church, long since convinced me that Bishops and Presbyters are the same order"—*J. W.* You know that an equality can never form Episcopacy. So far you are very wrong. If I mistake not, you tell us, page 7, that Timothy was Bishop of *Ephesus*, and Titus was Bishop in *Crete*. You neglect to prove this, nor can you possibly prove them Bishops at all. After you fix those men Bishops of *certain* cities, you affirm they were travelling Bishops! The Protestant Bishops inform the Public they were certainly local Bishops. Thus, each party seems to force the Divine Word to speak as they would have it! From Scripture I learn,

that those men were travelling Elders, carrying the Apostle's writings to the Churches in particular, and to the world in general.

If Timothy was a Bishop, and exercised the authority that you do, tell me, did you ever read of his *synods*, his *book* of discipline, &c. This doctrine cannot be received as truth until you prove it by the Word of God. In page 8, you mention the *seven* Angels spoken of in the Revelation, as seven Bishops, or *Metropolitans*, men of superior power and authority in the Churches. If so, Bishops ought to be located; and therefore your plan is wrong, for your local ministers have not common privilege in the Episcopal Church. I remember our Lord expressly forbids, and utterly condemns the idea of superiority in his Church. I think you say, "Every Church has a right to choose, if they please, the episcopal mode." My dear Francis, do you suppose the Lord's people have a Divine right to chuse or refuse more or less than he hath appointed? If Episcopacy be of God, that is the only true or Divine plan; but if it be not of God, it is of a spurious birth, and all the Christians on earth should reject it. I think, in page 27. you urge

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obedience to ministers from the people, respecting rights and *ceremonies*. What do you mean by *rites* and ceremonies? And where is your text to prove your doctrine? But why were you disobedient to the *rites* of the established Church of England? Here you are utterly at a loss for an answer. I know you gave the public (as you say) your reasons for leaving the established Church, as it is written in the Book of Discipline for the year 1784. But I heard Dr. Coke declare in Baltimore, at the time of conference, that your publication relative to your separation from the old Church, was destitute of all truth; and were no more the reasons than the hairs of his head, (taking hold of a lock of his hair at the time). This he said before several who were present with me. You say, "If every member had a right to oppose or despise its laws, set up his judgment against the united wisdom of those who exercise the government," &c. that discipline could never be brought to perfection.

Here, Sir, you require implicit faith, and passive obedience. Private judgment, according to your rule, must be annihilated! This discovers the bondage of the people; but they choose to hug

their ecclesiastical chains! See page 26: "Every Church may change, ordain or abolish rites," &c. How can you possibly prove by the unalterable Scripture your human rites, and their alterable forms? You mention one text at last, "Obey them that have the rule over you." Heb. xiii. 17. Observe, Sir, the Roman Clergy claim obedience from this text. The Protestant Clergy claim obedience from this text. Bishop Asbury, the Dissenter, claims obedience from this text. The Protestants refuse to obey the Roman Clergy. The Methodist Clergy refuse to obey the Protestant Bishops. And we refuse to obey Bishop Asbury. Who is guilty? But who is Judge? When a person claims obedience from me, I demand his authority, whether it be from God, or civil government. If it be from God, he must be a Prophet or Apostle. Doubt

Can you possibly believe, Sir, that Paul was writing of Bishop Asbury, by the spirit of prophecy, and that all the agents should obey him? Can you suppose you were foreordained and predestinated to give the Church her government; then to change and alter it seven times, yet all are commanded by the Apostle Paul to obey Mr. Francis Asbury?

“Who has the rule over you!” Rule over, is no more than for the Church to follow those guides who delivered unto them the Word of God.

Thus it was that Paul wrote the commandments of God; therefore the Divine Gospel Government was *obligatory* on the Christian Church; while your government is *obligatory* on the Methodist Church.

