

A METHODIST
IN SEARCH OF THE CHURCH.

BY

THE REV. S. Y. McMASTERS, D.D., LL.D.,
PRESIDENT OF ST. PAUL'S COLLEGE, PALMYRA, MISSOURI.

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A METHODIST

In Search of the Church.

I BELIEVE

IN THE HOLY CATHOLIC CHURCH,

The Communion of Saints.

A

METHODIST

IN SEARCH OF THE CHURCH.

BY

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THE REV. S. Y. McMASTERS, D. D., LL. D.,
PRESIDENT OF ST. PAUL'S COLLEGE, PALMYRA, MISSOURI.

“ Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”

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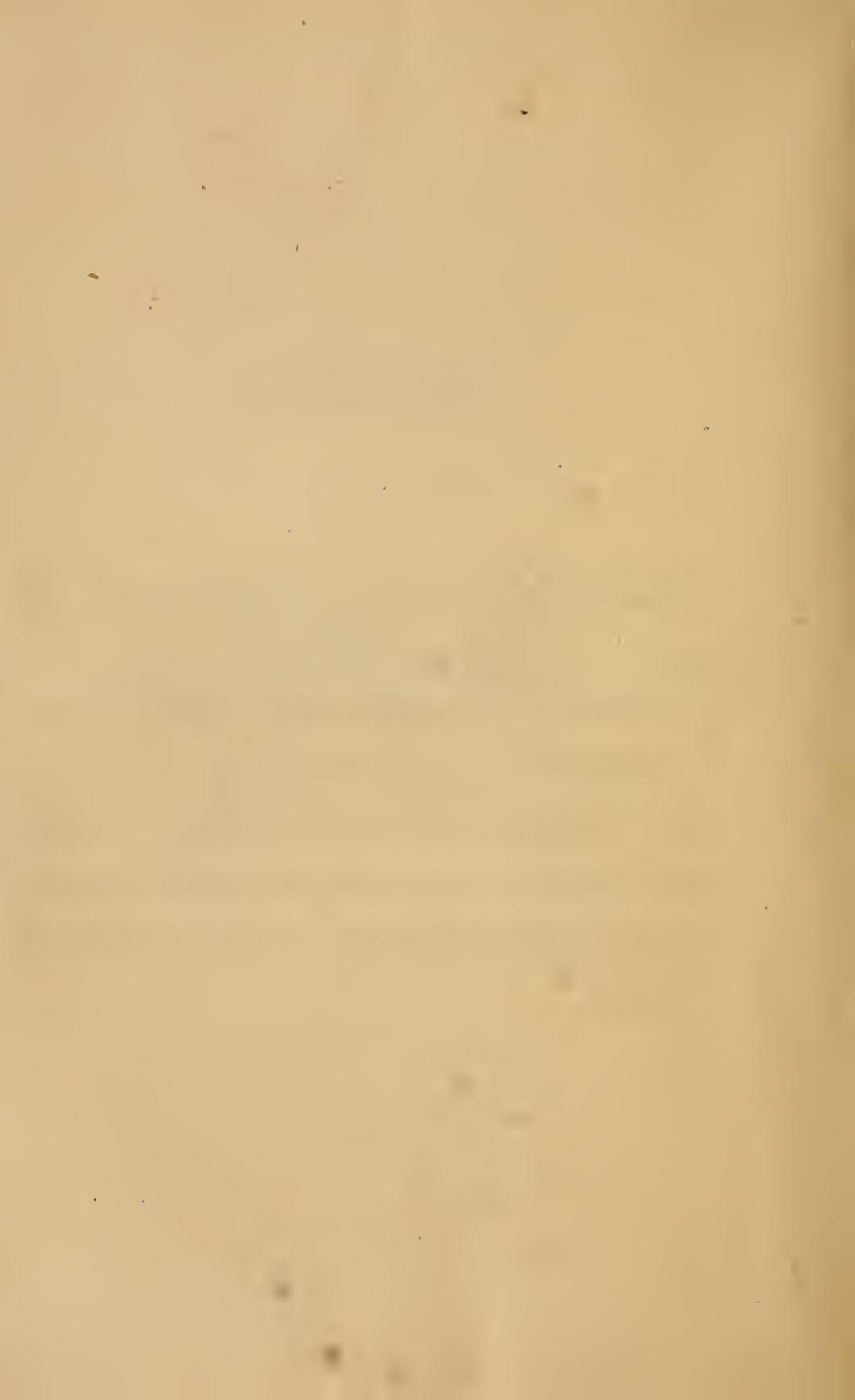
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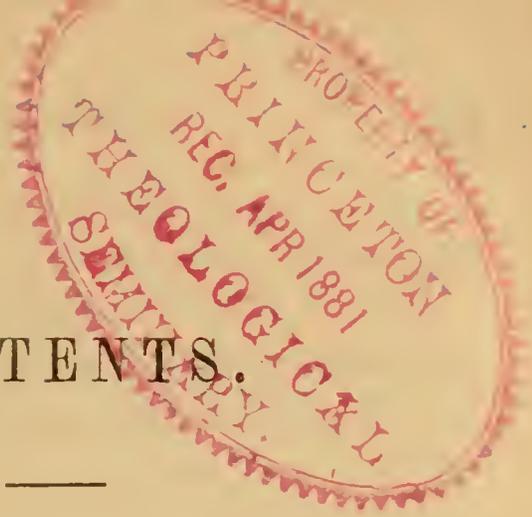
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PREFACE.

The author does not wish this story to be regarded as fiction. Nearly everything in it has occurred in *real life*. Nor would he have it construed as an auto-biography of *any one* man. A large part of it has entered into his own experience ; and the remainder is known to him as having entered into the experience of others





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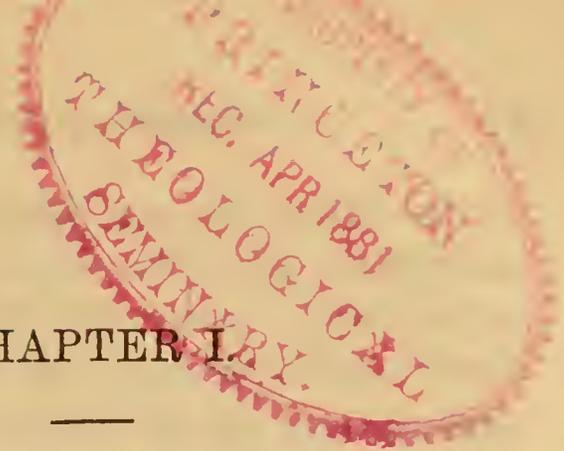
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CHAPTER I.

Birth. — Conversion. — Thinks of the Ministry. — Anglican reading. — Baptism. — English origin of Methodism. — Methodist Societies. — Revivals opposed to ordinances, &c.

HENRY MANWAREING was born of Methodist parents, in the “Old Dominion” State; and from early childhood, was regularly indoctrinated in the tenets of that denomination,—never doubting, until after he had reached the years of manhood, that this alone was the true Church of the Living God. In due time, he became a hopeful convert of one of the camp-meeting revivals of his native State, and as a matter of course, immediately connected himself with the Church of his early and only acquaintance. His conversion, however, was not of that brilliant and startling character which shed such luster on the revival system. His education had been religious, and his morals at all times worthy

of the most zealous Church-member. He could never tell when his religious awakening commenced ; hence he experienced none of that violent conviction so often witnessed in others ; nor did he endure those agonizing terrors with which he frequently saw others exercised, and which he sincerely coveted as the evidence of a true work of grace. His convictions were rational, and his contrition sincere, but calm and quiet ; and his first religious peace was as the dawn of morning. For many months after his connection with the Church, as he contemplated the more marked cases of “instantaneous conversion,” he was troubled with serious apprehensions lest the waters of his soul had not been troubled to sufficient depth. He was conscious of having brought his will into subjection to his convictions of duty ; but he feared lest his emotional nature might not have been sufficiently acted upon. His judgment and conscience, however, gradually triumphed over his fears ; and when more than half of those whose religious experience in the same revival had been more intense and more satisfactory than his, had “cast away their

confidence" and returned to the world, he stood firm in the position which he had taken.

In the course of the year following his conversion, he intimated to some of his ecclesiastical friends and brethren, that he had thoughts of preparing for the ministry. This intimation was hailed with great joy, and he was encouraged to "Confer not with flesh and blood," nor lose any time in preparation, but hasten to the work with the least possible delay. His ideas of the sanctity of that holy office would not, however, allow him to proceed hastily in his decision; and even when resolved to proceed, he could not be persuaded that he was fit to teach others properly, without further reading and instruction himself. Hence two whole years were spent in the library of an eminent and judicious Methodist clergyman of his neighborhood, in the course of which he not only read many of the standards in English Theology, but had many interesting conversations with his revered preceptor. The old gentleman would often encourage his pupil in discussion and argumentation, and not unfrequently take opposite sides, purely for the purpose of drawing him

out to more bold and independent thinking,—always taking care, however, frankly to give his views at the close of the discussion, so as to avoid the danger of teaching what he did not believe.

One thing struck young Manwareing with great force:—He often observed that very few of the books recommended by his preceptor were written by Methodists. The Commentaries of Dr. Adam Clarke were indeed, on the shelves; but the old gentleman always recommended him to trust Patrick, Lowth and Whitby, Burkitt, Scott, and the English divines of the “Old Church,” in preference to any Methodist writers. This partiality for the writings of the Church of England greatly puzzled the young student; and the frequent reference of his preceptor to the XXXIX Articles, and the Homilies of the “Old Church,” was a mystery which our young friend could not solve. Often, he would propound the question, “If the Church of England be so far more reliable than any other, why are we not all in it?” To questions of this nature, the judicious old man never gave any direct or satisfactory answers,

but generally contrived to evade the subject, by saying that the Church of England was not the Church of America, or something of this sort.

At length, one Sunday evening, after returning from Church, where Mr. Graves (for this was the old gentleman's name) had preached, the conversation turned on the subject of Baptism, which had been the subject of the morning's discourse. Mr. Graves had spoken very freely on the prevailing neglect of this ordinance among the Methodists; and among other things, had startled his pupil by asserting that all baptized persons were members of the Church of Christ, by virtue of their baptism, while none who had neglected that holy ordinance, however they might have "joined the Church," as it was called, really sustained the relation of members of Christ's mystical body. Young Manwareing declared that in all his life, he had never heard that position taken before. "I fear," replied Mr. Graves, "that your assertion is but too true; for I have long observed, with pain and regret, that our clergy, in their great eagerness in the matter of vital religion,

seldom allude to this ordinance ; and when they do, they seem to treat it as but a matter of form, and of no material importance." "I well recollect," continued he, "being at a protracted meeting, some years since, where a good Lutheran brother, having been asked to preach, in the course of his sermon spoke, but incidentally, of the great importance of this sacrament ; and the effect among our brethren was as if a bombshell had been dropped among us. All admitted its truth ; but insisted that it was uncalled for, at that time and in that place ; and moreover, that such allusions to rites and ceremonies were necessarily fatal to all religious feeling, and would break up any revival. It turned out that our protracted meeting was a failure ; that is, no revival was gotten up, and I presume most of the clergy and people, at that meeting, believe, to this day, that the allusion made by the good Lutheran brother to the subject of baptism, was the cause of the failure."

"And may it not have been so?" asked young Manwareing. "If there was a reasonable prospect of a revival up to that time, and the movement then ceased, is it not fair

to conclude that the allusion to a subject regarded by the people present as foreign to the great matter sought, may have had a chilling effect on the ardor of preachers and people, and so have broken in on, or prevented, the revival?" "It may have been so," replied Mr. Graves; "but if so, then I must think less of revivals than I have been accustomed to. For, mark you, this matter of baptism is not a thing to be spoken lightly of. It is not a human appliance, nor an ecclesiastical form; but a solemn sacrament, ordained by Christ himself; and the very commission to the Apostles, 'Go ye into all the world, and preach the Gospel to every creature,' went yet further and charged them to baptize those to whom they preached, 'In the name of the Father, and of the Son, and of the Holy Ghost.' "Nor do I believe," continued Mr. Graves, "that any man can be said truly to preach the Gospel, who does not frequently inculcate the duty of baptism; nay, and administer it to all applicants who shall be found worthy to receive it. Our religion is true and good, only so far as it sets forth the teachings of the Gospel; and if we have

gotten it into such form and temper as cannot bear a plain statement of all that is taught in the Gospel ; if our revivals require a suppression, even for a time, of any of the great truths of the Gospel of Christ, and must be broken up by a bare naming of the last injunction of our blessed Lord, just as He ascended into heaven, then I can no longer be the advocate of revivals. In our zeal for vital godliness, for which our church is so remarkable, I fear we may be losing sight of the great objectivities of Christianity.”

Through all this, Manwareing observed unusual earnestness in his preceptor ; and felt not a little rebuked for the indifference with which he had been accustomed to regard this sacrament. One leading question arose in his mind, which he was most desirous of propounding ; but after what had passed, he hesitated to speak. After some moments' pause, however, and a little abatement of the manifest feeling of Mr. Graves, he ventured, “ Do you think the importance of baptism such as to make it essential to salvation ? ” “ I will not attempt to answer for all,” replied Mr. Graves ; “ but for me, I feel that it is

essential. Ordinarily, I certainly so regard it ; though like all other duties, there may be circumstances which may excuse its omission ; mark you, *excuse*, but not justify. *Ordinarily*, it is necessary ; I will not say absolutely."

Manwareing had no concern for himself, on this score ; for his parents, unlike many other Methodists, had brought their children to baptism in early infancy. But a new light had now dawned on him ; and now, for the first time, he began to suspect that there was more importance to be attached to the ordinances of religion than he had supposed ; not only to the ordinances, but to objective doctrinal truth in general. Up to this time, he had generally assented to the old maxim, "It matters little what opinions we entertain, so the heart is right." Now, he began to realize the value of objective truth, as the basis and substratum of all true Christian vitality.

That night, Manwareing slept but little ; for he was greatly interested with the new train of thought into which he had fallen ; and many questions arose in his mind which he was anxious to propound to his venerable friend on the first opportunity. Morning

came ; and at an early hour he met Mr. Graves in the study. Almost immediately after the morning salutation, he propounded this question : “ Are the views which you expressed last evening, on the subject of baptism, generally entertained among our clergy ? I judge not, from the fear which you expressed, that baptism is too little regarded in our pulpits ; and also, from the fact that I have never heard those views before.”

“ I believe,” replied Mr. Graves, “ that they are generally admitted, in theory, though not, I apprehend, with that heartiness which the truth should ever command. They are regarded too much as philosophical axioms, which no one questions, and which need no defence or insisting upon. I have seriously apprehended that the whole matter of ordinances is studiously avoided, from an apprehension that their introduction into the pulpit would be antagonistic to our revival system.

The truth is, My Son, you should not be blind to the fact that our Church is a branch, or off-shoot, from the Church of England. She has never repudiated any of the doctrines

of that Church ; anything, save the Episcopacy and Liturgy. Mr. Wesley, whom we justly revere as the ‘Father of Methodism,’ you may not be aware, never left that Church ; nor did he intend that the Methodist Societies, which he organized in England, should ever take the character of a Church ; or that persons joining these Societies should be, thereby, any the less members of the Church of England. Gradually, however, by a sort of common consent, they have grown into a Church, separate and distinct. The question very naturally arises — On what ground has this movement been predicated ? Where was the necessity for the separation ? Mr. Wesley’s reply to the oft-repeated question, ‘In what light are the Methodist Societies to be regarded ?’ was always ‘As a sort of extraordinary ministers of Christ, for the purpose of provoking the ordinary ones to a godly jealousy.’ The idea then was that the piety of the Church of England had sunk into a state of lukewarmness and needed to be rekindled. I mean the personal piety of the members. To accomplish this was doubtless Mr. Wesley’s object in organizing the Methodist Societies.

This is claimed to be the peculiar mission of the Methodist Church. Unless it can be made to appear that it has more of personal religion and vital godliness among its members, than any other Church, and is, from its peculiar organization, better capable of promoting such vitality, there can be no valid argument for its existence, apart from the Church of England, or the American Episcopal Church. The revival system, then, is its great distinguishing feature. Every Church, or religious society, which has ever arisen, since the primeval Church, instituted by Christ himself, must necessarily have arisen on some particular issue, or for some particular purpose alleged. Hence, every one has had its own peculiar doctrine, or badge of distinction. But as our Church claims no doctrine distinct from the "Old Church," it has sought to be distinguished purely by its superior vitality in religion, and its great efficiency in converting souls to Christ; in short, by the revival system. On this, it must necessarily concentrate all its energies; and this, I fear, has led it to despise, practically, all matters of form, order, and apostolic rule. This, I

apprehend, is necessary to the existence of the revival ; for I have long observed that the least allusion to ordinances, in the midst of our most active revivals, acts at once as an extinguisher, and makes our services as tame as those of any other denomination. I love to see revivals ; for they do seem to me the most effective mode of bringing sinners to Christ ; but such instances as that of which I told you yesterday,—the Lutheran clergyman at the protracted meeting — have led me to fear that we may so far keep out of view the sacramental character of the Church as ultimately to come to a mere subjectivity in religion, and lose all anchorage in objective Christianity. I am certain that our clergy, for the most part, assent to the whole truth of the Gospel, including the sacraments, in theory ; but practically, they treat many of those truths with such indifference as to leave but little impression of their importance. The revival system is a popular one ; and has been adopted by several of the denominations. The Presbyterians and Baptists have come to wield it very nearly as well as we ; and in some places, they have beaten us with our

own weapons ; but I think I have observed in them, that about in proportion as they have become revivalists, they have practically overlooked the ordinance of baptism. True, the Baptists do not fail to present it at the close of their revivals, when the time comes for Churching their converts ; but in this, they seem to me to regard it as a part of their *Church*, and not a part of their *religion*. This, I think a radical error ; but I apprehend that it necessarily springs out of the revival system. I trust my fears may be groundless ; for I am most reluctant to part with the revival."

Here Manwareing suggested :—“ Suppose you should become entirely convinced of the incompatibility of vital religion with all ordinances ; which of the two would you prefer ? ‘ A living dog is better than a dead lion.’ ”

“ Were it possible,” replied Mr. Graves, “ for me ever to reach such a conclusion, I suppose I could do no better than turn Quaker, and thus openly repudiate all sacraments, ordinances, rites, and ceremonies, as ‘ lifeless forms.’ By this course, alone, I should be

consistent ; though I fear I should find no more vitality among the Quakers than in the ' Old Church.' But I can never reach such a conviction. God has given to the Church, and to religion, a body and a soul ; just as He has given to you and to me an outward body and form and an inward spirit ; and these can never be incompatible, the one with the other. The place assigned to the soul is in the body,—in personal union with it, and not apart from it ; and the body can perform its functions only in union with the soul. ' What God hath joined together, let no man put asunder.' I can no more conceive of a religion, or of a Church, of pure vitality—free from all visible embodiment—than I can conceive of a man, in this world, of pure spirit without matter or bodily parts."

Here Manwareing began to throw out some intimations, the general purport of which was that " The life is more than meat," and that the body is valuable only as it subserves the life, or the soul ; and concluded by suggesting the query whether a disembodied soul was not a vastly superior thing to a lifeless corpse from which the soul had departed. But Mr.

Graves interrupted him :—“ My Son, neither you nor I can say which of God’s works is most important. The body, as well as the soul, will live in heaven ; for ‘ Our vile bodies shall be fashioned like unto His glorious body.’ But you forget that we are not talking of man, nor of the Church, in their heavenly state, but in their present state—their state of probation ; and in this state, I say — whatever may be their relation hereafter — they are ‘ joined together,’ and no man must ‘ put them asunder.’ ”

“ But,” interposed Manwareing, “ I think you have already admitted that the subject of ordinances cannot be safely introduced in time of a revival. Does this not seem to argue an incompatibility ? Pardon me if I have misunderstood you.”

“ I have said,” replied Mr. Graves, “ that the revival does not seem to admit of these subjects. All the popular revivalists of our country, I have observed, insist on the most entire silence on doctrinal points during the revival ; and among the doctrinal points particularly prohibited, I observe baptism. They evidently think these topics incompatible with

a revival. They may be wrong in their philosophy; though I suspect they understand their business. If I should become fully convinced that these great doctrinal points, which I hold to be essential to religion, and to the Church, are incompatible with the revival, then I must ignore the revival."

"Then," inquired Manwareing, "what becomes of vital godliness?"

"On this," replied Mr. Graves, "I should have little concern, if entirely satisfied that my conclusions were legitimately drawn from the Word of God. 'Let God be true, and every man a liar.' If the revival system does not tolerate the great doctrines and ordinances of the Gospel, then it cannot be essential to vital godliness,—nay, it is not true,—it is not of God. Already I begin to suspect that an undue importance has been attached to it, and that vital godliness may be less dependent on it than I have been accustomed to suppose. Nay, I find myself slow to admit that, of the thousands and millions who profess Christ, and whose lives fully accord with their professions, but who have never seen a revival, there are none who enjoy vital religion. But

I apprehend we are pushing this matter further than is required by any present necessity. Already I fear that I may have spoken too freely to you. At another time we will discuss the matter further.”

CHAPTER II.

Startling discoveries.—Baptist theory.—Writers on Baptism.—Sectarian sermons.—Why there are no Methodist standards on Baptism.

FOR some weeks subsequent to the conversation detailed in our last chapter, Manwareing devoted much time to the subject of baptism; and at the suggestion of Mr. Graves, read, with great care, Wall's celebrated work on that subject. Frequently, while wading through those ponderous volumes, he became alarmed, and went to his preceptor for explanations and sympathy. Several of the positions taken by the author seemed to him at variance with all his notions of personal religion. Religion he had ever regarded as purely a private and personal matter; and the sacraments, together with all matters of ecclesiastical order, as wholly separate and distinct. At one time he ventured to say to Mr. Graves:—“Religion is

the jewel, and the Church and sacraments the casket in which the jewel is deposited for safe keeping. We need no casket until the jewel is obtained ; and then, we may choose what sort of casket we will have, or whether we will have any." This he regarded as a most happy figure ; and felt that an idea, to his mind so clear, and presented in language so forcible, could hardly be controverted. Mr. Graves heard him with patience ; for he was prepared to make allowance for the enthusiasm of youth ; especially when he knew that the views expressed were in keeping with nearly all the teachings by which his young friend had been impressed. But on hearing the sparkling illustration, he sighed, and after some moments replied :— " I hoped that I had sufficiently disabused your mind of the miserable notion of religion's being one thing, and the ordinances of religion another. Why, My Son, according to your theory, the ordinances of religion are of no practical signification whatever. Their observance forms no part of religion ;— they are a mere formal announcement of the fact that the soul has triumphed over sin. Now, if there be any

virtue in the Church, or the sacraments, the earnest, trembling penitent needs them when first awakened to a sense of his condition ;—when he sees truth but indistinctly, ‘as trees walking.’ If he be able, by his own strength, or without the ordinances, to triumph and rejoice in the God of his salvation,—thus overcoming the greatest difficulties, and passing successfully through the most difficult period of Christian experience,—surely, he does not need those means of grace in the more advanced and less difficult periods.—Your theory evidently regards the sacraments as but a privilege, earned by previous attainments in grace. In this, you err. Their observance is to be regarded as an imperative duty ; and at the same time, as a means whereby we obtain the peace of God. Now, since it is by this sort of obedience, as well as by all other obedience, and by the use of these means, that we become Christians, pray, tell me if these sacraments are not a part and parcel of our religion. Could you have any religion without prayer ? without faith ? without repentance ? And will you say that prayer, faith, and repentance are no part of

religion, but only accessories or concomitants? They enter into the soul and essence of it. Of these and other acts of duty, together with the purposes and aims which they foster, it is made up; just in accordance with the philosophical axiom, that 'The whole is made up of all its parts.'"

"But," interposed Manwareing, "you certainly would not admit any but Christians to the sacraments!"

Mr. Graves smiled and then added, "I must first inquire whether you regard the mourner, in the altar, at the anxious seat, as a Christian?"

"Of course," replied Manwareing, "he is not. He is called a seeker; and he could not be a seeker of that which he has already found."

"But," replied Mr. Graves, "you seem to forget that our Church invites the seeker to partake of the sacraments. You seem surprised; but I assure you that such is the doctrine, and was the practice of our Church in former years; a practice which I regret to say has too much fallen into disuse. This is one among the many good things brought out

from the 'Old Church' of England. But you say they are not Christians. Perhaps they are not, in the highest sense ; though I think I have seen *seekers* whose repentance and faith appeared more Christian than others who were shouting and proclaiming themselves 'perfect' Christians. Whether they be Christians or not, if they be truly penitent, I could never withhold from them the benefits of the sacraments ; though I grant that our modern practice is at variance with these views. I wish it was not so. But I am a local preacher, and of course, no longer a pastor. Never, again, My Son, allow yourself to think of the sacraments as being a part of the Church, but no part of religion. They enter deeply into the essence and the practice of religion. Understand me, I do not say that the bare outward observance of the sacraments makes a Christian ; but I do say that he is a very poor Christian who deliberately rejects or neglects them. Since God has appointed them, no man has a right to despise them, nor to think his duty fulfilled while they are neglected."

At this period of the conversation, Man-

wareing's mind suddenly flew off to another view of the subject, which, to one of less experience and observation than Mr. Graves, would have appeared unaccountable. "But how is it, he said, if baptism be of such importance in the Christian character, that some nine-tenths of Christendom have, in all ages, received it in infancy -- at a period when they were wholly incapable of knowing anything of it? Now, it is a well-established maxim with us, that 'all moral actions must be the result of rationality and free agency.' But in the child, both these elements are wanting. Hence, it is not a moral action, and therefore, can be productive of no personal results."

"I see," replied Mr. Graves, "that like many of our people, you have allowed your zeal to drive you to the Baptist argument. Carry out this argument into practice, and you must be a Baptist. I might seriously criticise your logic, for it is very open to criticism; but to save time, I will just suppose you a Baptist, and give you the same laconic reply which I have often given them. You ask 'What good can baptism do the

child? It receives it, and yet, to insure its salvation, after it has grown up it must needs repent, and be converted.' Now, your convert claims to have repented and been converted, so that you pronounce him a child of grace, and an heir of heaven. You say that he enjoys the smiles of his God, and so there is no condemnation. Should he die in this state, you would have no doubt of his salvation. But yet you take him and baptize him. Now, what good does his baptism do him? According to your showing, he was in a state of grace before. What is he now, after? Besides all this, you do not consider that you are criticising, indirectly, the ways of Him who cannot err. You will not hesitate to admit that Circumcision was an ordinance of God, under the Jewish dispensation of the Church; or, if you please, call it a rite, or a ceremony. It was of God, and its observance was imperatively commanded. You grant that it was all right, because God commanded it. But at what period were the Jewish children circumcised? When but eight days old! Now, will you say that this appointment of God was of no avail? or that no good

could result from it? They knew nothing of the duty of circumcision, any more than do our children of the duty of baptism. The truth is, neither you nor I, know anything about the manner in which God makes His ordinances effective, either in the infant or the adult. But we must take care how we sneer at, or find fault with the ways of God.

“Now, My Son, having found you, for the first time, on Baptist ground, and treated you as such, I beg you to retire from this false position, and take your stand on the Methodist platform, where you belong. You are far from being the first Methodist who has incautiously run into this snare. I apprehend that the loose views commonly held among our people on the subject necessarily tend to this point; and it is our loose and bungling treatment of the subject which enables the Baptists to church so many of our converts.”

Manwareing was heartily ashamed of his position, and never again allowed himself to be drawn, or driven, into it. After finishing Wall, he professed that his views on the subject of baptism were materially modified; but it was not until many years after, that

he was able fully to appreciate all the arguments therein set forth. The truth is, he read it, as he frankly confessed, with prejudice ; for he did not fail to observe on the titlepage — or if he had, his faithful preceptor could not have failed to inform him — that Wall was a clergyman of the Church of England. He had often heard it said that the Church of England was an old petrification, made up of rites and ceremonies ; and that its members, for the most part, were mere formalists, and utterly destitute of the “life and power of religion.” With this impression, he was fully prepared to find in the writings of its divines, very able vindications of all ordinances, rites and ceremonies. “For what man,” he said, “of common ability cannot make a good defence of his favorite hobby ?” Hence he expressed himself to Mr. Graves as dissatisfied on this ground. “Had this book,” he remarked, “been written by one of our own clergymen, I confess I should have attached more importance to it, and regarded its arguments with less suspicion. Before I shall feel entirely satisfied, I must read a work on this subject by one of our own divines.”

“Certainly,” replied Mr. Graves, “I shall not object to that, but shall encourage you by all means, to ‘Prove all things, and hold fast that which is good.’”

“Will you be so good,” asked Manwareing, “as to point out to me which you regard as the best work on the subject, among our own publications?”

“Indeed,” replied Mr. Graves, “this is more than I can do; for, to the best of my knowledge, we have nothing on the subject that we can call our own. I am sorry to have to say, that among all the good and able men among us, no one has been sufficiently interested in this subject to write a book; or if any one has, he has treated it so feebly, or the general feeling of our Church has been so little in that direction, that it has not come to be known. True, we have sermons, and some essays, on the subject of baptism; but I regret to have to say that they have nearly all been devoted to two points:—*first*, To prove that baptism is by no means essential; and *second*, That immersion is not the primitive mode. Really, almost all that has been written and said among us

on the subject, has been simply in the way of defence against the Baptists. When a revival has been gotten up, in which Methodists, Baptists, and Presbyterians, all heartily united, saying not a word about ordinances or distinctive doctrines, and many souls have been converted. I have always observed that our pulpits soon begin to resound with the subjects of baptism and predestination. To prevent the converts from joining the Presbyterians, the subject of predestination is called up, and exhibited in its most frightful, and even ridiculous points of view; and to prevent them from joining the Baptists, there is much effort to prove that immersion was not, and could not have been the primitive mode of baptism. And on these occasions, I have heard some very able defences of the practice of infant baptism. But the great effort, I have observed, has generally been to prove that baptism was of no vital importance in any way; and I have often been pained to hear our preachers affect wit, and attempt to ridicule their 'aquatic' brethren, by declaring that 'we need fire much more than water,' and that so much water as the Baptists call

for, must 'quench the spirit, and extinguish the fire of God's love.' Now, do not understand that I have any fault to find with their defence of sprinkling *versus* immersion, nor their defence of infant baptism, nor their war against eternal predestination (provided it be conducted decently, and in the proper spirit); but I do most seriously object to a man's gravely announcing that he is going to preach on baptism, and then devoting half his sermon to the proof that baptism is a matter of little importance. And as for wit and ridicule in the pulpit, I must regard it as generally in bad taste, and often contemptible. Moreover, I think it would be in better taste, if these distinctive subjects were more frequently introduced in ordinary teaching, and not so much confined to what has been called the 'Churching period,' or as some have quaintly expressed it, 'the time for declaring dividends.' I know it is alleged that the other denominations always present their distinctive doctrines just at these times, and that the Methodists are obliged, in self-defence, to do the same. This may be true; but it is nevertheless true that the whole of it is in bad taste.

Moreover, I think its effect bad on the young converts. During the revival, all the denominations work together in apparent harmony, 'and no one has aught that he calls his own ;' everything seems to be in common,— no clashing views — no conflicting interests. In this, there is almost a moral sublimity ; and I think much of the revival comes from this delightful spectacle. The irreligious world looks upon it with profound admiration, and is awed by it into reverence for religion. 'See how these Christians love!' is the general exclamation. And believing it to be all true and real, sinners decide, as of old, 'We will go with you ; for we have heard that God is with you.' This I firmly believe to be an important element in the revival. And yet, I am sorry to be obliged to say, it is all a sham. It is but a temporary truce, for a certain time, or during the time of the revival ; and as soon as that is over, they return to their respective pulpits with all the proselyting ardor of former times. I have often wondered how this sudden transition from 'Christian union' to intense sectarianism must affect the young converts. I almost wonder they do

not, in some cases, regard it as the discovery of a trick or 'pious fraud.' Would it not be better, upon the whole, if the several denominations were to conduct their revivals in their own churches and in their own way? Then there would be no need for this sham union,—no concealment of real views, and hence no transition from extreme liberalism to extreme sectarianism, at the close of the revival. I am sometimes tempted to think that this may be one cause why so many of our revival converts fall away—the discovery that the apparent temper and state of mind among Christians during the revival was only assumed, and not honest. Really, it is enough to disgust the young convert, and all others. But I have been led into a long digression. I began by telling you that we have nothing among us on the subject of baptism. It is true that these periodical ebullitions, generally on the mere mode of baptism, do not touch the main subject. And I venture to assert that more people have been disgusted, than have ever been edified, by the high-sounding words which are commonly used by our illiterate clergy on such occasions—such as *Bapto*,

Baptizo, Baptisma, etc., etc.—most commonly heard from those who have least knowledge of the dead or living languages.”

“Do you mean to say,” inquired Manwareing, “that we have no standard work on that subject?” “None,” replied Mr. Graves, “of which I am informed; certainly none with which I would advise you to trust yourself as a scholar, or theologian, before the learned world. True, we have some men among us who are eminently conservative on this subject; but they have all drawn their views from the old English standards. Perhaps this is one reason why we have nothing on the subject;—the general conviction, among those of our clergy who think anything about it, is that there is no need for anything better than the English standards. This, I confess, would be a sufficient reason with me for not writing, were I able to write; though I fear it is not the reason with all.

But I apprehend I have talked long enough on this subject, at present. At some future time, when it shall be convenient, I shall be pleased to talk with you more at length; and you must not be greatly shocked if you

should find me to entertain views still more foreign to yours than any which I have yet expressed. We live to learn ; and you will yet learn, My Son, that many of your early ideas were hastily conceived, and need to be reviewed. And you will learn not to despise the sage teachers of olden time. We have few such thinkers now, as loomed up in the Elizabethan age. Ah, 'There were giants in those days.' The old Church of England was then recently purged by the fires of martyrdom. Great minds were then employed in great works ; and great hearts then throbbed with great emotions and holy purposes. To these we shall often have to turn for wisdom in the deep mysteries of godliness."

CHAPTER III.

Camp-meeting. — First service. — Slow mourners. — Youthful folly. — Mr. Graves' reproof. — Urged to preach. — After-thoughts. — Mourners comforted. — Brought into the Church.

SOON after the conversation in our last chapter, Mr. Graves and young Manwareing, together, attended the camp-meeting of that circuit for the season. This was a happy gathering, to most who attended ; and to no one more delightful than to Manwareing. Not only did he love camp-meetings for what he believed to be their general efficiency in the great work of bringing sinners to Christ, but especially for their instrumentality in bringing him into his present happy position in the Church. To him, there were hallowed associations which clustered around the very name ; it was a "Feast of Tabernacles." The heavy roll of wagons,—the neighing of horses,—the clatter of furniture, as it was

taken from wagons and deposited in tents,— the hundred booths which encircled the grounds, and most of all, the great “stand” or platform, with the “altar,”— all carried him back to the happy day and place when and where he first resolved to declare himself a Christian. These were precious memories ; and he felt almost as if a voice had said, “Put off thy shoes from off thy feet ; for the place whereon thou standest is holy ground.”

After the usual pleasant shaking of hands and fraternal greetings among warm-hearted and devout brethren, Manwareing, in company with Mr. Graves, was comfortably quartered in the great meeting-house, which, according to time-honored custom, had been converted into a clerical hotel for the occasion. The well-known position of our young friend, as a candidate for the ministry, had secured for him this honor.

At the appointed hour, the shrill blast of the trumpet summoned the eager multitudes to the “stand” for service — the first of the meeting. The exercise, as usual, consisted of a hymn, an extemporaneous prayer, and sermon. The singing was of that wild and

boisterous character for which camp-meetings are generally noted, and which, when heard in the distance, amid the darkness and stillness of night, seldom fails to awaken solemn emotions. The prayer struck even Manwaring as being too much of the *historic* character — passing rapidly over the history of creation, redemption, providence, and personal experience, with a sort of grandiloquent flippancy which little resembled the solemn petitions he had been recently accustomed to hear from his venerable preceptor. Yet it sounded pleasantly to him, from association ; for he had heard the same facts and experiences related, in nearly the same language, in the *purely extemporaneous* prayers of the clergy of his Church from early childhood. The sermon had its three essential parts,—the introduction, the argument, and the application — the last constituting, however, the main body. “A little ranting,” he ventured to think ; but checked himself with the reflection that the object of these meetings was not to convince, so much as to awaken, and by a sort of warming process, to quicken and germinate the seed which had been sown before.

At the close of the sermon, an earnest exhortation was delivered by a young man who was generally regarded as greatly gifted in the art of awakening. At the close of the exhortation, a pressing invitation was given to mourners to "come into the altar to be prayed for." Responsive to this, three aged men came forward, evidently from a deep sense of duty and an earnest desire to be saved. Their manner was solemn, but calm and deliberate. Their thoughtful faces told with unerring certainty that this was no new impulse with them, but that they had long been fixed in their purpose of being Christians, if peradventure there was mercy for them. These, it was soon whispered round, were three "notoriously hard cases"—having been regularly at the altar, whenever opportunity offered, for the last three years. Hence little interest was manifested in them. A short prayer was offered; a few strains sung, a few words of encouragement administered, and the exercises closed for that night.

On returning to the meeting-house, one young preacher remarked, "This is a water haul. Those three old sinners have been on our

hands long enough. I confess I have but little patience with these dry-eyed, slow mourners. Either they are not sincere or they have sinned away their day of grace, or they would have been converted long ago."

Several who were present assented ; but the venerable Mr. Graves was not one of them. His look, during the whole of this heartless tirade, told unmistakably his utter disapprobation. With a look of sorrow and reproof never to be forgotten by those who saw it, he turned to the complacent young preacher, and addressed him with this withering quotation : " Who art thou that judgest another man's servant ? To his own master he standeth or falleth." " I wish to know," he continued, " who has constituted you a judge of the hearts of those venerable men. I have known them well for years, and have known them as strictly correct, so far as human eye could perceive, in every respect. Long before you had learned the *Shibboleth* of religion, I knew them not only as moral and reliable men, but as earnest, thoughtful, church-going, and prayerful men. True, they may have been all this, and still not have been truly converted,

so as to taste the joys of pardon. But they are unambitious, unpretending men. They have no wish to deceive any one. They come to the altar now, just as they have come to church for forty years past — purely that they may be benefited. True, they are what you call ‘slow mourners.’ They linger long at the altar, because they have never yet experienced what many others have. I have my fears that they never will. They have passed the time of life for vivid imagination or intense feeling, and hence I apprehend they will never experience those brilliant illuminations of which others speak. It is my intention to advise those men, before leaving this meeting, to desist from this coming forward to the altar. I am willing to receive them into the Church, now ; and so would you be, were they to present themselves. They need no more of this professing of Christ. They have made their profession over and over for years ; and the only reason why they have not long since found peace, is that you, and such teachers as you, have set up a standard of religious experience such as the Scriptures have not warranted, and such as staid and sober men

can seldom reach. It is just as fit that you should ask the prayers of those venerable 'fathers in God' (for such I will call them), as that they should ask yours. Moreover, I have much question whether, if you were to present yourself before them for advice and prayer, they would sneer at your petition and suspect your motives. I am aware that these views may not be acceptable to my brethren generally; but I cannot sit silently by, and hear men in whose moral and religious character I have entire confidence, thus spoken of. I have long since learned to distinguish between the Christian's *character* and the Christian's *joy*. It is possible for the humble penitent and the confiding believer to distrust himself. You often repeat and sing :

' Why should the children of a King
Go mourning all their days ?'

This is just my idea. Many an earnest Christian goes mourning, and not comforted. You ask why? Because he has heard too much of the high-sounding experiences of enthusiasts, and has gotten up an ideal experience which he can never reach. This is his misfortune,—not his fault. God looks not to the storm of

passion — of grief or of joy — but to the thoughts and purposes of the heart ; and earnest contrition, struggling prayer, and child-like docility, trusting in His mercy through Christ Jesus, cannot be rejected, even though ‘the rapture of pardon’ may never come.”

These solemn remarks of Mr Graves fell with leaden weight among his clerical brethren ; and long after he had ceased to speak, there was an oppressive silence, like that of the house of death. It was manifest that his words did not meet the approval of those who heard. And yet such was his weight of character, and such the courage and determination with which he had spoken, that no one cared to grapple with him. But soon there were whispers around, to the effect that — “Brother Graves was indulging some of his eccentricities, as usual.” Several secretly expressed regret that he had come to the meeting, inasmuch as his views were really hostile to the work before them. These unamiable expressions, however, were suppressed to mere whispers ; for no one could speak to him in any other manner than that of the most profound respect.

Of the progress of the meeting, it is not necessary now to speak. On Sunday, at eleven o'clock, in accordance with the custom of half a century, Mr. Graves appeared on the stand, as the preacher of the day ; for many years had passed since the question had ceased to be asked, "who shall preach at eleven o'clock?" at the camp-meetings of that section of country. Many of the clergy would gladly have seen him shorn of his honors on these occasions ; but such was his weight of influence, and so high the estimation in which he was held, that no one dared to question his right to this honorable position. All heard him with reverence, and admired his wisdom ; and none could gainsay his words, which were always "seasoned with salt."

In the meantime, Manwareing was urgently importuned to make his *debut* in the pulpit, or on the stand ; but he steadily declined the honor, alleging that his proficiency in the deep mysteries of godliness was yet too small. This reason seemed, indeed, to convey the idea of reproof to some, who well knew that in point of theological attainments, he was vastly their superior ; and before the meeting closed,

he was more than once stigmatized as "Brother Graves' *protegè*." In fact, his observations on what passed among the wire-workers of the revival (for the meeting was eminently successful), had the effect greatly to modify his views of the system. Now that he had gotten "behind the scenes" he saw many things which he had never before suspected; and, for the first time, he began to question whether far more of the revival system did not depend on human machinery and historic power, than on the deep workings of the Spirit of God. He was greatly shocked at hearing two of the preachers whispering over a secret programme, for the purpose of "*starting a movement*," at a given period in the exercise of the evening; and utterly disgusted when he saw, an hour after, the scheme carried into successful operation.

On reaching home, Manwareing began to experience a feeling of deep and bitter disappointment, of which he had scarcely been conscious while on the ground. He had not the same impressions of this meeting as of former ones; and yet, he could not say in what it differed from all that he had ever

attended. It had been eminently successful ; more than one hundred souls had been converted, and a discordant note had not been heard among the numerous preachers present. They had worked side by side, throughout, and parted as brethren, carrying with them the blessings of hundreds. Moreover, he had attended under more favorable circumstances than ever before, being regarded as almost a clergyman, and hence treated with great consideration. The truth was, although he was loth to admit it, even to himself, he had detected certain movements which he could not approve, nor regard as consistent with the simplicity of truth. He could not forget the venerable forms of the three old men who had presented themselves at the opening of the meeting for prayers. He had watched them through the whole meeting, and been deeply impressed with their solemn and simple earnestness ; and while scores of young people had come into the altar at the close of a discourse, who an hour previous had been among the most thoughtless and frivolous, and had speedily been converted, and had gone away rejoicing within a day ; these

fathers still remained sad and sorrowful, and would not be comforted. Why was it so? Could it be true that they were insincere? He spurned the very thought with indignation. Could it be, as the young preacher had intimated, that they had "sinned away their day of grace?" If so, then why were they still so earnest and importunate in their pleadings for mercy? "If they were abandoned of grace," he asked, "then what can keep up this hungering and thirsting after righteousness?" In short, he felt, and afterward declared, that there was more of the appearance of true contrition in those three men than in all the hundred converts of the meeting.