You judge (is it page 34?) that were you to allow your local preachers and lay members to sit in conference by way of delegation, they would act with *partiality*, and not aim at public good; and consequently would destroy the itinerant plan. Indeed, Sir, you form a very *mean* opinion of your local preachers and people! In your 42d page, there stands a rule whereby a wicked Bishop may be brought to trial by *seven* Elders and *two* Deacons. That law is as destitute of Scripture *authority*, as you are of *infallibility*. Still you say, “The Bishops have proved every thing by illustrations from the Word of God.” Fie, Mr. Asbury.

You undertake to prove the Divine authority of Presiding Elders, or Elders over Elders. Your proof you draw from Acts xx. 17, &c. Paul called for the elders

of Ephesus, and charged them to take care of the flock, &c. Do you recollect, Sir, how you have affirmed that Timothy was the Bishop of Ephesus? And is it probable that Paul should call for the Presiding Elders, and give them the charge, and neglect the Bishop? But do you know they were Presiding Elders? The Scripture speaketh no such thing. It is not common for you to station several Presiding Elders in one town. O Sir, you are wrong. I can prove they were Elders, and that is all you can prove. And it appears they were ministers on a perfect equality, and no Bishop was over them.

In the 49th page, you exalt yourself. Compare page 52. Your words are stout, saying, “Bishops ought not to enter into small details; it is not their calling; but to select men who are to act as their agents. The conference saw clearly that the Bishops wanted assistants; that it was impossible for one or two Bishops to superintend the vast work on this continent, so as to keep every thing in order in this interval of conference, without other official men to act under them, &c. And as they would only be the agents of the Bishops in every respect, the authority of appointing them,

and changing them, ought from the very nature of things to be in the Episcopacy. If the Presiding Elders were not men in whom the Bishops could fully confide, or change, the utmost confusion would ensue."

You have said a great deal, but no proof at all. Yes, you have proved your power, as the Apology saith. You say, "All the preachers are subject to the Episcopacy." But there is no proof of all this. You say (page 56) "No doubt but the Deacons mentioned in Acts vi. were chosen from among the preachers." If you have no doubt of what you assert, you must doubt the truth of the Scripture, which expressly informs us that the members chose Deacons from among themselves. There is no proof in Scripture to shew that Deacons were appointed as an inferior order of ministers.

My dear Sir, do not wrest the Scriptures thus! I should fear that God would bring me into judgment for so doing. You observe, that in some things the "New Testament is silent." I am at a loss to know how you prove your order by the Scripture, where it is silent! I think you say (page 74) "If the power were invested in the society, or any part of it, the work of revival would soon be at an end."

I would observe, if your prophecy be true, the Methodists must be a *wicked*, and very *dangerous* set of people; that were they set at liberty, the work of revival would cease! Page 74. I cannot believe it. Pardon me in this, for I could repose more confidence in the private members, than in their Bishops.

I think you fully indicate (page 75) that you would quit the Church before you would part with your power. Then you say (page 76) "Our pastors, we hope, will never put themselves under so dreadful a bondage." You add, "the pastor is amenable to God for his conduct." My remark is, The *brethren* are *amenable* to God also, and consequently ought not to be under your bonds.

Then you proceed to say, that if the members had any authority in the Church to judge those on trial, one would say in his heart, "My income is small, my family large; such an one is my customer, or relation; shall I vote against him to the injury of my family?" Yes, say you, "Men are strongly inclined to those sins to which they are most addicted, or which is their interest to commit."

This publication of your's, if believed, must sink the *reputation* of the good

people called Methodists! But in my judgment, the reproach will fall on the rulers. You tell us (page 57) that you have endeavoured "to come as nigh the Scripture mode as we can, without comparing ourselves with the Apostles, as some of our enemies would maliciously assert." I would observe, you now confess that your government is not altogether agreeable to Scripture; yet you assert, that all is proved by the Word of God! O man!