When an opportunity was presented, he spoke to Mr. Graves of his interest in those men who had been the occasion of some remarks and feeling on the first evening of the meeting. Mr. Graves took pleasure in drawing his young friend out, as far as possible, before expressing his own views further. He soon had the happiness of finding that his few earnest remarks to the young preacher had fully arrested the attention of his pupil, and had produced, in a good degree, their desired

effect on his mind. That others had been thus favorably affected by his criticisms, he could hardly hope. "That case," he remarked, "is but one of thousands. I have been seeing such, all my life ; and I never see such an one but my heart dies within me. If those three men are not Christians, then I am not ; nor can I hope ever to be. True, they do not weep as the youthful penitents ; they have long since exhausted the fountain of their tears. Aged people have not so many tears to shed as have young ones, on any subject ; not even at the death of friends and loved ones. Their sensibilities are not so acute. Their convictions may be as strong, and their sense of duty as clear ; but "the clouds return not after the rain," in either young or old. There is a point, in the holiest of experiences, at which passion ceases ; and then, I have often observed that principle and purpose rise up in renewed strength. Those men needed but to have their attention called off from the popular, and often false, ideal of religious experience for which they had so long been striving in vain. I have talked with them in private, and have had the happiness

of seeing them comforted. They will both be admitted into the Church next Sunday." At this, Manwareing was equally delighted and alarmed ;—delighted to hear that they had found peace ; but alarmed at the idea of Mr. Graves' having persuaded them into the belief that they were Christians. Mr. Graves saw his concern. "Do you question," he asked, "the sincerity of their contrition?" "Certainly not!" answered Manwareing, without a moment's hesitation. "Then why should I?" continued Mr. Graves. "I have seen and known them long, and have often conversed with them freely. I know all their difficulties ; and shall I, as a minister of Christ, shrink from the responsibility of advising them as I believe for the best? As I dare not 'quench the smoking flax, nor break the bruised reed,' so I must not stand by and see it done by others, either by harsh treatment or cold neglect. Yes, I have ventured to convince them, by argument and persuasion, that they should be comforted, and call themselves Christians. And in doing this, I have done no more than others have done, in fifty cases, at this meeting ;—aye, and did it with

far less knowledge of what they were doing. In how many cases did you hear the young preacher, or stripling exhorter, after asking the mourner a few leading questions, declare that he, or she, was converted, and urge the duty of rising up and ‘shouting the praises of redeeming love?’” Manwareing admitted that this was very common; but added that he had always thought it rather too much responsibility, for one man to undertake to vouch for the heart of another. “So I think,” replied Mr. Graves, “when he has but a few hours acquaintance; and that only professional, and under circumstances of excitement, very unfavorable to a thorough acquaintance. But ‘by their fruits ye shall know them.’ These men have ‘brought forth fruits meet for repentance;’ and therefore I have no fear in encouraging them to accept the promises of the Gospel. Moreover, in this, I have not encouraged them in the shocking idea, too often conveyed, I fear, that this is to be the end of their penitence, or that they are to seek no higher attainments in holiness. On the contrary, I am bound to tell every young convert that this is but the beginning of his

true penitence ; and that henceforth, his life must be one of contrition. From this time, those men are admitted to all the means of grace, and encouraged in the Christian's hope and joy ; but they regard themselves as still seekers of pardoning and renewing grace, unto their life's end."

At this period, Manwareing's thoughts turned to the young preacher who had spoken so harshly of the three old men, and who was in charge of the station where they were to be received into Church. "Do you think," asked he, "that Mr. Barret will consent to receive them?" "Consent to receive them!" exclaimed Mr. Graves. "Why, he was almost frantic with delight when I told him of their desire to join the Church." "I cannot conceive," Manwareing proceeded, "how he can receive them, if he still believes them either insincere, or sinners beyond the reach of grace. If he has a certain standard of religious experience to which he believes all must come, and knows that they have never reached that standard, and do not profess to have reached it, consistency requires that he should exclude them from the communion of the Church

until they shall have reached it." "Very true," replied Mr. Graves, "I agree with you, that consistency would require this course; but I have long since learned that we have very little consistency in this respect. Many of our preachers publicly declare that if the persons cannot tell the day and the hour,—the time and the place,—of their conversion, they are not Christians; and yet those very men will receive almost any one into the Church who applies for admission; and privately, they will consent that certain knowledge of an instantaneous conversion is unnecessary. To hear those men preach, you would think our Church was a perfect bed of Procrustes, and that all who would enter it must come just to its measure; but in its practical working, it is very different. My full conviction is that there is a thousand times more danger of our erring by a promiscuous churching of all who apply for admission, than by exclusiveness. Whom have you known rejected on application for Church membership, unless his moral character was notoriously bad? I know of none. Our Church is, indeed, like a net cast into the sea, in which are

taken all sorts of fishes, good and bad. And generally, it is but a few months after the revival, when we have to sit down in good earnest to the work of selecting the good ones, and casting the bad away. It is, doubtless, the realization of this fact, in connection with the revival system, that has caused our legislators to provide that all shall be held in a state of probation for six months, or until time shall be given for the excitement to cease, and the good and bad fishes to separate themselves.— Give yourself no concern—those fathers in Israel will be accepted, at the same time with some thirty or forty others, less worthy and less reliable.”

CHAPTER IV.

*Irreverence.—“Bringing through.”—A noted villain.
—One error leads to another.—A modern idea.—
Peculiar vocation.*

N the following evening, Manwareing took a solitary stroll through the great garden, which lay in the rear of the family mansion. After plucking some of the Last Roses of Summer, he sat down under the green arbor of the Summer house, to meditate in the silence of twilight. He had not long remained alone, however, when he was agreeably surprised by the well-known footsteps of Mr. Graves. In the pleasantness of the unexpected meeting, he so far forgot himself as to offend Mr. Graves' good taste by quoting, not very accurately, "I heard thy voice, walking in the garden in the cool of the day; . . . and I was afraid." In a moment Mr. Graves was seated beside him, administering a gentle rebuke for the levity of quoting Scripture in

jest ; and especially of speaking to any man in such wise as to place him, even by figure of speech, in any of the relations of God. Man-wareing felt the reproof most keenly, and resolved, from that moment, to be more reverent in his applications of Scripture.

This subject once commenced upon, it was but a few moments before Mr. Graves passed from generalities to particulars. "I confess," he added, with a deep sigh, "that we Methodists, as a people, are liable to the charge of irreverence. My taste has often been offended, and my religious feelings shocked, by what I must call an irreverent manner of addressing the 'Great and Dreadful God.' Ranting can be borne with, in preaching ; but in prayer, it is unpardonable. At our late camp-meeting, some prayers were offered in a manner utterly shocking ; in a *scream* which might have been heard two or three miles ; as if God were deaf, or so far distant as to be addressed only by the utmost power of the voice. And yet no one doubted that he was 'very near to every one of us,' and knew the secret thoughts of the heart. One very remarkable absurdity, I observed : a young man, in the midst of one of

these wild, and almost unearthly agonies, for the purpose, I suppose, of talking against time, actually quoted, 'and ere my thoughts are formed within, Thou knowest the sense I mean.' "

"But," interrupted Manwareing, "is it not quite natural, when a person is greatly interested in any subject on which he is speaking, to raise the voice in proportion to the interest felt? Lawyers, politicians, and stage-players, all do it."

"The cases are not parallel," rejoined Mr. Graves. "They are speaking to *man*. So is the preacher when delivering a sermon or exhortation. But it is not so in prayer.—When we pray, we are addressing the God who made us. Were you going before an earthly monarch, or the President of the United States, to urge a petition for your own life, or that of your friend, you would not proceed thus. I doubt not that your voice would be subdued to the lowest possible pitch. I am persuaded that it is not great earnestness which prompts loud speaking. Often, I fear it is the contrary. All my own experience leads me to think that when the heart is bowed

in the most lowly contrition before God, it inclines to an utterance on its own key-note. A striking illustration of this came under my own observation, a few years ago. A young preacher, on our circuit, was taken sick at my house. The sickness proved serious ; and he was detained with us more than six weeks.— We spared no pains for his comfort ; and in our hearts thanked God for his recovery.— When the morning came for his departure, by appointment of the physician, I called on him to lead in family devotions. In less than two minutes, he was on his usual key ; loud enough to be heard half a mile. After proceeding through the usual form of a family prayer, it occurred to him to offer a special petition for ‘the family whose hospitalities he had so long enjoyed.’ I have no doubt that this was, to him, a heart subject. But instantly his voice fell from its high and boisterous strain to a mere whisper. This part of his prayer, I am sure, was from the heart ; and the heart imparted its own tenderness to his voice. I shall never forget it. I wish all our preachers could have been present to hear it. When I heard a good brother tell, the other day, that he had

‘been heard four miles, in praying, on a very interesting occasion,’ I could but think of the young man at my house and wonder whether, if his heart had been as much touched as *his*, he would not have lowered his key.— However, I am ready to allow that as in singing, so in preaching and praying, most people take their key-note from others. The key-note of our pulpits was set high at first, by illiterate men, who substituted, in too many instances, sound for sense; and many good men still play on the same string, not because their feelings prompt it, nor yet because they are insincere, but simply because others have done so. When a tune has been set too high, I have often observed, it is difficult to lower it. But I am certain that to a person not accustomed to such speaking in prayer, it must appear irreverent.”

Here, Manwareing ventured to give utterance to certain thoughts which had troubled him ever since the late camp-meeting. “I have been greatly puzzled,” he remarked, “to account for the wonderful success of some men in ‘bringing up’ mourners, or ‘bringing them through.’ One night, when the altar was

densely crowded, and the excitement very great, it was remarked that 'the converting power' did not seem to be present. Many of the most talented and pious of the preachers had prayed, and gone round to the mourners, and spoken to them most earnestly and encouragingly. And yet, there were no conversions. It was past midnight, most of the assembly had dispersed; and many of the mourners had gone to their tents. At this time, a young man, — not a clergyman, I learned, — came in and commenced earnestly addressing them, in a loud voice, each one separately. Within two minutes, at most, the one to whom he was speaking was converted. Then he approached the next one, with the same result, and so went round; and, in less than an hour, almost every one in the altar was converted. Such was the power attendant on his words that many sent out to the tents, and brought back mourners who had left, and many of them were converted in a short time. Now, the question in my mind is, why did the 'converting power' attend the words of that young man, so much more than the equally wise and earnest counsel of older,

and to all appearance, more thoughtful men? Admitting that he gave better advice than the others, still, I do not see that the salvation of those mourners should have been so much dependent on him. But his talk was purely declamatory, and exceedingly erratic and disjointed. He could not be said to be even eloquent, though very passionate."

"Perhaps," replied Mr. Graves, "he was more thoroughly baptized with the Holy Ghost; and hence, the very contact of his presence may have had a powerful influence. This, I incline to think, is philosophical. I think it always well to be in the presence of a holy being; for every man has been said to have 'an atmosphere around him of his own creating,' and I suspect others may be affected by that atmosphere. In other words, it is sympathy. I think I can feel better, and perhaps be a better Christian, in the presence of a deeply pious man, than among vicious and profane persons. But there is more mystery about this matter than you suppose. I heard all about that wonderful young man. He was a stranger there, but the presiding elder knew him well, and knew him to be one of the most

accomplished villains in the State. There is hardly a law of God, or man, that he has not violated, at some time in his life, though by a singular sagacity, or cunning, he has managed to avoid detection by which he could be brought to justice. Even in the course of the meeting at which we saw him, he was detected by a lay brother in an act of villany for which, had it been generally known, I believe he would have been tarred and feathered, nor do I believe our clergy would have done much to prevent it. Such cases as this, I have known before, though not often. One of the most successful altar-workers that I ever knew in my life was afterwards proved to have been one of the most depraved miscreants on earth, during the whole of his brilliant success. I have seen him literally 'clear the anxious seat,' entirely around the altar, in an incredibly short time,—very much as you saw the young man of whom you speak."

"And how," inquired Manwareing, "are we to account for all this? Is it true that God will bless the labors of profane and godless men to the salvation of souls? I have always supposed that no man's preaching would be

productive of good, unless he were called of God to the work of the ministry; and it seems utterly inconceivable that God should call any one to this work who was not truly converted."

"You err, My Son," Mr. Graves replied, "God often makes even the wrath of man to praise him! I believe that no unconverted man should dare to take upon him this work. It strikes me as a shocking profanation. But God will honor His Word, when it is truly preached, even though it be by unsanctified lips. Those men possessed rare talents, of a certain kind. I would not hesitate to say that they were men of genius; and that poetic fires burned within their very depraved nature. They were capable of impressing those to whom they spoke; and for the time being, their talents were employed on the side of religion. They had learned enough of theology to know about what should be the general tenor of such exhortations; and their understanding of human nature, and power of addressing themselves to all states of mind and feeling, enabled them so to present the little truth they knew, as to make it effective.—But beside all this, My Son, I have something

to say which may surprise you. I do not believe that this 'converting power,' as it is called, amounts to anything more than a strong emotion, or impassioned state of feeling. I now speak of that particular experience, at what is called 'the moment of conversion.' As for repentance, contrition, faith, &c., experienced by the seeker of God's grace,—it is real. It is what the Gospel requires, and no soul can be saved without it. But this last experience, commonly called conversion, in the moment when the soul gets happy and shouts, I do believe to be a modern thing. Understand me,—I believe in conversion; but I believe the true penitent to be as truly converted before this happy change of feeling as after, and I would just as soon admit the true penitent to the communion of the Church, who had never had what is called 'the assurance of pardon,' as the one who has been most happy in his knowledge of the time, and place, of his conversion. True, it is desirable, and necessary, that the Christian should have comfort, hope and assurance, but I could not cherish a hope, or an assurance, which rested entirely on the experience of intense excite-

ment, at a particular moment. Too much importance, I am sure, has been attached to the happy experience of the moment, commonly called the moment of conversion, and the fact of those unprincipled men of whom we have been speaking being so eminently successful in awakening that feeling, just when they please, is the best proof to me of its little value. I doubt not that it may be an accompaniment of true religion, but I am sure it may be called forth by passionate eloquence, when there is very little religious conviction, or true contrition for sin. Feelings very similar are constantly being experienced by those who attend the best performances of the theatre; and yet, no one thinks of calling these religion. Thus, you see, as I attach little importance to that part of religious experience called — falsely, as I believe — conversion, so I attach little importance to the wonderful success of the young reprobate of whom you speak. I have no doubt that those converts were just as truly converted before he spoke to them as they were afterward. They were not comforted, but I dare not say they were not converted. If they were not, then I

have little hope that they were afterward. All that the man did was, by a pleasing and impassioned manner, to awaken pleasant emotions, and these, they took for conversion. They had been taught to expect a delightful flow of feeling, and when it came, they were satisfied."

"But," Manwareing replied, "admitting the only service rendered was to persuade those persons that they were converted, as they really were, was it not an important service? Suppose they had not been comforted, and had continued to seek, but, as they believed, never finding pardoning grace, is there not danger that they would, at last, have become discouraged, and abandoned the pursuit in despair? Suppose they had gone away from that meeting un comforted, might they not have become disheartened, and returned to the world? I think I have known such instances."

"True," replied Mr. Graves, "one evil leads to another; and one falsehood calls for another, to help it out of difficulties. Since the notion has gotten generally abroad, that this happy feeling must be experienced, before there can be a reasonable assurance, I suppose

it is necessary to have men who can get it up. But, had this idea not gotten so generally abroad, I think the mourner might have been comforted by other means. The trouble is, these men, by a sort of inflation, comfort many who have no right to be comforted.—They bind up many a heart that has never been truly wounded, or pierced with godly contrition, while many go mourning, who ought to be rejoicing in the God of their salvation. But I confess, it is more easy to point out evils than to correct them. I am certain that in this we are wrong, but as I shall hardly ever be able to convince my brethren of the correctness of my views, I have little hope of ever seeing a change, in this respect. I am fully persuaded that our religion is essentially one of faith, and not of sense or sight, but this emotional religion is a matter of sense, or sensibility, and not of faith. Mark you, I do not say that the person exercised by it is necessarily without faith, but I do say that the evidence of conversion, commonly cherished among us, is matter of sensibility, and, hence, not of faith. Nor do I question that many of those persons who cherish this evidence are

really converted, but I should be sorry if they gave to the Church, and to the world, no better evidence of conversion than that which to them is satisfactory."

Manwareing was half-inclined to take exceptions to these remarks, but was restrained by diffidence. Mr. Graves, however, read his thoughts, and anticipated his objections.— "You may think me unmethodistical," he proceeded. "Be it so, I have never yet learned that our Church was infallible. I am in favor of order, and love to see brethren of the same household in agreement, but I cannot sacrifice my honest convictions for the sake of harmony with a Church which is at variance with nineteen-twentieths of the Christian world."

At this Manwareing was utterly startled.— "Nineteen-twentieths!" he exclaimed. "Can it be possible," he added, "that so large a proportion of Christendom question, or disbelieve the doctrine of conversion?" "At least that proportion," replied Mr. Graves, "do not believe in what you call conversion. They believe,—all orthodox Christendom does,—in the 'Life of God in the soul of man,' called

renewing, converting, sanctifying, or renovating grace, by which the believer is made partaker of the divine nature, but our idea of instantaneous conversion is not entertained, nor thought of, outside of the Methodist Church, and a few denominations of this country and of England, — perhaps some in France, — who have conceived the idea of competing with us in the work of popularizing religion. More than this, it is wholly modern, being confined exclusively to the age in which we live. As Methodism is a new thing under the sun, so is this belief, which is purely of Methodist origin. Not a word of it do we find in the writings of the early Fathers, nor among the pure spirits of the age of the Reformation. Examine the writings of Cranmer, and Latimer, and Ridley, and Hooper, and the bright host of English martyrs, and you find not a word of instantaneous conversion.”

“But,” interposed Manwareing, “may it not be that we live in a happy age, when this great truth is, for the first time, fairly brought out? And may it not be that God has raised up the Methodist Church for this very purpose?”

“My Son,” Mr. Graves interrupted with great warmth, “whatever may be our opinions, we should never allow our zeal to get the better of our modesty. The very idea of our claiming wisdom or sanctity, superior to that of the ‘noble army of martyrs’ is shocking.— Their holy zeal, fervent piety, and deep wisdom in the things of God, should put us to shame that we know, and feel, and suffer, so little.”

Manwareing felt his face blush, and was heartily ashamed of the suggestion which he had thrown out. But after a pause, he timidly asked, “Is there any other Church which, upon the whole, is less exceptionable than ours?”

“This,” Mr. Graves replied, “is a hard question. I am in the Church of my birth. I have never known, practically, the working of any other system. I can name none which I would prefer. I think it more safe to ‘Endure the ills we have, than to fly to others that we know not of.’ After all that I have said against our Church, you must not suppose that I do not love it. I often think it was unfortunate that we ever became separated from the Church of England. As I have told you

before, we are generically Episcopalians. We belong, properly, in that fold. I do not believe that Wesley ever intended the Methodist societies to be a distinct Church, or that their members should secede from the Old Church, and he never did thus secede, himself. But that Church is not just what I would have it. I love revivals, properly directed; and perhaps I might find the reputed apathy of the Old Church as objectionable as the fanaticism of ours. My calling is to live and die in the Methodist Church.”

CHAPTER V.

Preparation for the ministry.— Goes to Conference.— Takes a circuit.— Trouble with his superior.— Presiding Elder interposes.— Letter to Mr. Graves.— Mr. Graves' reply.— Interview with Mr. Penrose.

SOON after the conversation last given, Manwareing began to prepare, in earnest, for the work of the ministry,—carefully reading such books as Mr. Graves recommended. After three years of careful study, he consented to enter on his work, and accordingly attended Conference at——, where he was appointed to——circuit. During his course of preparation, Mr. Graves had sympathized fully with him in his anxieties; and when he started to Conference, gave him a letter of introduction to the Bishop, endorsing him to the fullest extent. On taking leave of him, he pronounced, most pathetically, the blessing of Joseph on his young brother: “God be gracious unto thee, my son!” Manwareing’s tears fell fast as he

took his departure from the house of his old friend and preceptor, and Mr. Graves hastened to his study, where he indulged the sorrow and the joy of a father on taking leave of a loved son, going forth to the battle of real life. No time was to be lost, after Conference. His circuit was more than two hundred miles distant, and he must needs hasten to his work.

Of his experience,—his joys and his sorrows, through the year,—we need not speak; especially as he said and wrote but little concerning it. He was in earnest in his work; and although not so eminently successful as many others in awakening popular interest, was successful in commanding the respect and sympathy of most of the people of his circuit.—Soon after reaching the field of his labors, however, he had an unpleasant collision with his superior,—the preacher in charge of the circuit, under whom he acted as assistant.—It was at the first Quarterly Meeting of the circuit. Manwareing was appointed by the Presiding Elder to preach the opening sermon. He chose for his text “Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong.”

The text was chosen with reference to the fact that an active revival had been progressing in that section of country, for some weeks, which, as is usual, had left a large number of mourners uncomforted. The object of the discourse was to encourage these desponding souls to appropriate to their own case the promises of pardon, and in the course of his remarks he ventured to use this language : “ There is often, in the broken and contrite heart which has never rejoiced in the assurance of pardon, far deeper experience, and holier purposes, and more intense love, than in the rapture of assurance ; nay, I will add, more decided faith, for Gospel faith consists not in believing that we are saved, but in believing God’s Word, and that Christ is able to save, by the merit of His atonement, all who truly repent and believe. Moreover, repentance is not an experience which precedes conversion, and then ceases, but an attribute, and essential element in the Christian character, which becomes more marked, and better defined, in all the succeeding stages of Christian experience, unto the perfect day. The fact that you yet mourn for sin is no proof that you are not converted, but

rather the contrary. I would as soon cease to exercise prayer, and faith, and humility, as repentance. 'Blessed are the poor in spirit, for theirs is the kingdom of heaven,'—even now—though they may not feel that assurance which others do."

Even while uttering these sentiments, he heard, behind him, inarticulate, but very distinct expressions of disapprobation. Being naturally timid, and little as any one disposed to thrust himself forward with any novelties, he shuddered at the first murmur of disapprobation. He maintained his equanimity, however, to the close of the sermon, when his superior arose, according to custom, to close the meeting by exhortation and prayer.—Manwareing trembled as he saw his senior rise into the speaking attitude; for he expected nothing short of an open contradiction. His worst fears were realized, and for full half-an-hour, he heard his views denounced as unmethodistical, unscriptural, and dangerous.—Before the close of this tirade, however, it was manifest that the audience had decided in favor of the assistant, and against his superior. True, most of the Methodists thought the

young man had fallen into an error, but his modesty and unobtrusiveness had disarmed criticism ; and the conduct of the superior received the unqualified censure of all present.

Immediately after public service, the Conference was opened ; and as soon as the regular routine of business had been gone through with, the superior arose with a resolution strongly condemnatory of the sentiments which had that day been uttered in the pulpit. In the course of his remarks, he declared that he could tell the day, the hour, and the very moment of his conversion ; and although he had been truly penitent, and mourned over his sins with as deep a sorrow as man had ever done, for months before, yet he had no doubt that if he had died one moment before the one in which he experienced conversion, he should have gone directly to hell. Manwareing made no defence, but sat in silence and in tears while the matter was discussed. Several members admitted that their own experience coincided with the views which the young man had expressed ; and one aged man present (a local preacher) declared that if those views were opposed to Methodism, then he

was no Methodist. After much discussion, the Presiding Elder ruled the resolution out of order, and then proceeded to address the Conference as follows:—

“Brethren, beloved, I always regret to hear this question raised among Methodists;—for several reasons. There can be no question that the doctrine of instantaneous conversion is the distinctive doctrine of our Church. By this, more than anything else, we are distinguished from our brethren of other denominations. Take this from Methodism, and it would lose its distinctiveness at once. Hence we must not, in our preaching, admit that any soul can be converted without *knowing it*, and being able to name, very nearly, the time and place. We must not admit that the mourner in the altar is converted a moment before he has knowledge of it. And yet it is true that we do practically depart from this theory, every day of our lives. Perhaps nearly half the older members of our Church have never professed to know the time, nor the place, of their conversion; nor to have any other assurance than that of faith, with the steadfast purpose of living a Godly and a Christian life. Such

are never rejected among us ; and I am frank to confess that my own confidence in them is not a whit less than in those whose experience comes up to the standard. I believe, moreover, that many are repelled from our Church by this doctrine, who ought to be drawn into it. But how can this evil be cured ? We have staked our ecclesiastical reputation on it ; and we cannot change ;—to change in this respect would be fatal. To our dear young brother, whose excellent sermon of to day has caused all this ado, I would say, in all kindness, Be more careful for the future, lest you cause offense, though with your views, there are thousands among us who heartily sympathize ; your Presiding Elder among them ; and as I fully believe, the great and good ‘Father of Methodism.’”

At this, Manwareing was greatly comforted ; and from that time he was a special favorite of the Presiding Elder, who never attempted to modify his views,—though he labored with great care to teach him prudence in uttering them. From that day, however, Manwareing was under the anathema of many of his clerical brethren, and was commonly

known as "The Theologian," by way of derision. This cost him many bitter tears; for no one desired the sympathy and support of brethren more than he, nor more keenly felt neglect. Nor did he receive much consolation from the reflection that he had brought these calamities on himself by his own indiscretion, and freedom of speech.

Soon after the Quarterly Meeting spoken of, he wrote an earnest letter to the Rev. Mr. Graves, stating the whole matter, at length. The closing paragraph was in these words:—"And now, my dear Father in God, what am I to think? I am publicly and privately assailed for holding and setting forth views which are admitted, by the leading men of the Church, to be correct. The very men who approve them tell me that I must not speak them out. Why? Because forsooth, the Church has staked her reputation on other doctrines with which they do not harmonize! And can it be that any one truth will ever conflict with another? I have learned it as a self-evident proposition, that no two truths can ever be antagonistic. Furthermore, I cannot see how it can be right, to suppress a truth,

barely because it is impolitic. If the Church has set out on such maxims as require a *suppressio veri*, I fear she has set out wrong; and if so, the sooner she is set right, the better. May I not ask you for a word of advice in this my sore trial?"

Mr. Graves replied to his letter in the same spirit of paternal tenderness which he had ever shown in the course of their long intimacy. Toward the close of his letter, he expressed regret that his Son had allowed himself thus to incur suspicion. "But," he continued, "your fate is but a repetition of my own.—For more than forty years, I have been an object of suspicion. 'Yet, by the grace of God, I am what I am!' I am now content to bear it; but I have ever felt it my misfortune, and could earnestly wish you a happier lot. You can never accomplish anything in the way of reform; and my advice is to cultivate prudence, and avoid collisions with your brethren, as much as possible. There is, probably, no Church in which you can ever feel more at home than where you are; and it is, at least, good philosophy, for us to make ourselves as comfortable as possible

in the house where we must spend our days. There is, at least, a great deal more to admire in our Church, than to censure."

Manwareing resolved, after this, to be more prudent. But it was in vain. His character was too transparent to admit of concealment; and his "peculiar views," as they were commonly called, frequently stood out, in such prominence, as to arrest attention; and frequently drew upon him remarks which cost him bitter sorrow. Toward the close of the year, he spent a night, by invitation, at the house of the Rev. Mr. Penrose, an Episcopal clergyman in charge of a rural parish. Conversation naturally turned on religious and ecclesiastical topics. Mr. Penrose showed no disposition to attack any doctrine, or usage, of the Methodist Church; but Manwareing, observing him to be well-read in ecclesiastical history, was anxious to improve the short time to the best advantage. Accordingly, he asked many leading questions, placing himself in the modest position of an inquirer. Mr. Penrose, though careful to avoid everything aggressive, took great pleasure in answering his questions; and before either of them had thought of

retiring, the clock struck twelve. Among the numerous questions asked, and answered, was whether the Church of Christ is to be regarded as a divine institution, existing under direct appointment of Christ, or as a conventional body, organized by early Christians for the purpose of preserving and propagating the doctrines and morals of the Christian religion. At this question, Mr. Penrose seemed amazed; but Manwareing was sincere in his inquiry, for he had generally regarded the Church as “a voluntary association;”—though at some times, he had been led to question the correctness of his opinion. Mr. Penrose could hardly realize the necessity of beginning at the first of the argument, and proceeding by logical deduction to his conclusion. But when Manwareing assured him that he had generally heard the Church spoken of as a “voluntary association,” he saw that the young man was really puzzled, and desired information. Accordingly, he proceeded to give his idea of the Church, as held by Episcopalians, viz: That it was unquestionably of divine appointment,—ordained by Christ, himself, and sustained by the most positive assurance that the “gates

of hell shall not prevail against it ;” and that its divine Head will be with it “to the end of the world.” Also, that its first chief-officers were appointed, and set apart for their ministry, by Christ, himself, with power to perpetuate their office to the end of time. Also, that the sacraments, and ordinary means of grace, necessary to the development of the system of grace, of which the Church was the visible embodiment, were clearly of divine appointment, and were so regarded by the Apostles and primitive Christians.

Here Manwareing raised the question whether more than one grade appears in the ministry of the Primitive Church, as shown in the New Testament. “Does it not appear that the Apostles were all of the same grade ?” he asked, “and if so, and they were simply empowered to perpetuate their office, does it not follow that all ministers, to the end of time, will be of the same grade with the Apostles ?”

“You must observe,” replied Mr. Penrose, “that the Apostles had the power of perpetuating, not only their own office, but subordinate ones. You recollect, doubtless, how the

seven deacons were appointed ;—by the laying on of hands and prayer. And yet no one has ever pretended that these were Apostles, or of any very high grade in the ministry of the Church. This, I believe, is as clearly brought out in the Acts of the Apostles, as any one item of sacred history. But beside this, in the 14th chapter of Acts, we read that Paul and Barnabas, when they visited the churches of Lystra, and Iconium, and Antioch, after confirming the souls of the disciples, ordained them *elders* in every Church. So St. Paul, in his epistle to Titus, says, “For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and *ordain elders* in every city.” I am aware, however, that the Presbyterian Church, and I believe yours also, claims that these *elders* were the same as Bishops ; though I think neither of you claims that they were the same with *Apostles*.”

Mr. Penrose forbore to proceed further, lest, being in his own house, he should violate hospitality by pressing a matter which might be unpleasant to his guest. Manwareing was now persuaded of the weakness of his objec-

tion ; and frankly admitted that the true question to be settled was, not whether the Apostles could create a grade inferior to their own, but whether they could, or did, communicate, and thus perpetuate their own office. Mr. Penrose assented, but suggested that this question had better not be argued at present. But the remarks of Mr. Penrose had suggested another difficulty to Manwareing's mind, which he expressed thus:—"If the Church was, as you say, the appointment of Christ, himself, then it seems to me that there could have been but one Church ; and if so, how are we to account for the great number of Churches which have existed at different times, and still exist ? If there was but one at first, the question arises, when did there begin to be others ? and how did those others come to exist ? Is it on the same principle that the first oak propagated itself, until all the oaks of the forest sprang up ?—all of the same genus and species."

Mr. Penrose remained silent ; but Manwareing seemed anxious to have his opinion. At length, after much hesitation, he replied, "I am ready to grant that there may be

‘unity in diversity, and diversity in unity,’ as some one has said. There can, of course, be but one Church Catholic ; but I am ready to admit that the essence of that Church may be preserved under various modifications of its order. For instance, the Church of England, the Church of Rome, and the Greek Church, are, in respect of order and outward organism, different ; and yet it is not pretended that this difference in outward form destroys the essence of either of them. And yet there is room for a grave question how far the *order* of the primitive Church may be invaded without interfering with its essence. Of this I think there can be no question. A ministry is of the essence of the Church ; so are the sacraments, and so the preaching of the pure Gospel. Any body, however regular in other respects, without these, would be lacking an essential element of the Church. The body which has a ministry, may of course have the sacraments and the preached Gospel, provided it do not become heretical. Without the ministry, of course it could not have the others — further than lay baptism is to be regarded as valid. Quakers, certainly, are outside of the

Church—seeing that they have neither ministry nor sacraments.”

Here a pause ensued ; for both saw that they were approaching a tender point. Manwareing, however, saw that he had proceeded too far to stop short of the main question.

“ So,” he remarked, “ in reference to those Churches which have preserved the pure Gospel, the main question seems to depend on the legitimacy of their ministry. If they have preserved the faith of the Gospel, they are not separated from the Church Catholic by heresy. If they have preserved the ministry, they are not separated by schism. Then the whole matter depends on the mode of propagating or perpetuating the ministry. Question :—Have the Scriptures determined on any one mode or form ?”

Mr. Penrose remarked that the laying on of hands, and prayer, had been the only form recognized in all ages, as appears both in Scripture and Church history.

“ But,” replied Manwareing, “ any one could use that form, whether he were bishop, elder, deacon, or layman, saint or sinner, Christian or infidel. Hence the question is

narrowed down to this :—Who is authorized to use this form, so as to confer valid ordination ?”

“Perhaps,” Mr. Penrose remarked, “we had better not proceed with this inquiry.” And thus ended the interview.

CHAPTER VI.

Suspicious.—A back-wood Circuit.—Interview with Col. Harwood.—Wesley's Prayer Book.—Suppressed.—Col. Harwood declares his ecclesiastical relation.—A suppressio veri.

THE year closed, and Manwareing appeared at Conference to receive his appointment for the next year. Petitions had been gotten up, in different parts of his circuit, and forwarded to the bishop, that he might be returned to that circuit the next year; but his superior, in no very amiable mood toward him, did not fail to use his influence to the prejudice of the young man, who had, as he well knew, been far more acceptable to the circuit than himself. He represented to the bishop that the young man was ambitious, and prided himself greatly on his "heavy sermons;" evidently ambitious of being a "gun" in the Church. Nor did he fail to report the

fact that he had spent a night at the house of an Episcopal minister, and of the favorable impression he had left on the mind of the Rev. Mr. Penrose. This last item was gravely discussed among the higher functionaries; and the bishop and presiding elders all concurred in the opinion that he should not be returned to —— circuit, nor to any one in which there were any Episcopalians. Moreover, it was judged prudent to mortify his pride by sending him to one of the most retired and obscure circuits in the State, where he should have nothing to stimulate his ambition as a “Theologian.” Accordingly, he was sent to one of the mountain circuits, where the Episcopal Church was scarcely known, and where the people were most simple in their tastes, and little informed beyond the rudiments of religion.

Manwareing keenly felt the injustice done to him; but bowed submissively to the mandate, and hastened to his work. The infliction was not so painful to him, on reaching his circuit, as he had expected, or as it had been intended. Though he was no poet, the mountain scenery had charms for him which he had not antici-

pated. The bracing atmosphere, the crystal streams, the rocky battlements of the mountains, crowned with clouds, the plashing of rivulets, the roar of waterfalls, and the wild scream of the mountain eagle, were objects of intense interest to him ; nor did he fail to relish, most keenly, the simple manners of the good people of his circuit, and their marvellous docility of character. After the first few weeks, he ceased to deplore his lot, and regretted only the unkind feelings of those who had intended him evil.

Soon after reaching his circuit, however, a singular incident occurred, which was far more influential in his after-life than was his visit, the year before, to the house of the Rev. Mr. Penrose.

While descending one of the steep mountain slopes, in the month of December,—the ground covered with sleet and snow,—his horse slipped ; and, sliding and rolling together, precipitated horse and rider into one of the mountain torrents on whose dangerous banks the bridle paths of the country are frequently located.—Manwareing readily disengaged himself from the saddle, and reached the shore ; but his

horse was thrown in such a position as to be unable to extricate himself, being on his back, securely wedged between two rocks. Finding himself wholly unable to release the struggling animal, and perceiving that, as the water was shallow, there was no danger of his drowning, he took his saddle-bags on his arm, and hastened on foot, to the nearest house, to procure assistance. This chanced to be the house of Col. Harwood, a wealthy and influential gentleman, who was, though far removed from the Church of his affections, an earnest Episcopalian. On hearing of his misfortune, the Colonel bade him welcome, and urged him to be comfortable, while he sent half a dozen of his men to release the animal. The work was soon accomplished, and the horse brought in, little damaged. As he had been thoroughly chilled, and the day was far spent, Col. Harwood urged him to remain for the night, whereby he would be the better prepared for prosecuting his journey in the morning. Considerations of prudence, as well as of pleasure, led him to accept the invitation. He soon found Col. Harwood an intelligent man, in possession of a large and well-read library,—though it was not until

the next morning that he learned his ecclesiastical preferences.

In the course of the evening, while looking through the library, he was astonished at finding a copy of *Wesley's Prayer Book*, sent over to the Methodists to be used in the absence of the English Liturgy. Hereby was revealed to him a fact of which he had never heard before. Could it be that Wesley, the "Father of Methodism," had compiled a *Liturgy* for the Methodist people in America, and instructed them to use it in their public devotions! True, he knew of Wesley's attachment to the Church of England, and that he never would separate from it; but he had supposed that in this, he was governed mainly by motives of conservatism, and an unwillingness to change the settled customs of the Church and State of England. But now, it appeared manifest, from his sending a Prayer Book to America, where no such custom existed, that he must have prepared the liturgical service, on principle. For a time, he was inclined to question its genuineness; but Col. Harwood coming in, and finding him absorbed in its perusal, a conversation at once

sprung up which threw much light on the subject.

Col. H. "I see you are interested in what I regard as a great literary curiosity,—to say the least."

M. "I suppose I should be ashamed to confess that I have never seen, nor even heard of it before."

Col. H. "You need not be ashamed to confess that you have never seen it, for so far as I can learn, this is the only copy in the United States,—perhaps the only one in existence. At least I have never known any one who has seen another."*

M. "May I know how you came into possession of this? I see it is an English print, but addressed to the Methodists of America. It strikes me as very remarkable that a work of such magnitude, and coming from so respectable a source, should be so little known."

Col. H. "This is an heirloom which has

*This copy is now in possession of the Rev. E. M. Forbes, of Elizabeth City, North Carolina. The author has recently heard of another copy somewhere in Western New York, and another still in the possession of the Rev. James D. McCabe, D.D., of St. James' Church, Tracy's Landing, Ann Arundel Co., Md. [See further note at end of volume.]

been in our family ever since the time of its appearance. We have often been importuned to part with it; but I hold to it, partly through respect to my ancestors, and partly because of my great respect for that great and good man, Mr. Wesley."

M. "But why are there no other copies? It is certainly most natural to suppose that there were others printed at the same time; and if so, they were, probably, all sent to America; and as they were intended for the use of the whole denomination, it is probable that there was a large edition of them. Then why should it be so rare a book? I should naturally have thought that such a book, coming from Mr. Wesley, would have been kept most sacredly, and cherished as a memorial of the 'Father of Methodism.'"

Col. H. "So I should have thought. But, very strangely, it was barely permitted to see the light. The truth is, Mr. Manwareing, your Church suppressed it; and this copy escaped, very much as did the few copies of the English Bible which, you know, was printed in Paris in 1826-30. It was seized by the Romanists and burned, but a few copies were accidentally

used, in loose sheets, as wrapping paper in a box of goods ; and as the goods came to England, and fell into the hands of Protestants, the work was preserved. Our tradition is that the whole edition of Mr. Wesley's Prayer Book fell into the hands of Bishop Asbury (perhaps was directed to him, from England), and that he, judging it injudicious, destroyed the whole, with the exception of a few copies which were accidentally mislaid. I do not undertake to vouch for the correctness of the story. But one thing is certain, it was sent to the American Methodists as a book for common use, and hence, of course, would have been a large edition ; for a small one could have been of little service in this way. It is equally certain that it is a rare book, and that not one in a hundred of the Methodist people has ever seen it, or even heard of it. Hence there must have been foul play, in some way."

Manwareing was half inclined to think his friend too free in his strictures, and modestly hinted that this was a grave charge to bring against Bishop Asbury. "I am not sure," replied the Colonel, "that it was not his duty to do it. He was doubtless persuaded that it

was his duty, as the first Methodist Bishop, to sustain that denomination, distinct from the Church of England. But this could not be done, so long as the Prayer Book was preserved among the people. True, it was not *just the English* Book of Prayer; but it was so much like it that it would always have kept up a hankering for Episcopacy, and would ultimately have defeated Bishop Asbury's plans. I think he showed great sagacity in the course he pursued in reference to it; and I am fully prepared to admit that he acted conscientiously. If his project of a Methodist Church, independent of the Anglican Church, was right, it was certainly right for him to use the most judicious means for its advancement. Moreover, you will observe, I have not undertaken to vouch for the correctness of the story which makes Bishop Asbury the destroyer of it. I do not *know* that it was destroyed; but I know of no logic by which the mystery can be accounted for on any other supposition.— One thing is absolutely certain: it did not meet with the approval of the Methodists, or it would not have remained an unknown book. I am frank to say that it is my honest and

clear conviction that the book was destroyed, or suppressed.”

Manwareing felt the force of the Colonel's remarks, and admitted that the conclusion was plausible, at least. The truth must be confessed, however, that his position was such as to make him little inclined to enter into argument ; for he recognized in Col. Harwood a man of great reading, breadth of thought, clearness of perception, and logical power ; and all this, combined with wonderful urbanity of manner, made it decidedly prudent for a man of Manwareing's years and attainments to maintain the position of a learner, rather than that of a combatant.

The next day proved one of the most inclement of the whole season. Rain, sleet, and snow, with violent gusts of wind, made it dangerous, and impracticable, to cross the mountains in the direction of Manwareing's next appointment. Accordingly, he yielded to the earnest solicitation of Col. Harwood and his wife, and spent the day, and following night, with them. Early in the day, the subject of the *Mysterious Prayer Book* was resumed. In truth, Manwareing was much

concerned on this subject ; for he had ever held that prayer should be

“The soul’s sincere desire,
Uttered or unexpressed ;
The motion of a hidden fire
That trembles in the breast.”

The “reading of prayers,” he had ever held as a heartless formalism, utterly without the life and power of godliness. And yet he had always looked to Wesley as the oracle of Methodism, and rested on his decisions, in all matters of doctrine and discipline, with a confidence little short of that which he reposed in the Word of God. But here, view the matter as he would, Wesley was most unquestionably the advocate of written forms of prayer. Nor could it any longer be said that he merely conformed to an established custom, and to the laws of the Established Church ; for in this country, at the time of the writing of this book (1784) there was no connection, either political or ecclesiastical, between the two countries. In England, it might appear proper for the Methodists to conform, in this respect, to the established order,—even after their separation from the Established Church ; but here, there could be no argument for it,

unless it were, in itself, right. Wesley must have been, in heart, the advocate of liturgical worship.

But this was not the worst. To all appearance, the Methodist Church was guilty of a *suppressio veri*. It claimed to follow Wesley, in all things, and quoted him on all occasions; but it had failed to reveal the fact that he was the advocate of the Prayer Book. This had been artfully concealed. Who was responsible for it? Was it an individual offense? or was the Church, *as such*, guilty of the infamy? He dared not attempt an answer; but that Mr. Wesley had been misrepresented, by some means, could not be denied; and that persons had been deceived into the belief that they entertained the views of Mr. Wesley, when they did not, seemed to him most clear. In truth, he felt ashamed of this dishonor on his Church, and would fain have avoided any further conversation with Col. Harwood on the subject.

Soon after breakfast, however, the Colonel, in a most bland and agreeable manner, remarked, "I apprehend, Mr. Manwareing, that you may have thought me a little rude, last even-

ing, in pressing so heavily the charge of suppression on your venerable Bishop Asbury, or on your Church, though I hope I was understood in declaring that it was not dishonest, nor dishonorable, in him to suppress a book which, in his judgment, was calculated to do harm." Manwareing assured him that no exceptions were taken to his remarks; "Though," he added, "if I were fully persuaded of the fact, I confess I could not construe it so charitably as you do. Suppression of the truth, I have always regarded as closely allied to falsehood." "As to that," replied the Colonel, "this is no part of the Great Truth of the Gospel. If it were, of course it would be wrong to suppress it. But it is only the opinion of one man, and of course not essential to the truth of religion, or the salvation of souls. There are many truths which we are not bound to proclaim." Manwareing plainly saw the fallacy of the argument, and that it was intended only to relieve his embarrassment. "I cannot," he said, "admit your vindication. True, it may not be our duty to set forth every truth known to us; but when we attempt a statement, in any matter, as our

Church has certainly done in the case of Mr. Wesley, truth requires that we should tell all we know bearing on the subject. I hold that a man may be guilty of falsehood, though he has told nothing but the truth. He has told the truth, but not the *whole* truth; and therefore, he is guilty of falsehood."