But why do you deem us your malicious enemies because we tell you the truth? God is my witness, I would not wish to hurt the *hairs* of your *hoary* head. I despise your *tyrannical* and *unscriptural* form of government. But if I have wronged you in comparing the power you exercise in the Church, or rather over the Church, to be *equal* to the power exercised by *the* Apostle Paul, if I cannot make it appear, I will confess my fault. First, Paul, the inspired *Ambassador*, in whom and by whom Christ spake, gave a government to the *Gentile* Churches; and sent the decrees and epistles by the travelling Elders. You, Sir, with your *agents*, form a government for the *Methodist* Church, and send your rules by

your travelling Elders. Here you appear to bear *equal* authority. 2. Paul sent a law to the Christian Churches, that if any member disregarded his *epistles*, that the Church should have no fellowship with such a person. You say (page 58) that if any member of the Methodist connection should speak *disrespectfully* of your rules, and persist in the same, after being reprov'd, that person shall be expelled from fellowship. This also is *equal* to apostolical authority. 3. Paul wrote to the Church of *Corinth*, saying, "Do not *ye* judge them that are within?" But you write to the *Methodist* Church, saying, "The Church has no right to *censure*, judge or condemn; but the power rests wholly in the pastor." In this, you far exceed Paul. 4. Paul stationed Preachers if *they* were willing to go. But your appointment is *absolute*, according to your law; nor are they allowed *an appeal*, though injured! In this you act with greater authority than any Apostle ever did! 5. Paul said, "the *care* of all the Churches cometh on me." You, Sir, superintend a greater province, "the *care* of all the circuits and stations in the whole connection." See Reply, page 50. Do you recollect your words in the pulpit at Petersburg,

before many. They say you said, "The connection is twined around me," marking with your fingers *over* your shoulders and *around* your body. 6. Paul said, "We are *ambassadors* for Christ." Your Elders *preach* the same. 7. Christ gave his Apostles the *keys* of the kingdom. You repeatedly *claim* the same authority! 8. I refer you to the writings of Thomas Coke, Bishop of the Methodist Church, whose writings came out by the authority (I suppose) of conference. And thus saith the Doctor, page 12, 13, "Every Minister is an Apostle, an Ambassador." Then he calls upon all the travelling ministers, saying, "Only put yourselves in the *hands* of *those* who are appointed to govern; they will employ you according to your talents, it is not to *you* that in this it appertaineth to judge." Dr. Coke's sermons. Will this suffice?

You greatly undervalue your *local* preachers, *even* those who assist in the circuits. See page 66 or 67. Your directions are as followeth: "If a local preacher is distressed in his circumstances on account of his services in the circuit, he may apply to the quarterly meeting, who may give him what relief they judge proper, after the salaries of the travelling

preachers and their wives, and all other regular allowances be discharged." My remarks, "Stand by, local preacher, when *we* and *our wives* have eaten, and are satisfied; if there be any *fragments* left, bring your basket." You say, "Whatever the pastors of other Churches may do (by giving the people power) we hope that ours will never put themselves under so dreadful a bondage." Page 76. For you or your agents to be in any *degree* amenable to the Church, you deem it *dreadful* bondage. O that the Methodists were as sensible of *bondage* as you are.

I will now make some remarks on your explanatory notes on the Gospel rule respecting an offending and offended brother, Matt. xviii. 15, 16; 17. Page 111, I think you speak after this manner; supposing the text to allude to the conduct of an immoral preacher against the Church, and that "he should not be suffered to remain in his office until the next yearly conference," &c. This is Scripture of your own invention. Page 112, you speak on the same text, and say, The preacher reprov'd by his senior, and brought before the conference, being "that part of the Church to which he is responsible." Because you tell us,

the preacher is not to be tried but by Elders and equals, and not by a district of members. Again, you say (page 112) "That text (Matt. xviii.) concerns the private members." Then you say (page 162) "These words were addressed to the Apostles," &c. In order to understand the true sense of this text, we must first know who is called a brother; secondly, who compose or constitute the Church, the people in society, or the preachers in conference? The Scriptures speak thus: "The care of all the Churches," not the care of conferences. "The Lord added to the Church," not the conference. Read Paul's epistles to the Churches. You affirm that the Church has no right to punish an offender—"The minister is undoubtedly to exclude him from the communion of the Church." Page 163. You say, "We repeat, here is not a word said of the Church's authority either to judge or to censure; on the contrary, the whole authority is expressly delivered into the hands of the minister."