"You make a more serious matter of it," the Colonel replied, "than I intended you should; nevertheless, I admit the correctness of your logic."

After a short pause, the Colonel proceeded:—"Perhaps it is proper that I should tell you, Mr. Manwareing, that I am an old-fashioned Churchman. I was brought up in the Episcopal Church, and so were all my ancestors, as far back as I have been able to trace them. I find them among the Cavaliers, in Cromwell's time, doing service in Prince Rupert's army. I find them assisting Charles II. in his exile, and contributing to his restoration. I find them standing up for James II., even after his inglorious desertion, and refusing to take the oath of allegiance to the Prince of Orange. I find them among the profane Cavaliers at Jamestown. And I am proud to

say that I find them among the most active of the Virginia patriots in our struggle for national independence. And above all, I am proud to find them, under all these vicissitudes, firm and unflinching Churchmen. I tell you this, that you may make due allowance for the prejudices of my education, which you may very naturally suppose would enter into my views of the conduct of your Church in the matter of the suppression of Wesley's Prayer Book. I am frank to tell you that I think, and have always thought, the Methodists committed an outrage on Mr. Wesley, and on their own fundamental principles, when they seceded from the Church of England.—Wesley, in my humble opinion, never desired it. In several of his sermons published by your Church, he disclaims any such intention. He doubtless saw a tendency in that direction, and resisted it with all his influence. I could point out a dozen passages in his sermons, in confirmation of what I say. He lived and died in the Church of England. It is not to be questioned that he was what might be called an erratic Churchman, and went into many irregularities; yet I am persuaded that

he never diverged from the order of the Church, further than he believed himself justified by the margin left by the Church for private opinion. He was never called to account by the Church for his irregularities; though I believe he and his brother Charles both lost caste, in some degree, and were excluded from some of the pulpits of the regular parishes.— It is well known that the English Bishops ordained great numbers of his preachers, knowing them to be devoted adherents of Wesley, and bade them ‘God-speed’ in their work. They regarded them as a sort of extraordinary missionaries, operating in a manner somewhat novel, but still *in* the Church, and *of* the Church. They have never obtained any more liberty in the Methodist Church than they had in the Church of England;— unless it be to change their doctrines— and this, I understand, they entirely disclaim. Had they waited but a little longer, they would have seen the Episcopacy established in this country, when they might have exercised their zeal throughout the length and breadth of the continent, under the sanction and protection of the American Episcopal Church, and have been free from the sin of schism.”

Manwareing assented to most of the Colonel's remarks:—"I grant that Mr. Wesley never intended that there should be a Methodist *Church*. He did not suppose that when members of the Church joined the Methodist Societies, they thereby lost their connection with the Church of England; but it is difficult to conduct a great measure of reform without going to lengths not foreseen, nor intended. Could it have turned out otherwise than as it did?"

"Perhaps not," replied the Colonel, "I am persuaded that all irregularities are dangerous. And hence, I think revolutionary measures should be avoided as much as possible."

CHAPTER VII.

Merits of Liturgical and extemporaneous prayer discussed.—Methodist forms of Prayer.—Mr. Wesley's preference for the Liturgy.—His intentions in America.—His Letter.—His loyalty to the Church of England.

THE day passed, and the mountain storm grew more furious, so that Manwareing had abundant cause to congratulate himself on the very comfortable quarters which, by mere accident, he had found in a land of strangers. True, he felt a little uncomfortable on the subject which had occupied most of the time; and he fancied that Col. Harwood, at some points, had pressed the matter harder than was necessary. But very strangely, unpleasant as the subject of Wesley's Prayer Book was to him, he could not let it alone.—Accordingly, seated before a blazing log fire, after tea, he recalled the subject of the day's conversation. "I must say to you, Col. Harwood, that I have never been able to

appreciate this liturgical service, to which I find you so much attached. I have no question that many of the wisest and best of men have prayed in these forms ; but it has always seemed to me that the heart which glows with a true devotion should be able to find utterance in its own language. Moreover, it has seemed to me that forms, however good, must have the effect to check the soul's outgoings, and thus to clip the wings of devotion. I should prefer freedom of utterance, according to the monitions of my own heart. As David could not fight with Saul's armor ; so I feel that no language could so well accord with my heart's emotions as that which is prompted by my own feelings. I cannot realize how any man can be so eloquent, or so much at home, in the language of another, as in his own.—Others, I know, can pray more properly than I—that is, if you apply the test of criticism to their composition—but their language is not mine, nor can mine ever become a natural vehicle for their thoughts. It is certainly better that every man should appear in his own dress rather than in a borrowed one.—Moreover, I think I should not feel strictly

honest in passing off a composition as my own, which was the production of another."

Col. Harwood heard him through with great courtesy and then proceeded to reply to his objections. "I can appreciate your feelings," he remarked, "for I am aware of the wonderful influence of early education and habit.—I have no reason to doubt that if I had grown up among Methodists, I might have entertained the same views which you do. And yet, I insist that the honest man ought to be able to rise above his early prejudices, and view things in the clear light of logic and true philosophy. Now, I readily grant that if prayer, and other public devotions, were to be regarded as a matter purely of eloquence, it would not be well to use a book; any more than it would be for a comedian to read his pieces direct from Shakspeare. But, certainly, this is not the object of prayer. The soul that would draw near to God does not expect to gain the blessings which it seeks by force of eloquence. I have no doubt that a man may be more *eloquent*, when his emotional nature is fully roused, without a form than with one; but prayer is a solemn address

to a throne of grace ; and eloquence is not the object nor the means. I have no doubt that you, the speaker, might feel better,—that is, experience greater ‘flow of soul,’—in the rhapsody of extemporaneous prayer, than in a form ; but would this really accomplish the object of prayer any better than would the artless utterance of the child ? People may talk themselves into almost any mood they wish ; but these moods are not lasting, and can hardly be said to make a character.—You speak of the fervent heart always being able to find utterance in its own language. But you forget that many a *devout* heart is not *fervent* ; and if it could never pray until it became so, it might never pray at all.—There is not, in the Prayer Book, the highest key of great fervor ; but there is, throughout, an elevated tone, which, if adopted, is calculated to sustain the feeble efforts of devotion : for I insist that the heart not only prompts language, but is often prompted by it. There are times when the best hearts need prompting, and when appropriate language is necessary for this purpose. You admit this ; for the object of those eloquent prayers of which

you speak, is to affect others besides the speaker. All grant that eloquent prayers are for this purpose,—none would think them necessary in private devotion. Public prayer has these two objects :— It is a petition or an act of devotion to God, for the one offering it ; and it is intended to operate for the edification, or incitement, if you please, of others, and to become *their* prayer. These two objects should be kept in view. If you regard it purely as a private matter between the speaker and his God, then the silent prayer of the Quaker is as good as any. If purely as a means of inciting others, or edifying or instructing them, why not dispense with the idea of prayer, and proceed simply in exhortation or moving declamation ? The question seems to be, which best answers the two-fold purpose of devotion and instruction,—the sober form, or the eloquent performance ? This is the question. You say the prayer is best which comes “directly from the heart.” I readily admit that no devotion can be acceptable to God which is not sincere, from the heart. But this sincere purpose is one thing, and the language in which it finds utterance is another.

You admit this. You will also admit that the best, and most appropriate language, is that which best calls out true devotion of soul, and best sustains the devout state of mind, through the whole service. Observe, the object is to sustain the devotions, not of the speaker alone, but of the whole congregation. It is, really, an act of judgment and of taste,—sanctified of course, by earnest piety,—to produce the best language. Now, do you undertake to say that your language,—your learning,—your taste, or your piety, is of a higher order than that of St. Chrysostom, or any of the composers or compilers, of the Prayer Book? Will you tell me that your next prayer, offered in Church, will be more judicious,—better calculated to call out the deep emotions of piety, to lead your hearers successfully to a throne of grace, than are the prayers of this liturgy? I think your modesty will shrink from the thought.

But admitting all this :—What can be the advantage of originality in prayer? Does the fact of its being original with you, and of its emanating directly from your heart, make it any more original with your hearers than if it

had come from the heart of one of the early fathers, and been written a thousand or fifteen hundred years ago? It may be original with you, and may be the very best offering of your heart; but it is no more original with those whose devotion you are attempting to lead, than is a prayer read from the Prayer Book. The people have to take it second hand.—Some one has to offer a prayer, which the others can adopt and make their own. You offered a good prayer, last night, in my family; and I sent up my hearty *amen* to it. It may have been the product of your heart, at that moment; but to me it was not original;—I had nothing to do in getting it up,—any more than in getting up the English Liturgy.

I can see no advantage, for myself, in a prayer being new, or of recent production. If the religious experience of Christians were different now from what it was eighteen hundred years ago, I might see the superiority of language prompted by the experience of modern Christians, as the better guide to modern devotion; but I apprehend the mental process of leading sinners to Christ is now the same as in the times of the Apostles;—certain-

ly it should be. I cannot, Mr. Manwareing, feel the force of all the stress which you lay on this idea of *originality*. It strikes me almost as vanity. Were I a clergyman, I should prefer to have my own devotions led, while I led the devotions of my hearers.

As for your scruples about passing off as your own what is the production of another, I have to remark that no one using the Prayer Book is guilty of any deception in this respect, since he makes no profession of originality, nor does any one so understand him. You will pardon me, however, for saying that I think I have known some of *your* preachers guilty of plagiarism, in this respect, for I have often heard whole sentences, and even whole Collects from the Prayer Book, used in what claimed to be extemporaneous prayer.—Perhaps those gentlemen were not aware of the source whence they were derived; but they ought to have known that they were not their own. But I cannot say that they are to be blamed; for I think it unavoidable, that every denomination will have forms, of some sort, constituting its denominational nomenclature, at least. In the absence of the Prayer

Book, the young clergy must necessarily adopt much of the language and style of their older divines. It is well known that in most cases an intelligent hearer can tell the denomination to which a strange preacher belongs, by the general run of his prayers. Many men can be anticipated,—almost every word,—by those well acquainted with the devotions of their Church. The Methodists have more of the phraseology of the Episcopal Church than any other body; for the obvious reason that they have followed Asbury, as he followed Wesley, and Wesley followed the Church and Liturgy.

But I think I can convince you that the Methodists practice forms of prayer, only in a less *degree* than the Episcopal Church.—Really, you have a Liturgy. You call it your ‘Book of Discipline.’ But here, I find a form for the celebration of the Lord’s Supper, a form for the Ministration of Baptism, a form for the Solemnization of Marriage, a form for the Burial of the Dead, in short a form for all your most sacred and solemn offices. Being far removed from my own Church, I often attend the Methodist meetings, and I almost invariably hear the clergy-

man commence his communion service by declaring that they are 'about to make the nearest approach to God that can be made this side of heaven,' or language to that effect. I naturally suppose that he will proceed in the manner, or mode, best suited to make this 'nearest approach to God.' But I am happy to observe that in every instance, he proceeds with a written form of prayer, according to the liturgical part of the 'Book of Discipline,' and I am most happy to observe that this form is wonderfully like that of the Prayer Book. Now, if forms of prayer are, in any sense, incompatible with a fervent devotion, I ask, why do you use them, in preference to extemporaneous prayers, when 'about to make the nearest approach to God that can be made this side of heaven?'—Excuse me for saying that in this, I think you practically admit the superiority of the form, over the extemporaneous prayer; else why should you use it in making this 'nearest approach to God,' while you use the extemporaneous prayer on ordinary occasions? All your most solemn services are according to form, while your ordinary ones are impromptu.

This is admitting all that we claim. It is putting on the 'Ascension Robes' on Ascension Day, as superior to the ordinary clothing of other days.

But this is not all. I insist that you, in common with all orders of Christians, except Quakers, have forms of prayer and praise, set to music, in your hymns, which are in constant use in all your churches, and even at your camp-meetings. Take for instance, your favorite hymn,

'O for a closer walk with God!
A calm and heavenly frame,
A light to shine, &c.'

Or

'Come Holy Spirit, Heavenly Dove,
With all thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours.'

Is this not the language of prayer? Is it not so understood? But it is all written in a book, and has been repeated again and again, by millions of devout souls for generations past. Will you claim that this is the outpouring of the heart, finding utterance in its own inspirations? So of all your singing. It is generally the language of prayer and praise, and it is all taken from the book. I

hold that it is none the worse for that. But you, to be consistent, should utter nothing from the book, but remain silent until you 'break forth into singing' in your own language."

At this period, Manwareing grew nervous, and interrupted,—“I beg your pardon, singing is never regarded in the light of prayer.—It may be petitionary in its form, but it is not understood to be addressed to a throne of grace as prayer. It is a peculiar devotion, intended to elevate the soul by the proper utterance of religious sentiments; but when we would ask blessings of God, we pray in the simple utterance of our own feeling of want.”

“Allow me to interrupt you,” interposed the Colonel. “Do you mean to say that when you sing these petitionary hymns, you are not sincere, and do not expect they will be answered as prayer? Do you merely go through with the words, expecting them to act as elevators of the soul, while you are not sincere in addressing them to God? Do you go through the form of prayer, and address the tremendous name of the Great and

Dreadful God, expecting the effect to be good, while you do not believe that He will hear, or answer it, as prayer? If this be your view of the matter, really, you seem to me to be the worst formalists that I have ever known, nay it borders closely on the profanity of taking the name of God in vain. So you regard the matter in a philosophical light, and expect that the *natural effects* of uttering certain words, in a certain manner, will be to elevate the soul. No, no, my Dear Sir, I cannot judge you so harshly. You are not insincere, nor are you acting the part of the mere philosopher. You utter these petitions in sacred song with the same earnestness as your other prayers, and you very justly expect quite as much good to result from your Psalmody as from your other prayers.

But all this is from a book; and that all may join in it, you print your Hymn Books for the million, and send them throughout your Church; nay, you attach all the importance to your Hymn Book and Book of Discipline that we do to our Prayer Book. For this I blame you not; but I do wonder that while your devotions are so largely drawn from

written forms, you should blame us for using a form. This makes me think of the verse,

‘Crito freely may rehearse
Forms of prayer and praise in verse;
Why should Crito, then, suppose
Mine are sinful when in prose?
Must my prayer be thought a crime,
Merely for the want of rhyme?’

Really, there is no Christian denomination but has its forms; some have them of choice, and others of necessity. There is necessarily a sameness in the devotions of every order of Christians, by which the order may be known among a thousand; and all effort to conceal it is useless. We make no effort at concealment; but avow our sameness in all our services. Believing that God is, as your people well express it, ‘Yesterday, to-day, and forever, the same,’ and that our same wants are ever recurring, we scruple not to clothe our hearts’ sincere desires ever in the same language.”

Here Manwareing called attention to the particular wording of the titlepage:—“The Sunday Service of the Methodists in North America, &c.,” and then remarked, “It is not for every day in the week, but only for

Sunday. Then, of course, if no provision is made for the other days, Mr Wesley must have intended that extempore prayers should be used on those days ; and if this be granted, then it is clear that he could not have been opposed to extemporaneous prayers."

"That is readily admitted," replied the Colonel. "Mr. Wesley prepared this for the use of *regular congregations*, where it was supposable the Methodist preachers would be on Sundays. In their missionary work, during the week, it was most probable that they would be along the 'highways and hedges,' where there were no regularly organized churches, and the people had but little drilling ; hence he left these services to be conducted as the discretion of the preacher should direct. Were I a missionary of the Episcopal Church, at this time, preaching as did the early Methodist preachers, among such people as I could find every day of the week, I should pursue the same course ;—not that I preferred the extemporaneous service, but because I conceived it most practicable among such people. I well recollect being present, a few years ago, at, or immediately after, an ex-

amination of a candidate for Orders by Bishop White, of Pennsylvania. The candidate had been a Methodist preacher. After his examination, he asked the Bishop this question :— ‘Suppose I should have an opportunity of preaching by the wayside, or in the woods, to an assembly of people who had never heard the service, or known anything of the Prayer Book, should I be bound to use the entire service?’ I shall never forget the look of utter astonishment that rested upon the face of the Bishop. ‘Why, Mr. Sheets,’ he exclaimed, ‘the very attempt would be ludicrous!’ Some of our people may think differently; but I am persuaded that most of our American Churchmen would think as did Bishop White, and as did Mr. Wesley. Doubtless Mr. Wesley intended that the traveling preacher, acting as a missionary, should use extemporaneous prayers; but the fact of his preparing a Liturgy for Sunday proves his preference for a Liturgical service.

But you have not yet seen all about this book. I have here, a copy of the letter, which Mr. Wesley sent with his Prayer Book to the Methodists of North America.” Here the

Colonel took a volume of pamphlets from his library, from which he read the following :—

LETTER.

BRISTOL, Sept. 10, 1784.

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

By a very uncommon train of providences, many of the provinces of North America are totally disjoined from the mother country, and elected into independent States. The English government has no authority over them, either civil or ecclesiastical, any more than over the States of Holland. 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. 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.

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

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 any parish minister. So that for some hundreds of miles together, there is none either to baptize or to administer the Lord's

Supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending laborers into the harvest.

I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America; as also Richard Whatcoat and Thomas Vasey, to act as elders among the people, by baptizing and administering the Lord's Supper. And I have prepared a Liturgy, little differing from that of the Church of England (I think the best national Church in the world), which I advise all the traveling preachers to use on the Lord's Day, in all the congregations, 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.

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

It has, indeed, been proposed to desire the English Bishops to ordain part of our preachers for America. But to this I object,—1. I desired the Bishop of London to ordain one, but could not prevail. 2. If they consented, we know the slowness of their proceedings; but the matter admits of no delay. 3. If they were to ordain them now, they would expect to govern them. And how grievously would this entangle us! 4. As our American brethren are now totally disentangled from the State and the English hierarchy, we dare not entangle them again, either with the one or the other. 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.

“There,” continued the Colonel, “you have the Preface of the book. It is manifest that Mr. Wesley, though a Churchman, was what we call a very Low Churchman. I do not agree with him in the parity of Bishops and Presbyters,—‘Lord King’s account of the Primitive Church’ notwithstanding; and I have often regretted that he had not read ‘Slater’s Draft,’ which afterwards convinced Lord King, himself, that he had been in error. But Wesley was not a lower Churchman than many we have among us now; for we have many who attach little importance to the Episcopal office by Apostolic succession; but like Wesley, they can never be induced to leave the Church; and like him, they cling to the Liturgy, next to the Bible itself. Another fact, you observe, Mr. Manwareing, appears in this letter. He does not allow six days out of seven for extempore prayers, but only four. You observe he recommends the Litany to be used on Wednesdays and Fridays—the same as it is in our Church. Now, my Dear

Sir, are you not satisfied that Mr. Wesley was, on principle, in favor of a Liturgical service ?

Manwareing consented that it was manifest. "But," continued he, "may it not be that he felt himself trammelled by his connection with the Church of England ? And may this not have caused him to hold on to some of the old forms, even after he had partly consented to act independently ?"

"I readily grant," replied the Colonel, "that he had not shaken off all his Church feeling ;—very far from it. This is the very point which I have been laboring to establish. But if you think his *timidity* prevailed over his convictions, or that he recommended from timidity, what he did not approve in his heart, you have a far worse opinion of your 'Father' than I have. Whatever may have been Wesley's faults, he never erred from timidity. The letter I have just read to you shows him a man of nerve. It flies directly in the face of the general mind of the Church in the matter of Episcopacy ; and moreover, his setting up an independent Church in America was a bold movement, and required far

more nerve than it would have done to recommend a service purely extemporaneous. Wesley was a daring man ; and certainly ventured as far in the way of innovation as any man has ever done who remained in the Church. And yet, I firmly believe that he loved the Church. But he was one of those men who were born to rule, and if not placed in a position to rule according to law, he felt himself obliged to break over restraints. Had he been made a Bishop, he would have ruled the Church gloriously ; and I have always regretted that he was not made Bishop of North America. No better Bishop has ever been among us than he would have made. Those innovations of his were but the eccentric movements of a towering spirit placed under disadvantageous circumstances, and struggling to throw off its embarrassments. He erred in some things ; but he was a bold witness for his Church ; and now, even dead, he yet speaketh."

CHAPTER VIII.

Falls in with Rev. Mr. Kendall.—An instance of great rudeness.—Apology.—A “fast” Church.—The Wesleyan Prayer Book.—Wesley’s conversion.—Early troubles of Methodism.—Dr. Coke’s consecration.—His Letters of consecration.—Are Bishop and Superintendent identical?—Wesley’s rebuke to Coke and Asbury.—Charles Wesley’s sarcasm.—Methodist theory of the office of Bishop, as distinct from grade.

ORNING came, and Manwareing pursued his journey across the mountains. On taking leave of the family, he did not fail to express his sense of obligation for the hospitalities he had received. Col. Harwood and his accomplished wife assured him of the hearty welcome which should ever greet him when he might chance to pass that way; and beside, the Colonel begged him to be assured of the utmost kindness with which he had pressed his views on Church matters; at the same

time adding, "I can hardly be civil toward my guests, when that subject is introduced, and what is worst of all, I am almost always the one to introduce it ; but the interest I feel in the subject must be admitted as an apology for what might otherwise be rudeness." Manwareing assured him that no offence had been taken, and promised, whenever it should be consistent with his arrangements, to call again.

He had now lost two days, he had a hard day's ride to come up with his appointments ; and it was nearly nine o'clock in the evening when he reached the house of the Rev. Mr. Kendall, an old superannuated clergyman, who had for many years been located among the mountains, for which he had acquired a passionate attachment in the early part of his ministry. Of course, Manwareing was cordially greeted by the good old man ; and as they sat before a roaring log fire, the latest religious intelligence was talked over. The season of revivals was past ; and the Church Papers spoke sadly of the "fallings-off" of large numbers of those who had been converted in the course of the past Summer and Autumn. "I fear," said Mr. Kendall, with a sigh, "that our camp-

meeting system is not quite what we have thought it. These backslidings are too common. We call them apostacies ; but I begin to fear that we have called many things conversions which were but the most superficial movements of mere feeling."

Manwareing, already sore on the subject of his recent conversations with Col. Harwood, expressed feeling, and said he feared Methodism was "not duly appreciated in this fast age." At this, Mr. Kendall evinced surprise, and something bordering closely on indignation. "Really," he replied, "my young brother, this is cool! A youth, scarcely of age, to charge an old man of more than fourscore, — a specimen of antiquity, — little more than a memorial of a by-gone age, — with being identified with the spirit of the present 'fast age!' For more than a quarter of a century, I have been pointed to as an 'old foggy,' altogether behind the times. But to say nothing about myself, I must beg leave to tell you that Methodism is much better adapted to the spirit of the present 'fast age' than to any former age of which I have ever read. If I were going to name a Church,

which was essentially the creature—the product—of a ‘fast age,’ I should name Methodism. Why, sir, it had its birth amid the tumultuous waves and upheavings of the very period which inaugurated the present state of things. It is the very ‘child of the storm,’ and rode on the crest of the wave of popular sentiment from its birth. Deprive it of its ‘fast’ element, and it would sink into contempt. This is patent to all observers; and it is the chief objection to it.”

Manwareing felt the force of the criticism, and quickly softened down with an apology:—
“It was a hasty, and very unphilosophical remark, and in the very worst of taste; and justice to myself requires that I should give you the cause of so ill-timed a sally. I have recently been suffering indescribable tortures about this very matter. My heart has been pierced to the very core by some late discoveries in what some one has recently called ‘The History and Mystery of Methodism.’ I have very recently been forced to admit that Mr. Wesley was not only an earnest supporter of the Church of England, but a zealous advocate

of Liturgical services,—not only in the Church of England, but among the Methodists. I have always understood that he generally conformed to the usages of the Established Church, and hence used the Liturgy; but I supposed it was purely because he was in that Church, and did not wish to give offence to the hierarchy. I might have supposed that he would recommend the English Methodists to conform in this respect; and even the American Methodists, before the Revolutionary war; but I have recently found the most overwhelming evidence of his having recommended it to the American Methodists, even *after the establishment of our national Independence*, when, as he declared, ‘the English Government had no authority in this country, either civil or ecclesiastical, any more than over the States of Holland.’ This discovery, in addition to many other objections to which I find our Church open, has had the effect to greatly depress me, and almost force me to regard the Church of my early affections as a mere sham. Really, Father Kendall, my unfortunate irritation, which so far got the better of my good manners, resulted, not so much

from our disagreement as our agreement. I fear I shall soon be forced to distrust Methodism as much as you do."

At this unexpected turn, Mr. Kendall began to recede from his first position, evidently alarmed at finding his young friend so ready to fall in with his views, and even to go beyond them. "Your apology," he replied, "is satisfactory, and entirely philosophical; for I can testify, from sad experience, to the irritating effect of painful convictions; and in this state of irritation, a man is always liable to be betrayed into awkward movements and false positions. But pray tell me what has put all this into your head? On this subject, I have never felt any concern. My impression has long been that Wesley was sound throughout, and that if we had adhered to him more closely, it might have been better for us."

"That may be all true," replied Manwaring; "such has ever been my impression, and still is. It is the discovery that we have departed from his views further than I was aware of, that gives me pain. He was the avowed advocate of a Liturgical service, as I now believe; and we, his professed followers,

of all the Christian denominations of the country, are most opposed to it. In this, I fear our Church has willfully misrepresented him. I cannot say that I am the advocate of a Liturgy; but I am pained to find that our Church, and I, as a part of it, have ever been misrepresenting the great and good Mr. Wesley,—the ‘Father of Methodism.’”

“And what is your reason,” inquired Mr. Kendall, “for thinking him the advocate of Liturgies? I have always supposed, as you have just said, that he advocated the use of the Prayer Book simply for the sake of conformity to his Church, and not on principle; and so I still think.”

“But,” replied Manwareing, “in this we are wrong. I have just been reading a regular Prayer Book, prepared by Mr. Wesley, for the use of ‘The Methodists of North America.’—I have also seen a letter of his, declaring his desire that it should be used,—the full Service—on Sundays, and the Litany on Wednesdays and Fridays. He expressly declares in his letter, ‘I have prepared a Liturgy little differing from that of the Church of England, which I advise all traveling preachers to use,’ &c.”

“Where did you meet with such a book?” interrupted Mr. Kendall; “I was not aware that such a book existed on earth.”

Manwareing rehearsed to him the whole matter of his detention at the house of Col. Harwood, and his marvellous discovery. Mr. Kendall then, with great frankness, declared to him that he knew all about it and distinctly recollected the time of the arrival of the Methodist Liturgy in America; and added, “I have always doubted whether Mr. Asbury and his advisers did not do injustice to Mr. Wesley in that respect. The general impression was that it would be impracticable to use a Liturgy in the American wilderness; and moreover, it was thought that anything savoring so strongly of the English hierarchy would be unpopular among the American people. Hence, I always understood that it was judged prudent to suppress the book, and say as little about it as possible. Such was the general understanding, at the time, and I have always supposed that all the copies were destroyed; I have never seen one. You know Mr. Wesley preached and wrote long before he was converted, as he afterwards admitted;

and it is in this way that we account for many things in his published sermons favoring the old forms of the Church of England.”

“But,” said Manwareing, “this was not one of those early productions. The Letter and Prayer Book bear date 1784 ;—only about seven years before his death. But you know he always dated his conversion from his passage to America with the Moravians in 1735. So it cannot be argued that this was one of his unsanctified productions, before he had tasted the life and power of godliness.—According to his showing, he had, at the time of writing the Prayer Book, been converted forty-nine years. Whatever may have been his early indiscretions, arising from want of religious experience, this is one of the productions of his mature mind, when age and piety may be supposed to have sobered him down to the deepest wisdom and humility.”

At this period of the conversation, the Rev. Mr. Kendall gave evidence of strong emotion, and seemed to be revolving some momentous matter of the past. After an oppressive silence of some minutes, he turned to Manwareing, and with a look of great

earnestness said, "My dear young brother, you live in prosperous and tranquil times, compared with what we had when I was of your age. This momentous question, Whether an Episcopal Church could be originated in America, independent of the English Church, was not then settled, as it now is. I can assure you that the bravest spirits among us were often dismayed at the idea, while the matter was under discussion ; and even after the step was taken, many of our best men were seriously troubled, and half inclined to turn back. We had trouble then of which you can have no realization. Not only had we our own misgivings, but the reproofs of many of our Methodist brethren in England—and even of Mr. Wesley himself. To this day, I cannot say that I certainly know what Mr. Wesley really desired of us. The Letter of which you have been speaking seemed to encourage us in the project of an independent Methodist Church ; but frequently, after that, we received letters strongly censuring our course ; and had it not been for the firmness of Bishop Asbury, I am not sure but the Conference would have disbanded, and con-

sented to await the coming of the English Church to America. Dr. Coke did much to discourage us. You know he was our first Bishop; it was he who ordained Asbury a Bishop. He even wrote to Bishop White, the first Episcopal Bishop of Pennsylvania (and the first one in America, ordained by English Bishops), and expressed his desire for a reünion of the Methodists with the Church, even conceding the reördination of our preachers. In a conversation held with the Rev. Dr. Andrews, an Episcopal Clergyman of Maryland, but a few months after Mr. Wesley's appointment of himself and Mr. Asbury as Superintendents, he did not hesitate to acknowledge that it would be more consistent and more regular to connect the succession,* and afterwards, in a letter to Bp. Seabury of Connecticut, he made a direct proposition for the consecration of himself and Mr. Asbury to the Episcopate in the regular line.†— In his letter to Bishop White,‡ he conceded

* Vide Ms. Letter of Dr. Andrew to Dr. White, preserved among the Bp. White correspondence.

† Vide Bp. White's Memoirs of the Prot. Ep. Ch., pp. 169 and 170.

‡ See Appendix.

that he had gone beyond what Mr. Wesley intended. Moreover, he went back to England, and made application to Mr. Wilberforce for the Bishopric of Calcutta, in India, consenting to be consecrated according to the ordinal of the Church of England. His application was, however, rejected; and Bishop Heber was sent to that post. This conduct of our first Bishop fell with crushing weight upon us; and I have often wondered that Episcopalians, in attacking our Episcopacy, have not attached more importance to this than they have. But by the grace of God we are what we are.—Those troubles are past; and while I see faults in our revival system, I believe our right to exist, independent of the Church of England, is no longer questioned.”

To this long narrative, Manwareing listened with intense and painful interest. It gave him information on some points which he had never had before; and it suggested inquiries which Mr. Kendall did not foresee. Immediately he broke out with this question:—“If Mr. Wesley did not believe in three orders of the ministry, then why did he ordain Dr. Coke a Bishop? and why did Coke and Asbury set up as Bishops in America?”

“I think,” replied Mr. Kendall, “that Wesley really preferred the Episcopal form of Church government to any other. He did not look upon it as being of the essence of the Church; but I presume Coke and Asbury both knew his preference for it. Really the fact of his ordaining Coke a Bishop, was proof sufficient of this.”

“But,” interrupted Manwareing, with great warmth, “how could he, having any idea of Episcopacy, think of ordaining Coke a Bishop, when he was not one himself? Wesley was never a Bishop; and if he regarded the Episcopal theory with any favor whatever, he knew that none but Bishops could ordain. I find a grave question whether he ever thought of creating Coke a Bishop. From all that I can learn, there was no public act of consecration. All that he did to Coke was done privately, up-stairs, in a private house, in Bristol, England. Nor is there any public record even of this. So far as I know, it all rests on Dr. Coke’s own statement; and as you say that he soon became dissatisfied, and disowned his order as Bishop, is there not room to question whether his ambition may not have led him,

for a time, to misrepresent Mr. Wesley's intentions."

"Pardon me," Mr. Kendall interrupted, "there is a record of it, under Wesley's own hand." Here he turned to an old book, and read :—

To all whom these presents shall come, John Wesley, late Fellow of Lincoln College, in Oxford, Presbyter of the Church of England, sendeth Greeting :

Whereas many people in the Southern provinces of North America, who desire to continue under my care, and still adhere to the doctrine and discipline of the Church of England, are greatly distressed for want of ministers to administer the sacraments of Baptism and the Lord's Supper according to the usages of the same Church; and whereas there does not appear to be any other way of supplying them with ministers :

Know all men that I, John Wesley, think myself to be providentially called, at this time, to set apart some persons for the work of the ministry in America. And therefore, under the protection of Almighty God, and with a single eye to His glory, I have this day set apart, as a Superintendent, by the imposition of my hands, and prayer (being assisted by other ordained ministers), Thomas Coke, Doctor of civil Law, a Presbyter of the Church of England, and a man whom I judge to be well qualified for that great work.— And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof, I have hereunto set my hand and seal, this second day of September, in the year of our Lord one thousand seven hundred and eighty-four.

JOHN WESLEY.

“Here,” continued Mr. Kendall, “the records are clear. Mr. Wesley certainly ordained Dr. Coke a Bishop of the American Church.”

“I am not satisfied,” Manwareing replied — “I am not satisfied with those Letters of Ordination. The word Bishop does not occur in them ; the word Superintendent is used, and not Bishop. This is a word which is unknown in the nomenclature of Episcopacy. I know our writers tell us it means the same thing. I grant that such may have been the meaning of the word Bishop in early times ; but in no Church which has the Episcopacy, is this word used in this sense. Here Mr. Wesley declares himself to be a ‘Presbyter of the Church of England.’ As such, he could not have thought of ordaining a Bishop ; for no English Churchman, however low in his Churchmanship, could have entertained the idea of a Presbyter ordaining a Bishop, nor a Presbyter, nor even a Deacon. In all Mr. Wesley’s voluminous writings, he has never intimated the possibility of such a thing.”

“But,” Mr. Kendall interposed, “you forget that Mr. Wesley declares, in another

letter of his, that he does not believe in the office of Bishop as distinct from Presbyter. He says, 'Lord King's account of the Primitive Church has long since convinced me that Bishops and Presbyters are all one.'

"Then," replied Manwareing, "what was he doing to Dr. Coke? Not ordaining him a Presbyter; for he declares in a letter you have just read, that he (Coke) was already 'a Presbyter of the Church of England.' He certainly would not have been guilty of the folly of reördaining him a Presbyter, when he was already one. And yet, the proof is conclusive, to my mind, that he did not intend to ordain him a Bishop. As a proof of this, I find a letter in 'Wesley's Works,' vol. vii. page 187, addressed to Bishop Asbury, dated 'London, Sept. 20, 1788.' The last paragraph runs thus:—

But in one point, my dear Brother, I am a little afraid the Doctor (Coke) and you differ from me. I study to be little, you study to be great; I creep, you strut along; I found a school, you a college,—nay and call it after your own names! O, beware! Do not seek to be something! Let me be nothing, and Christ be all in all.

One instance of this, your greatness, has given me great concern. How can you—how dare you suffer yourself to

be called a Bishop! I shudder—I start at the very thought. Men may call me a knave, or a fool, a rascal, a scoundrel, and I am content; but they shall never, by my consent, call me a Bishop! For my sake—for God's sake—for Christ's sake, put a full end to this! Let Presbyterians do as they please; but let the Methodists know their calling better.

Thus, my dear Franky, I have told you all that is in my heart; and let this, when I am no more seen, bear witness how sincerely I am your affectionate friend and brother.

JOHN WESLEY.

Now, my dear Father Kendall, after this, who can believe that Wesley intended to ordain Coke a Bishop? True, this letter is addressed to Asbury, and not to Coke; but so far as their Episcopacy was concerned, they both stood on the same footing. Wesley had ordained Coke, and Coke had ordained Asbury. Hence, Asbury's ordination was quite as good as Coke's. In fact this withering letter reproves them both, alike, for the same offence. I have not the remotest idea that Wesley ever conceived the idea of advancing them in ministerial grade, a single iota. No English Churchman, however loose in his views, could have entertained the idea of Wesley 'ordaining a Bishop.' You, doubtless, recollect the verse of Charles Wesley,

when it was first reported that his brother John had ordained Coke a Bishop :

Thus easily are Bishops made,
By man's or woman's whim !
Wesley his hands on Coke hath laid ;
But who laid hands on *him* ?

I confess that I do not know what Wesley intended, when he laid hands on Coke ; but I strongly suspect that he had no very definite idea, more than, perhaps, to pronounce a sort of parental blessing on his son in the Gospel, as a sort of expression of confidence, and to certify him as a sort of chief pastor, or general overseer of the Methodist people of America. It corresponded with nothing in the history of the Church, ancient or modern. It answers to no ceremony known in any ecclesiastical bodies, either Episcopal or Presbyterian.—Presbyterians do, indeed, appoint Superintendents, Overseers, and Moderators ; and sometimes, I believe, they have called them Bishops ; but I read of no instance of such appointments being accompanied with the laying on of hands. I confess I should like exceedingly to know what was Mr. Wesley's idea, in this novel and mysterious performance.

Mr. K. “Why, my dear brother, you might just as well puzzle yourself to determine what we mean now, in the ordination of our Bishops. I have no doubt that we have Wesley’s idea. The only difference is that he seems to have intended the word Superintendent to be used, while we prefer the word Bishop. We have no idea of prelatical Bishops, in the ancient sense, any more than Wesley had. That is, we do not believe that in ordaining a Bishop, we advance him to any higher ministerial grade, any more than did Wesley when he laid hands on Coke. It is not a grade in the Ministry, but an office in the Church. In other words, it is not an office instituted by Christ, nor found in the Scriptures, but a conventional arrangement of the Church.”

“I confess,” Manwareing replied, “that I have never heard this view of the matter.—The theory of Episcopacy, I have always understood, embraces the idea of three orders of the Ministry,—Bishops, Priests, and Deacons,—all of apostolic origin, and all essential to the existence of the Church.”

Mr. K. “That is the theory, as held by the Anglican Church; also by the Church of

Rome, the Greek Church, and the Moravians ; but it is not ours. The truth is, we could not adopt this theory ; for the reason that it involves the idea of the Apostolic Succession, or an unbroken succession of Bishops, from the Apostles down. But this we could not get, seeing that no regularly consecrated Bishops could be had to ordain ours. Hence, we have resolved not to regard the Bishop as of a distinct *grade*, but only as an *officer*."

"Then," interrupted Manwareing, "we are but Presbyterians, after all. But why are we called Episcopal Methodists?"

Mr. K. "Because we have Bishops."

Manwareing. "But why have we given the name of Bishops to our Superintendents, when they are but Presbyters? Why were Asbury and Coke not content to be called Superintendents? Everybody knows that the word Bishop is generally understood to imply a distinct grade. So, I am sure, it is generally understood among our people. If we are, in fact, but Presbyterians, I should prefer to be called by that name, and not sustain a misnomer."

“This,” Mr. Kendall replied, “was one of the painful questions before our primary Conference. Many opposed it. But Asbury and Coke preferred it; and the Conference gave a very reluctant consent.”

CHAPTER IX.

Concern about the Methodist Episcopacy. — Three forms of Church Government. — To which do we refer the Methodists? — Misnomer. — Were Coke and Asbury Bishops? — Did Wesley prefer Episcopacy? — Methodist view of ordination. — Evidence of divine approval. — Nature and object of ordination. — Succession, God's mode of perpetuating. — Difficulties of the Methodist theory of orders.

 HARD day's ride, followed by some three hours' exciting conversation, we should naturally suppose, would be followed by profound sleep. But in vain did Manwareing press his pillow that night. Now, for the first time, he was thoroughly aroused on the subject of the Methodist Episcopacy. Often he had wondered that the Methodists attached so little importance to their Episcopacy; but the cause, he had never guessed. The ominous outcroppings of Mr. Kendall's well-posted, but artless mind, had awakened the suspicion that

there was a cause which he had not suspected. He could now reflect on many things which he had seen and heard,—things which had passed without reflection,—and see in them a meaning which they had not had before. True, he had long known that the Episcopal theory involved the idea of an unbroken succession of Episcopal ordainers from the times of the Apostles ; and that in all Church History, previous to the time of Methodism, Bishops were spoken of as a distinct grade, and above Presbyters. He had also known that the Methodist Episcopacy claimed to have been derived from Wesley ; and that Wesley was never a Bishop ; but he had never had occasion to put all these facts together, and thence to draw an inference as to the validity of the Methodist Episcopacy.

After a night of feverish and painful solicitude, he arose, and hastened to renew his conversation with the Rev. Mr. Kendall.—Soon he opened the subject :—“ So we are, after all our high-sounding name, nothing but Presbyterians.” Mr. Kendall had become quite concerned in the course of the previous evening’s conversation, and expressed a wish to drop the subject.

“But,” Manwareing replied, “I cannot ; I cannot drop it until I can see a little further into it. After the Congregational system, which I hold to be utterly impracticable, and unknown in the early history of the Church, there are but two forms of Church government — Episcopacy and Presbyterianism. One of these was, doubtless, the primitive mode ; and to one of these we belong. I have always supposed that we belonged to the former ; but now I feel almost driven to the conclusion that we belong to the latter. I cannot say that I feel greatly concerned about this ; for it may be that the Presbyterian system is of apostolic origin ; but about this misnomer, — being called Episcopal, when we are only Presbyterian, — I do feel concern. By assuming a name which does not belong to us, we have placed ourselves in a false, and almost ridiculous, position before the world, and among churches. If we have not the Succession, which is generally supposed necessary to an Episcopacy, then we should never have had the word Bishop in our vocabulary. It is very clear to my mind that Mr. Wesley thought it a great outrage for Coke and Asbury to be

called Bishops. And yet nothing that I have seen in his writings shows him to have been opposed to Episcopacy. He lived and died in the old Episcopal Church of England, and conformed to all its usages. My opinion is—shall I say it?—that he objected to Coke and Asbury's being called Bishops, not because of any dislike for the office, but purely *because he did not regard them as being Bishops, in fact*. And when he said that men might call him knave, villain, &c., but should never call him Bishop by his consent, I believe that his reason was simply *the fact that he was not Bishop*. When he says, 'Let Presbyterians do as they please, but let Methodists know their calling better,' I understand him to refer to a practice among some of the Presbyterian bodies of calling their pastors Bishops; a practice which he abhorred, but excused on the ground that they knew of no other order of Bishops. The Methodists, however, he thought, should be above such affectation, seeing that they were so closely allied to the Church of England as to 'know their calling better.' To say that he 'shuddered,' or 'started,' at the idea of any one being called a

Bishop, would be little better than ridiculous ; for no one knew better than he that it was a title which stands prominent on every page of the history of the Church of all times ;—even the earliest times and purest ages of the primitive Church. I cannot believe that he intended to make war on all Bishops ; for although he took many liberties, I do not find among all his writings a single sentence from which I can infer that he was opposed to the Church of England, or that he wished to see it changed in any material point. I grant that he was what would now be called a ‘Low Churchman,’ and attached less importance to the doctrine of the Apostolic Succession than many others ; but there are many of the same sort of ‘Low Churchmen’ now in our Country. I have often heard Episcopalians express their contempt for this dogma ; but I have never seen one who wished to have his Church altered in this respect. All say, ‘Let it stand just as it is.’ Why, Sir, I can take Wesley’s sermons, and find a hundred passages which express his most unflinching devotion to the English Church. He may, in some places, make light of some of its customs ; but he

declares most emphatically, 'My calling is to live and die in the Church of England.' Your idea, expressed last evening, of the Bishop's being but an *officer, conventional in the Church*, and not a *grade in the ministry*, struck me as new. I had never thought of it before. It may be right; but if I am not wrongly informed, it is about the same with the Presbyterian view of the matter; and hence becomes a Presbyterian body much better than one called *Episcopal*. Such may have been Wesley's idea, as it harmonizes with his letter, which declares that 'Lord King's account of the Primitive Church' had convinced him of the parity of Bishops and Presbyters. But it does not harmonize with the Church to which he belonged, nor with his subsequent letter, so severely censuring Coke and Asbury for allowing themselves to be called Bishops. Really, Wesley seems to me not always to have been consistent with himself; and I almost begin to think that in order to see through the mystery, it will be necessary to study some other standard than Wesley."