You say, "Three Bishops are necessary to consecrate a Bishop." But you have neglected to prove your saying. Still you consider one Bishop will do, or even three Elders. You deny a succession of

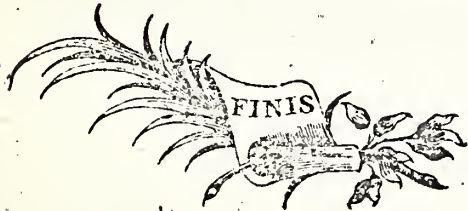
Bishops from the Apostles. Yet you tell us of the Methodist Episcopacy by regular order and succession; and you affirm that you have proved it by *illustrations* from the Word of God. You have run yourself into a dilemma! But you say, "Our ordination is equal to the ordination of the Presbyterians, seeing it originated in three Elders of the Church of England." In a former law-book, you affirm, that "Bishop, Elder, &c. are synonymous terms, throughout the writings of St. Paul." Enough. Your book abounds with contradictions, but is clear of Scripture proof—full of power, but no liberty to the Church. I think you have destroyed your system in the *unprejudiced* eye. You have established the Apology, as sure as I am possessed of *common* understanding. I believe you have put it out of your power to make any *tolerable* defence. You have treated me as the people in England treated Mr. Wesley, when they declared him a *heretic*; which was deemed persecution. You have slandered (in my judgment) not only the local preachers, and the Church, but the travelling ministers also. You have presumptuously declared that you have proved all these errors by the Word of God! You

have then contradicted your own pen, and *woefully reflected* on the wisdom of God, by daring to assist the Most High; even that wisdom that dwells with Divine prudence, which builded the Church on seven pillars, and furnished the table, compleatly put all things in readiness. But you declare the Divine government stands in need of *human wisdom*, which is *foolishness* with God! What will you do in the end thereof? The things which you *urge* me to publish, might have been talked over in a private convention, had you have acted as the *wise* and *prudent* man. Ah, Sir, we are too sensible of the *sweets* of liberty; to be content any longer under British chains! Not that I despise an Englishman for his country's sake—No, God forbid, only those overbearing principles that many of you are influenced by. We have good and worthy characters among us who came from the land of Kings and Bishops, as pure Republicans as ever breathed in the American air. But this cannot be said of thee. I cordially dislike your government; and of course I cannot approve of your conduct in striving to support and establish a plan of government in our country, which I behold as a dangerous *precedent* to our civil

citizens, and destructive to the Church. You know the same cause may produce the like effect. You have taken such *violent* and *illegal* measures to establish an Archbishop's throne, and the Episcopal *See*; yea, you have pursued the project with such *cogent* zeal, and unwearied diligence, in spite of every disappointment; you have not only acted the part of the *politician*, but that of a *General*; you have used every *stratagem* to preserve your agents; some of them you *bent* with frowns and looks of resentment, with indifferences or neglect; others you have brought over with *feigned embraces*; while some have been taken with preferment, men who once saw as I did, and felt with me, whom you have effectually turned to be my *false* accusers!

A train of such conduct, which you know I have seen by you, I confess has created in me a disagreeable jealousy! But be ye well assured, that I have no more harm against your *person* than I have against an infant. I most sincerely wish you the lawful comforts of life, and I pray that grace may *humble* you, and prepare you for a blessed eternity. Yet, as a son of America, and a Christian, I shall oppose your political measures,

and contend for the Saviour's government. I contend for Bible government, Christian equality, and the Christian name: If this Divine order should prosper and prevail against the powerful efforts of your Episcopacy, I shall acknowledge it to be a Divine Providence; but if we fall through, and you prevail, we must take it as a just judgment, on account of disobedience to those sacred rules to which we have subscribed! Therefore, He who walketh in the midst of all the Churches, who is acquainted with our *secret intentions*, He, in his good time, will restore and reform the Church to primitive order. If you chuse to meet me, and try the business before the public, hasten the day; but if you refuse, collect materials no more for the press on this subject!





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