Mr. Kendall had remained silent through these remarks; but when Manwareing closed,

he evinced much concern. "My Dear Young Brother," he said, "you alarm me. You seem to me to have fallen into a strange train of thought; and I almost fear that you will be led on, from one point to another, until, like many others of our clergy, you will fall back into the Old Church from which we have come out. I beseech you not to puzzle yourself with these questions. They are not profitable. I have no doubt that our Church was called into existence by the providence of God.—The success which has crowned her labors, thus far, is proof sufficient that she is owned of God. Thousands of souls now in heaven are of the fruits of Methodism; and more than a million now on earth are rejoicing in God their Saviour, through her instrumentality. It is no longer a question, whether we are a true Church of God. The battle has been fought, and the victory won; all we have now to do is to go on in our labor of love."

"Your argument," Mr. Manwareing replied, "is soothing and encouraging; but I have my doubts whether it is strictly logical.—Providence, you say, has called our Church

into existence. Your reason for thinking so is simply that it has come into existence.— This argument would establish the claim to a divine origin for any and every system that has ever existed. It is simply applying the maxim, ‘Whatever is, is right.’ So your argument, that success proves us to be owned of God, strikes me as fallacious. This would establish Romanism far more than Methodism, and Mohammedanism over every form of Christianity (for the proportion of all nominal Christians to Mohammedans is only five to six), — aye, and paganism over all. Some popular element may be incorporated into a false system, which for a time will cause it to be powerfully ascendant over truth. I love Methodism, and am loth to admit that it is defective ; but I should hesitate to rest it on this argument. It is simply putting it to a vote of the world, and allowing a popular majority to decide on its merits. It endorses the maxim, ‘*vox populi vox Dei* ;’ a maxim as false as it has been ruinous to millions of souls. I love my Church ; but I am sorry that it has placed itself in so many false positions. I do not feel that I can ever fully

embrace the idea of an Apostolic succession of the ministry ; and yet I have almost supposed that none but Bishops have a right to ordain ; and this I confess, when fully examined, seems to suggest the idea of an unbroken succession of Bishops. If you have no right to ordain, it is because that right has never been conferred on you. But you have been ordained an Elder, or Presbyter ; and if you have no ordaining power, while others have, it must be because certain powers were conferred on them which were not on you.— If this be admitted, then it follows that they have a commission which you have not ; and then the question arises, Whence did they receive that commission ?”

Mr. K. “ By their ordination, as Bishops.”

M. “ I see the position ; it is, that ordination appertains to the *officer of the Church*, and not to the *minister of Christ*. But can it be that our blessed Lord left the ministry of His Church in such a condition that it could not perpetuate itself *jure divino* ! The idea of the minister of Christ having a divine commission to preach, baptize, &c., but only a *human commission*, of conventional appoint-

ment, to take charge of the matter of ordination, seems to me to degrade the matter of ordination to a mere conventional office, and to make it purely a matter of order, or decorum, and not at all essential to the minister of Christ.

Mr. Kendall here smiled approvingly.—
“My Brother,” he interrupted, “you have now got at our idea. We do not believe that ordination has, really, anything to do in constituting a minister. This depends on a direct call of God to the ministry. I claim that I was just as much a minister of Christ before my ordination as after. From the day that I was secretly moved by the Holy Spirit to this work, I was a minister of Christ.”

“Then,” asked Manwareing in haste, “what is the object of ordination? Why not dispense with it entirely? If it confers no authority, nor in any respect changes the relations of the man, it seems to me a useless ceremony.”

“It is,” Mr. Kendall replied, “simply a matter of order and decorum,—not of the essence of the ministry. It is the Church’s endorsement of the man, as fit and qualified

for the work — nothing more, nor less. Christ calls His own ministers, and commits to them the ministry of reconciliation ; and the business of the Church is simply to certify them, or give its formal testimony to their good character and qualification for the office.”

This was a new revelation to Manwareing. For a moment he was silent, and manifestly bewildered with the new idea, as, like clear waters poured into the muddy pool, it drove back the chaos and confusion which had now for some months possessed his intellect, on the subject of ordination. “ Now ! ” he exclaimed, — “ now, for the first time, the matter is clear ! Now I understand the position of our Church in this matter. It is as clear as the light of heaven ! ”

“ Thank God ! ” exclaimed Mr. Kendall, infinitely delighted at having succeeded in thus clearing up a mystery in the mind of his young friend. “ I have always thought the matter clear enough, and have wondered that so many should be perplexed with it. Once admit the broad general principle, that Christ calls His own ministers, and that the Church only *commends* them by the act of ordination, and the

mystery all vanishes. This is one of the great truths of religion which Methodism has the honor of having evolved. I believe it was never fully brought out until at the second American Conference. For this, as for many other great truths, the world will ever be indebted to Bishop Asbury. At our first Conference, in 1784, the subject of ordination was a painful one. Most of the preachers had received their early religious notions from the Church of England; and as that Church lays great stress on ordination by Bishops of the regular line, many of them shuddered at the idea of receiving it in any other way. This feeling gained, after Conference. Mr. Asbury saw it; and I doubt not that it was a matter of painful solicitude and intense anxiety to him. At the following Conference, he came out with the great idea which I have just given you. The effect of its announcement was like the calm of morning on the ocean, after a stormy night. It came directly to our hearts; and we all found peace."

"Truly," replied Manwareing, "it is clear as a sunbeam. There is no mistaking it. It needs no commentary. But if this be the

position of our Church, then why is it that so little has been done to put it forth before the world? Our ordination has always been questioned by Episcopalians; why has there been so little said of this fundamental principle, so easy of comprehension? I have never heard it before, in my life; nor had I the remotest idea that it was the doctrine of our Church."

"Simply," replied Mr. Kendall, "because it has given such general and entire relief on the subject of ordination as to make it a matter of no interest among us whatever; all who have any concern about it, are able to obtain this view of it, which so effectually quiets their fears as to cause them to cease all concern about it at once."

"But," added Manwareing, "while it is certainly clear, and easy of comprehension, the question of its *truth* remains to be settled. I confess it looks to me too much like cutting the 'Gordian Knot.' So bold an assertion is easily made; but I must have the proof before I can admit it. Understand me; I am not opposing it nor advocating Episcopacy; but I do think the asking for a little more logic, or Scripture, would be justified in the settlement of a question of so much magnitude."

“Why,” interposed Mr. Kendall, “nothing can be more logical, nor more Scriptural.—Christ called His first Apostles, *Himself*, by a direct call. So the Seventy whom He sent forth were called directly; not through a Church, nor by ordination, but by His own direct call. Now is it not logical to conclude that what He did at first, He would continue to do to the end of the world? If His ministers in all ages are the successors of the Apostles, having the same office, and laboring in the same glorious cause, and for the same end, is it not logical to conclude that they would all be called and commissioned in the same way? It is both Scriptural and logical.”

“Your arguments,” Mr. Manwareing replied, “are pleasing, but not quite satisfactory to me. Aaron, the first Jewish High Priest, was specially called of God to his office; but his successors came in by a fixed law of succession. So in all things which are perpetual, there must necessarily have been a beginning; but it would be absurd to say that all that come on afterwards, must come on in the same way as the first. There was a first man, and he was created by a direct act of God; but all

succeeding men have come into life by fixed and established laws of nature. Nor is this the result of the fall; it was the original design of the Creator that man should 'multiply and be fruitful.' But your argument would lead to the conclusion that as all men are created for the same destiny and tend to the same end as our first parent, therefore they should all be brought into existence in the same way, by a special act of creation.— Really, I think it just as logical to argue that because our first parents were created, and not born, so every human being on earth must be created out of the dust of the ground, by a direct act of creation, as to argue that because the blessed Apostles were specially called of Christ, independent of all preëxisting laws, therefore all their successors must be so called, to the end of time. But there is another difficulty which occurs to me. As we do not believe that God will bless the work of those whom He has not called, it is of the utmost importance that we have some assurance that the man who preaches the Gospel to us, admits us into the Church by holy baptism, and breaks to us the Bread of Life.

in the Holy Communion, is really called of God to this work. But if neither ordination nor any visible act, is concerned in his call, then what assurance can we have that the man who serves us at the altar is really a man called and approved of God? Admitting that he is quite sensible, or conscious, of such a call, we have no assurance of it. All that we have is his word. He may have been deceived; or it is even possible for a man to profess, for base and wicked purposes, that he has had such inward call, when he has not.—Such instances, we are forced to believe, are not uncommon. If there can be no assurance, then our case is less comfortable, as members of the Church of Christ, than I have been wont to suppose. Moreover, I see other difficulties. Suppose I were satisfied that I was called of God to the work of the ministry,—were fully persuaded of it,—but the Church should see proper not to believe it, or for any reason should refuse to ordain me, would it not be my duty to ‘obey God rather than men?’ But should I resolve to proceed in the ministry, regardless of the Church’s ‘rules of decorum,’ what would be the result?—

Suppose I should proceed to administer baptism and the supper of the Lord, should I not be liable to be called to account? Nay, should I persist in it, I should be liable to ejection from the Church. Now suppose I have been really called of God, and yet the Church does not allow me to obey that call, does it not turn out that the Church is fighting against God? And is this the legitimate work of the Church? Really if it be true that the Church can confer no authority, either by ordination or otherwise, but attempts to certify whom God has called, it does seem to me that it should have the eye of omniscience, in order to know, certainly, whom God has called. Otherwise it is liable to certify and send forth men whom God has not called, and to command others whom God has called, to be silent. I know the Church of Rome claims to be infallible, but I am not aware that ours does."

Here Mr. Kendall suggested that the Church was more likely to be a competent judge in this matter than was the individual called. " "In the multitude of counsellors there is safety,"" he remarked. "There is more probability of a whole Conference's judging

correctly whether a man is really called, than of his fully understanding his own case. The best of men are fallible and liable to err, and every honest man thinking himself called of God, should be willing to submit his case to his brethren in the Church, and abide their judgment."

"So I think," replied Manwareing, "but how is any man to judge of the secret communications of God to the heart of another? 'Who art thou that judgest another man's servant?' But you have just been talking of the call to the ministry being so *certain* a matter that we may be well assured of the fact of our minister's being a true minister of Christ;— that we cannot distrust the validity and efficacy of the sacraments in his hands;— that we incur no risk of our eternal salvation by submitting ourselves wholly to his guidance. But now you speak of this call as a matter by no means clear or certain, and think others are likely to know better than he whether he is truly called of God. Now if a minister of Christ have no authority but what he receives by special call, I insist that call should be very clear and satisfactory to *him* at least, before I

can have entire confidence in it. If he tells me that he *knows* he is called, then, if I have entire confidence in his veracity and goodness, I *may* be able to receive him ; but if he only *thinks* so, and has to call upon others to judge of the matter, I must have my doubts. I want to *know* that I have a true minister of Christ to administer to me and to my children the ordinances of salvation."

"But," Mr. Kendall replied, "'by their fruits ye shall know them.' The Church judges whether they are truly called, not by attempting to penetrate their secret converse with God, but by examining their fruits, or the evidence of such call."

"What fruits?" Manwareing inquired.

Mr. K. "The fruits of the Spirit."

M. "What! are the fruits of the Spirit manifest in none but those called of God to the ministry? I have ever supposed that these appeared in all true Christians. If all who bring forth the fruits of the Spirit are called of God to the ministry, then all true Christians are to be received as true ministers."

"I am misunderstood," replied Mr. Kendall, "I mean the fruits of their ministry. If the

power of God attends their ministry in the salvation of souls, I regard this as the very best evidence that they are called of God."

"But," rejoined Manwareing, "on their first application to be recognized as ministers, they have not had opportunity to bring such proof. How can a man have seals to a ministry on which he has not yet entered? He asks to be owned as a minister before he has commenced his ministry. Suppose you should admit an applicant, and in the course of his ministry there appeared no such evidence,—no fruits followed,—what next? Would you depose him from his ministry?"

Mr. K. "Certainly not,—his Christian deportment being good; though I think we should conclude that he had not been called."

M. "What! would you allow him to continue an impostor? and thus continue to indorse as a minister of Christ, one whom you did not believe to be one?"

"There is generally opportunity," *Mr. Kendall* replied, "for the candidate to prove himself before we ordain him. Two years a licentiate before he can take Deacon's orders, and then two more before he can be ordained

Elder or Presbyter. In this time he is very likely to prove himself."

"True," replied Manwareing, "we have the probation; and I grant it is of some service to us. But you must be well aware, Father Kendall, that we have had many painful instances of men eminently successful, so far as immediate results were concerned, who afterward proved most unworthy and unfit for the ministry. Some of the basest men that I have ever known, have been for a time the most successful."

"That is sadly true," replied Mr. Kendall. "In judging of the probability of any one's being called of God, we ought to study his order of talents, and the tendencies of his mind."

"But," replied Manwareing, "what right have you or I to judge what order of talent God is most likely to call? He often chooses 'the weak things of this world to confound the strong.' If I am set to select a man for the ministry, I can, and must, look to the order of his talents. But if I am to decide whom God *has* called, it is different."

CHAPTER X.

Country meeting-house. — The new preacher. — Mr. Wesley's views about secession from the Established Church, in America. — Laying on of hands at Antioch. — What did Wesley do to Coke, at Bristol? — Extracts from Wesley's sermons on loyalty to the Church.

AT the appointed hour, Manwareing proceeded with Mr. Kendall to the plain meeting-house of the neighborhood, where people had long been wont to assemble for prayer. Many earnest people were in attendance, and many were the expressions of satisfaction uttered among them, after sermon, with the fine talents of the young man. — Some, however, complained of his omission of the class-meeting, and feared that he was not just the man to “carry on a revival.” Mr. Kendall, however, though much of the same mind, would listen to none of this, and warmly indorsed him as a man after his own heart; and they returned to the comfortable home of Mr. Kendall for dinner.

Soon after reaching home, conversation again turned to the subject of Mr. Wesley's adherence to the Church of England.

“Do you think,” asked Manwareing, “that Mr. Wesley really ever intended that the Methodist Societies should assume an ecclesiastical character, or become in any sense, a Church, separate from the Church of England?”

“Certainly !” replied Mr. Kendall ; “otherwise he never could have taken upon himself to ordain Coke, and send him to America to plant a Church, without consulting the Church of England. By this very act, he broke fellowship with the Church of England ; and from that time, must have regarded himself as beyond the pale of its jurisdiction.”

“I grant,” Manwareing replied, “that, looking to that one act, your inference would seem to be justified. But there are many expressions of his which seem to rebut it. For instance, in the very letter commending Dr. Coke to the American Methodists, he has this language : “Whereas many of the people in the Southern provinces of North America, who desire to continue under my care, and

still adhere to the doctrine and discipline of the Church of England," &c. What does this mean? 'To continue under my care, and still adhere to the doctrine and discipline of the Church of England!' What language could more clearly express the purpose of retaining those people in the Church of England? True, he has violated the discipline of that Church by ordaining Coke; but he expects the American Methodists to adhere to it. I grant that they might have adhered to its doctrines, even after leaving it; but it would seem most absurd to talk of their adhering to its discipline, when they had actually left it. Upon the whole, I cannot believe that he regarded his laying on of hands, in the case of Coke, as an ordination, in any sense. He does not call it so, in his letter. He says 'I have this day *set apart*,' &c. This, I strongly suspect, he intended rather in imitation of the conduct of the Prophets of Antioch, when they laid hands on Barnabas and Saul, on sending them to the Gentiles, as related in Acts xiii. 3. The cases bear so much resemblance as to lead us to think that one was intended as an imitation

of the other. This case is a remarkable one, and serves to show that even in apostolic times, the laying on of hands did not always mean ordination."

"I beg your pardon," Mr. Kendall interrupted, "that *was* an instance of ordination. So our Church understands it, as is manifest by her allusion to it in her Form for the Ordination of Bishops."

"I grant you," Manwareing replied, "that in our ordination of Bishops, there is, very properly, an allusion to this case at Antioch; just as I suppose there was in Wesley's mind, at the time he laid hands on Coke. This is in harmony with what we have already admitted; that the office of Bishop is not a grade in the ministry, but an office conventional in the Church. Thus you admit that we do not *ordain* Bishops, but only *appoint* them, or set them apart. So, according to your idea, Father Kendall, neither the Prophets at Antioch, in the case of Saul and Barnabas, nor Mr. Wesley, in the case of Coke, nor we, at what we call the ordination of Bishops, really have any idea of conferring orders.—To suppose that the Prophets at Antioch

intended to confer ministerial authority on the Apostles of the Gentiles, would be most absurd. St. Paul declares that he was called of God — that he had seen Christ — and that he was not a whit behind the chiefest of the Apostles. But who were these Prophets?— I do not pretend to say ; but that they were a very inferior grade of officers in the Church, I believe no one has ever questioned. Surely St. Paul never received his Apostolic commission from them. If he were not specially called of God, then it were better for all of us to say little of our special call. But you may ask, What, then, did the Prophets do at Antioch ? I am persuaded that it was intended as nothing more than a blessing, pronounced on Barnabas and Saul, on the eve of their setting out on their perilous mission to the Gentiles ; and such, I strongly suspect, was Mr. Wesley's idea when he laid hands on Coke, on the eve of his departure to the American wilderness. I believe that it has never been uncommon, at any time, for the Bishops, Presbyters, and other officers of the Church, to pronounce benedictions, in some such form, on their missionaries, at the time

of their departure for distant and perilous fields of labor. I read of many instances of the kind, in both ancient and modern times. Hence I cannot attach very much importance to the ordination of Coke. I fully believe, with you, that it was no ordination. *With you*, I say, Father Kendall, for you have admitted it. You are satisfied that our Church does not believe in three orders of the ministry, and hence, of course, does not believe that Wesley conferred orders on Coke, who had previously been ordained a Presbyter. You have fully satisfied me on this point.—Our Church is against the Episcopal theory; and it is for this reason, I doubt not, that in her Form for the Ordination of Bishops, she refers to the imposition of hands by the Prophets at Antioch, which was manifestly not an instance of ordination, but only of blessing and appointing to a certain field, or form of labor. Had she made allusion to the laying on of hands in the case of Matthias, she would have claimed to confer orders, in the same degree; but with the present allusion, in the lesson read, she makes no such pretension. In this, she preserves her consistency.

But we are wandering from the main question. The effect of your many statements made to me, in connection with information which I had received before, is to confirm me in the belief that Mr. Wesley never intended such a thing as a Methodist *Church*. In support of my position, I beg leave to read to you from Mr. Wesley's 139th sermon :—

In 1744 all the Methodist Preachers had their first Conference. But none of them dreamed that the being called to preach gave them any right to administer the Sacraments. And when that question was proposed, 'In what light are we to consider ourselves?' it was answered, 'As extraordinary messengers, raised up to provoke the ordinary ones to jealousy.' In order hereto, one of our first rules was, given to each preacher, 'You are to do that part of the work which we appoint.' But what work was this? Did we ever appoint you to administer Sacraments; to exercise the priestly office? Such a design never entered into our mind; it was the furthest from our thoughts; and if any preacher had taken such a step, we should have looked upon it as a palpable breach of this rule, and consequently as a recantation of our connection. For, supposing (what I utterly deny) that the receiving you as a preacher, at the same time gave an authority to administer the Sacraments; yet it gave you no other authority than to do it or anything else, where I appoint. But where did I appoint you to do this? No where at all. Therefore, by this very rule you are excluded from doing it. And in

doing it, you renounce the first principle of Methodism, which was wholly and solely to preach the Gospel.

It was several years after our Society was formed before any attempt of this kind was made. The first was, I apprehend, at Norwich. One of our preachers there yielded to the importunity of a few of the people, and baptized their children. But as soon as it was known, he was informed it must not be, unless he designed to leave our connection. He promised to do it no more; and I suppose he kept his promise.

Now as long as the Methodists keep to this plan, they cannot separate from the Church. And this is our peculiar glory. It is new upon the earth. Resolve all the histories of the Church from the earliest ages, and you will find, whenever there was a great work of God, in any particular city, or nation, the subjects of that work soon said to their neighbors, 'Stand by yourselves, for we are holier than you!' As soon as ever they separated themselves, either they retired into deserts, or they built religious houses; or at least formed parties, into which none was admitted but such as subscribed both to their judgment and practice.—But with the Methodists it is quite otherwise: they are not a sect or party; they do not separate from the religious community to which they first belonged; they are still members of the Church; such they desire to live and die. And I believe one reason why God is pleased to continue my life so long, is to confirm them in their present purpose not to separate from the Church.

But notwithstanding this, many warm men say, 'Nay, but you *do* separate from the Church.' Others are equally warm, because they say I *do not*. I will nakedly declare the thing as it is.

I hold the doctrines of the Church of England. I love her Liturgy. I approve her plan of discipline, and only wish it could be put in execution. I do not knowingly vary from any rule of the Church, unless in those few instances where I judge, and as far as I judge, there is an absolute necessity.

For instance, (1.) As few clergymen open their churches to me, I am under the necessity of preaching abroad. (2.) As I know no forms that will suit all occasions, I am often under the necessity of praying extempore. (3.) In order to build up the flock of Christ in faith and love, I am under a necessity of uniting them together, and of dividing them into little companies, that they may provoke one another to love and good works. (4.) That my fellow laborers and I may more effectually assist each other to save our own souls and those that hear us, I judge it necessary to meet the preachers, or at least the greater part of them, once a year. (5.) In these Conferences we fix the stations of all the preachers for the ensuing year.

But all this is not separating from the Church. So far from it, that whenever I have an opportunity I attend the Church service myself, and advise all our Societies so to do.

Nevertheless, as to the generality even of religious people who do not understand my motives of acting, and who on the one hand hear me profess that I will not separate from the Church, and on the other that I do vary from it in these instances, they will naturally think that I am inconsistent with myself. And they cannot but think so, unless they observe my two principles: the one, that I dare not separate from the Church, that I believe it would be a sin so to do; the other, that I believe it would be a sin not to vary from it in the points above mentioned. I

say put these two principles together—First, I will not separate from the Church; yet, Secondly, in cases of necessity I will vary from it (both of which I have constantly and openly avowed for upwards of fifty years), and inconsistency vanishes away. I have been true to my profession from 1730 to this day. . . .

I wish all you who are vulgarly termed Methodists would seriously consider what has been said. And particularly you whom God hath commissioned to call sinners to repentance. It does by no means follow from hence that ye are commissioned to baptize, or to administer the Lord's Supper. Ye never dreamed of this for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, 'seek the priesthood also.' Ye know, 'No man taketh this honor unto himself, but he that was called of God as was Aaron.' O contain yourselves within your own bounds; be content with preaching the Gospel; 'do the work of an evangelist,' proclaim to all the world the loving kindness of God our Saviour; declare to all 'The kingdom of heaven is at hand; repent ye, and believe the Gospel!' I earnestly advise you, abide in your place; keep your own station. Ye were, fifty years ago, those of you that were then Methodist preachers, *extraordinary messengers* of God, not going in your own will, but *thrust out*, not to supersede, but to 'provoke to jealousy' the ordinary messengers. In God's name stop there! But by your preaching and example, provoke them to love and to good works. Ye are a mere phenomenon in the earth; a body of people who, being of no sect or party, are friends to all parties, and endeavor to forward all in heart religion, in the knowledge and love of God and man. Ye yourselves were at first, called in the Church of England;

and though ye have, and will have, a thousand temptations to leave it, and set up for yourselves, regard them not; be Church-of-England men still; do not cast away the peculiar glory which God hath put upon you, and frustrate the design of Providence; the very end for which God raised you up. . . .

We, by the grace of God, hold on our way, being ourselves still members of the Church of England, as we were from the beginning, but receiving all that love God, in every church, as our brother, and sister, and mother.

Here a pause ensued, which was broken by Mr. Kendall:—“I readily consent that Mr. Wesley never intended a separation of the *English* Methodists from the English Church. There a Church existed with which he was satisfied, and hence he saw no necessity for multiplying churches. But it was very different in the wilderness of America. Here was no church, and hence no jurisdiction was violated by the establishment of a Methodist Church. Hence he says in his letter, ‘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 any parish minister. . . Here, therefore, my scruples are at an end.’”

“I grant,” replied Manwareing, “that look-

ing at this language alone, there might seem to be ground for believing that he intended a Methodist Church in America. But I cannot forget the *Prayer Book* which he sent over for the use of the American Methodists. Nor can I dispose of those ominous words in his letter indorsing Coke:—"People who desire to continue under my care, and *still adhere to the doctrine and discipline of the Church of England.*" These were the very people in America to whom, and for whose benefit, he sent Coke. Now did he intend that Coke should minister to them as seceders from the Church of England, or as members of that Church? I am compelled to believe that the latter was what he proposed, and intended.—I grant that Wesley was somewhat erratic, at some times, and said things which at other times he seemed to contradict. I cannot fully agree with him in the difference which he has drawn between the prophetic and priestly offices. I cannot help thinking that the preaching of the Gospel appertained to the priestly office of the Christian Church, from the beginning. Some of his positions are not quite clear. But erratic as he may have been on some points,

there was one point on which he was always clear: I mean the matter of loyalty to the Church of England. Even Mr. Moore, his biographer, says in his notes on the sermon which we have just read, 'I believe he saw his love to the Church, from which he never deviated unnecessarily, had in this instance led him a little too far.' But here are some other paragraphs from Mr. Wesley, which you will permit me to read. In his 55th sermon, §12, he speaks thus:—

It cannot be denied that there have been several considerable revivals of religion in England since the Reformation. But the generality of the English nation were little profited thereby; because they that were the subjects of those revivals, preachers as well as people, soon separated from the established Church, and formed themselves into a distinct sect. So did the Presbyterians first; afterwards the Independents, the Anabaptists, and the Quakers. And after this was done, they did scarce any good, except to their own little body. As they chose to separate from the Church, so the people remaining therein separated from them, and generally contracted a prejudice against them. But these were immensely the greatest number; so that by that unhappy separation, the hope of a general national reformation was totally cut off.

But it is not so in the present revival of religion. The Methodists (so termed) knew their calling. They weighed

the matter at first; and upon mature deliberation, determined to continue in the Church. Since that time they have not wanted temptations of every kind to alter their resolution. They have heard abundance said upon the subject—perhaps all that can be said. They have spent several days in a general Conference upon this very question,—‘Is it *expedient* (supposing, not granting, that it is *lawful*) to separate from the established Church?’ But still they could see no sufficient cause to depart from their first resolution. So that their fixed purpose is, let the Clergy or Laity use them well or ill, by the grace of God to endure all things, to hold on their even course, and to continue in the Church maugre men or devils, unless God permits them to be thrust out.

Near twenty years ago, immediately after their solemn consultation on the subject, a clergyman who had heard the whole, said with great earnestness, ‘In the name of God let nothing move you to recede from this resolution. God is with you of a truth; and so He will be while you continue in the Church; but whenever the Methodists leave the Church God will leave them.’ Lord, what is man! In a few months after Mr. Ingham himself left the Church, and turned all the Societies under his care into congregations of Independents. And what was the event? The same that he had foretold! They swiftly mouldered into nothing.

Some years after a person of honor told me, ‘This is the peculiar glory of the Methodists; however convenient it might be, they will not on any account or pretence whatever, form a distinct sect or party. Let no one rob you of your glorying.’ I trust none will as long as I live. But the giver of this advice entirely forgot in a very short time, and

has almost ever since been laboring to form independent congregations. . . .

A good man who met with us when we were at Oxford, while he was absent from us conversed much with dissenters, and contracted strong prejudices against the Church, I mean Mr. Whitfield; and not long after he totally separated from us. . . .

Now let every impartial person judge whether we are accountable for any of these. None of these have any manner of connection with the original Methodists. They are branches broken off from the tree; if they break from the Church also, we are not accountable. These, therefore, cannot make our glorying vain: 'That we do not, will not, form any separate sect, but from principle remain what we always have been, true members of the Church of England.'

Here the striking of the clock reminded Manwareing that he had some ten miles to ride that evening. So he bade adieu to the venerable Mr. Kendall, who on taking leave, pressed his hand, and with more than parental tenderness besought him to give himself no more concern about these minor matters of ecclesiastical order, but to go on in the work whereunto he was called, and exercise his talents in preaching the Gospel of Christ.

CHAPTER XI.

Letter to Mr. Graves. — Extract from the writings of Bishop White. — Dr. Coke's views of his own consecration as Bishop. — Letter of Charles Wesley. — He deploras the schism.

AFTER this, we have no note of Manwaring's movements for several weeks ; and hence can have no clear idea of the mental processes immediately following his visit to the Rev. Mr. Kendall. A letter, however, which he addressed to his old friend and preceptor, the Rev. Mr. Graves, soon after, shows that his mind was much exercised on the subject of the Wesleyan Prayer Book, and also on the separation of the Methodists from the Church of England. After the usual introduction of a letter of friendship, he says, " You and I have both been in error, as regards Mr. Wesley's views of a liturgical service. We have been wont to suppose that he approved it, not because he thought it best,

but only because it *was* the form of the established Church. Have you ever been aware that he really wrote and printed a Prayer Book for the Methodists of America? I have seen a copy of it; and also a letter of his, recommending it to them. In this, he declared that the Church of England has no longer any jurisdiction in America, 'any more than in the States of Holland.' Hence, it is manifest that he recommends the Prayer Book, not as a matter of order, or of decorum, for the sake of conformity to an established Church, but on its own merits. I can no longer doubt that he preferred that form of service to extemporaneous prayers.

“And yet I confess there are some dark movements in Mr. Wesley's course; so that it is difficult to reconcile his views at one time to his views at other times. At the time of sending Dr. Coke to America as our first Bishop, he says, 'Whereas many people in the Southern provinces of North America, who desire to continue under my care, *and still adhere to the doctrine and discipline of the Church of England*, are greatly distressed for the want of ministers to administer the

Sacraments of Baptism and the Lord's Supper,' &c. From this we should certainly infer that he did not think of a Methodist Church, as *distinct* from the Church of England.—Here I am bewildered. Perhaps he was clear to himself; but he has not made himself so to others; and I greatly fear he has been misunderstood by the early Methodists. In this apprehension I am fully confirmed by reading the works of Bishop White, who was the first Episcopal Bishop of Pennsylvania. As he was a man of much reputation for goodness, as well as learning, I conclude that his testimony is to be credited. In his 4th volume, p. 211, he says:—

‘To guard against misconstruction, at some future time, of the correspondence between Dr. Coke and the author (Bishop White), he records it here:—

In the Spring of the year 1791, the author (Bishop White) received from that gentleman a letter containing a plan of what he considered an union of the Methodistical Society with the Episcopal Church. The plan was, in substance, that all the Methodist ministers, at the time in connection, were to receive Episcopal ordination, as also those who should come forward in future within the connection; such ministers to remain under the government of their Superintendent and their successors. Dr. Coke's motive to the proposed union, as stated in his letter, was an appre-

hension entertained by him, that he had gone further in the separation than had been designed by Mr. Wesley, from whom he had received his commission. Mr. Wesley, himself, he was sure, had gone further than he would have gone, if he had foreseen some events which followed, &c.

“ Bishop White then published the Doctor’s letter, which as it was new to me, and I suppose will be so to you, I copy for your perusal:—

Right Rev. Sir

Permit me to intrude a little on Your time upon a subject of great importance.

You, I believe, are concious that I was brought up in the Church of England, and have been ordained a Presbyterian of that Church. For many years, I was prejudiced even, I think, to bigotry in favour of it: but through a variety of causes or incidents, to mention which would be tedious and useless, my mind was exceedingly biassed on the other side of the question. In consequence of this, I am not sure but I went farther in the seperation of our Church in America, than Mr. Wesley, from whom I had received my commission, did intend. He did indeed solemnly invest me, so far as he had a right so to do, with Episcopal authority, but did not intend, I think, that an entire seperation should take place. He being pressed by our Friends on this side of the water for Ministers to administer the sacraments to them, (there being very few Clergy of the Church of England then in the States), he went farther, I am sure, than he would have gone, if he had forseen some events which followed. And this I am certain of,—that he is now sorry for the Seperation.

But what can be done for a re-union, which I much wish for; and to accomplish which Mr. Wesley, I have no doubt, would use his influence to the utmost? The affection of a very considerable number of the preachers and most of the people, is very strong towards him, notwithstanding the excessive ill usage he received from a few. My interest also is not small; and both his and mine would readily and to the utmost be used to accomplish that (to us) very desirable object; if a readiness were shewn by the Bishops of the Protestant Episcopal Church to re-unite.

It is even to *Your Church* an object of great importance. We have now above 60,000 adults in our Society in these States, and about 250 Travelling Ministers and Preachers; besides a great number of Local Preachers, very far exceeding the number of Travelling Preachers; and some of those Local Preachers are men of very considerable abilities. But if we number the Methodists as most people number the members of their Church, viz. by the Families which constantly attend the Divine Ordinances in their places of worship, they will make a larger Body than you probably conceive. The Society, I believe, may be safely multiplied by five on an average to give us our stated Congregations; which will then amount to 300,000. And if the calculation which, I think, some eminent writers have made, be just, that three-fifths of mankind are un-adult (if I may use the expression) at any given period, it will follow that all the families, the Adults of which form our Congregations in these States, amount to 750,000. About one-fifth of these are Blacks.

The work now extends in length from Boston to the South of Georgia; and in breadth, from the Atlantic to Lake Champlain, Vermont, Albany, Redstone, Holstein, Kentucke, Cumberland, &c.

But there are many hindrances in the way. Can they be removed?

1. Our Ordained Ministers will not; ought not; to give up their right of administering the Sacraments. I don't think that the generality of them, perhaps none of them, would refuse to submit to a re-ordination, if other hindrances were removed out of the way. I must here observe that between 60 and 70 only out of the two hundred and fifty have been ordained Presbyters, and about 60 Deacons (only.) The Presbyters are the choicest of the whole.

2. The other Preachers would hardly submit to a re-union, if the possibility of their rising up to Ordination depended on the present Bishops in America. Because, tho' they are *all*, I think I may say, zealous, pious, and very useful men, yet they are not acquainted with the learned Languages. Besides, they would argue, If the present Bishops would wave the Article of the Learned Languages, yet their Successors might not.

My desire of a re-union is so sincere and earnest that these difficulties almost make me tremble: and yet something must be done before the death of Mr. Wesley, otherwise I shall despair of success: for tho' my influence among the Methodists in these States as well as in Europe is, I doubt not, increasing, yet Mr. Asbury, whose influence is very capital, will not easily comply: nay, I know he will be exceedingly averse to it.

In Europe, where some steps had been taken, tending to a separation, all is at an end. Mr. Wesley is a determined Enemy of it, and I have lately borne an open and successful testimony against it.

Shall I be favored with a private interview with You in Philadelphia? I shall be there, God willing, on tuesday

the 17th of May. If this be agreeable, I'll beg of You just to signify it in a note directed to me at Mr. Jacob Baker's, Merchant, Market Street, Philadelphia: or if You please, by a few lines sent me by the return of the Post at Philip Rogers's, Esqr. in Baltimore, from yourself or Dr. Magaw: and I will wait upon You with my friend Dr. Magaw. We can then enlarge on these subjects.

I am concious of it, that secrecy is of great importance in the present state of the business, till the minds of You, Your Brother-Bishops, and Mr. Wesley, be circumstantially known. I must therefore beg that these things be confined to Yourself and Dr. Magaw, till I have the honour of seeing You.

Thus, You see, I have made a bold venture on Your Honour and Candour, and have opened my whole heart to You on the subject as far as the extent of a small Letter will allow me. If You put equal confidence in me, You will find me candid and faithful.

I have, notwithstanding been guilty of inadvertencies. Very lately I found myself obliged (for the pacifying of my conscience) to write a penitential Letter to the Rev'd Mr. Jarratt, which gave him great satisfaction: and for the same reason I must write another to the Rev'd Mr. Pettigrew. When I was last in America, I prepared and corrected a great variety of things for our Magazines, indeed almost everything that was printed, except some loose hints which I had taken of one of my Journeys, and which I left in my hurry with Mr. Asbury, without any correction, entreating that no part of them might be printed which would be improper or offensive. But through great inadvertency (I suppose), he suffered some reflections on the characters of the two above-mentioned Gentlemen to be

inserted in the Magazine, for which I am very sorry: and probably shall not rest till I have made my acknowledgment more public; though Mr. Jarratt does not desire it.

I am not sure whether I have not also offended You, Sir, by accepting of one of the offers made me by You and Dr. Magaw of the use of Your Churches about six years ago on my first visit to Philadelphia, without informing You of our Plan of Separation from the Church of England. If I did offend (as I doubt I did, especially from what you said on the subject to Mr. Richard Dallam of Abingdon) I sincerely beg Yours and Dr. Magaw's pardon. I'll endeavour to amend. But, alas! I am a frail, weak creature.

I will intrude no longer at present. One thing only I will claim from Your Candour—that if You have no thoughts of improving this proposal, You will burn this Letter, and take no more notice of it (for it would be a pity to have us entirely alienated from each other, if we cannot unite in the manner my ardent wishes desire.) But if You will further negotiate the bussiness, I will explain my mind still more fully to You on the probabilities of success.

In the mean time, permit me, with great respect, to subscribe myself, Right Rev'd Sir,

Your very humble Servant in Christ

THOMAS COKE.

Richmond, April 24, 1791.

THE RIGHT REV'D FATHER IN GOD, BISHOP WHITE.

You must excuse Interlineations, &c: as I am just going into the Country, and have no time to transcribe.

“Thus, my dear Father Graves, you see our first Methodist Bishop repudiated his episco-

pal character within seven years after his ordination as Bishop by Mr. Wesley. He consents that he was no Bishop ;—that he had gone further in the matter of separation from the Church of England than Mr. Wesley intended, and is satisfied that Mr. Wesley went further than he would have done ‘if he had foreseen some events which followed.’ He is anxious to have the Methodist body restored to the old position of the Methodist societies in England ; that is to make them a part and parcel of the Episcopal Church, provided their preachers could be regularly ordained. Not only did *he* desire it, but he had assurance that Mr. Wesley ‘would use his influence to the utmost’ to secure such an arrangement. After seven years’ experience with the new arrangement, — the Methodist Church separate from the old Church,— he and Mr. Wesley had become satisfied of the error into which they had fallen ; and they had become anxious to return to their old position.

“Perhaps you may ask how the great and good Mr. Wesley could have fallen into error in a matter of so much moment, and which he had studied with so much care. Alas ! all

men are fallible ; and at the time of sending over Coke, Mr. Wesley was eighty-two years old, and as he declares himself, soon after, in the preface to his last volume of sermons, regarded by many in his dotage. And as this act of separation was so contrary to all the known sentiments of his former life, and so entirely nondescript and incomprehensible, and as Dr. Coke was well assured that he afterward deplored it, I feel strongly inclined to think that it was the action of an old man in his dotage. So thought his brother, Charles Wesley, our finest sacred poet, as I gather from the following letter of his, addressed to the Rev. Dr. Thomas Bradbury Chandler, and published in the *Churchman's Magazine*, 1806. I have cut it out of an old number of that journal, and herewith inclose it :—

LONDON, April 28th, 1785.

Reverend and Dear Sir : As you are setting out for America, and I for a more distant country, I think it needful to leave with you some account of myself and my companions through life. At eight years old, in 1715, I was sent by my father, Rector of Epworth, to Westminster school, and placed under the care of my eldest brother, Samuel, a strict Churchman, who brought me up in his own principles. In 1727 I was elected student of Christ church. My brother John was then fellow of Lincoln.

The first year at college I lost in diversions — the next I betook myself to study. Diligence led me into serious thinking. I went to the weekly Sacrament, and persuaded two or three young scholars to accompany me, and likewise to observe the *method* of study prescribed by the statutes of the University. This gained me the harmless nickname of *Methodist*. In half-a-year my brother left his curacy of Epworth, and came to our assistance. We then proceeded regularly in our studies, and in doing what good we could to the bodies and souls of men.

I took my degrees, and only thought of spending all my days at Oxford; but my brother, who always had the ascendant over me, persuaded me to accompany him and Mr. Oglethorpe to Georgia. I exceedingly dreaded entering into Holy Orders, but he overruled me here also, and I was ordained Deacon by the Bishop of Oxford, one Sunday, and the next, Priest, by the Bishop of London.

Our only design was to do all the good we could, as ministers of the Church of England, to which we were firmly attached, both by education and principle. My brother still acknowledges her the best national Church in the world.

In 1736 we arrived as missionaries in Georgia. My brother took charge of Savannah, and I of Frederica, waiting for an opportunity of preaching to the Indians. I was in the meantime secretary to Mr. Oglethorpe, and also secretary of Indian Affairs.

The hardships of lying upon the ground, &c., soon threw me into a fever and dysentery, which forced me in half-a-year to return to England. My brother returned the next year. Still we had no plan but to serve God and the Church of England. The lost sheep of this fold were our principal care; not excluding any Christians of whatever

denomination, we were willing to add the power of Godliness to their own particular form.

Our eldest brother, Samuel, was alarmed at our going on, and strongly expressed his fears of its ending in a separation from the Church. All our enemies prophesied the same. This confirmed us the more in our resolution to continue in our calling, which we constantly avowed, both in public and private, by word, and preaching, and writing; exhorting all our hearers to follow our example.

My brother drew up the rules for our Society, one of which was, constantly to attend the Church Prayers and Sacrament. When we were no longer permitted to preach in the churches, we preached (but never in church hours) in houses or fields, and sent from thence, or rather carried, multitudes to church, who had never been there before.—Our Society in most places, made the bulk of the congregation, both at Prayers and Sacrament.

I never lost my dread of separation, or ceased to guard our Societies against it. I frequently told them, “I am your servant as long as you remain members of the Church of England, but no longer. Should you ever forsake her, you renounce me.” Some of our lay preachers very early discovered an inclination to separate, which induced my brother to publish reasons against a separation. As often as it appeared, we beat down the schismatical spirit. If any did leave the Church, at the same time he left our Society. For fifty years we kept the sheep in the fold, and having fulfilled the number of our days, only waited to depart in peace.

After our having continued friends for above seventy years, and fellow-laborers for above fifty, can anything but death part us? I can scarcely yet believe that in his eighty-second year, my brother, my old, intimate friend

and companion, should have assumed the Episcopal character, ordained elders, consecrated a Bishop, and sent him to ordain the lay preachers in America. I was then at Bristol, at his elbow, yet he never gave me the least hint of his intention. How was he surprised into so rash an action? He certainly persuaded himself that it was right.

Lord Mansfield told me last year that *ordination was separation*. This my brother does not, and will not see; or that he has renounced the principles and practices of his whole life; that he has acted contrary to all his declarations, protestations, and writings; robbed his friends of their boasting, realized the "Nag's Head" ordination, and left an indelible blot on his name as long as it shall be remembered.

Thus our partnership here is dissolved, but not our friendship. I have taken him for better, for worse, till death do us part, or rather reunite us in love inseparable. I have lived on earth a little too long, who have to see this evil day; but I shall very soon be taken from it, in steadfast faith that the Lord will maintain His own cause, and carry on His work, and fulfill His promise to His Church: "Lo, I am with you always, even unto the end of the world."

Permit me to subscribe myself, Reverend and Dear Sir,
your faithful and obedient Servant and Brother,

CHARLES WESLEY.

P. S. What will become of those poor sheep in the wilderness,—the American Methodists? How have they been betrayed into a separation from the Church of England, which their preachers, and they, no more intended than the Methodists here? Had they had patience a little longer, they would have seen a *real primitive Bishop* in America, *duly consecrated by three Scotch Bishops*; who had *their consecration from the English Bishops*, and are ac-

knowledged by them as the same with themselves. There is, therefore, not the least difference betwixt the members of Bishop Seabury's church, and the members of the Church of England.

You know I had the happiness to converse with that truly apostolical man, who is esteemed by all who know him, as much as by you and me. He told me he looked upon the Methodists in America as sound members of the Church, and was ready to ordain of their preachers whom he should find duly qualified. His ordination would be indeed genuine, valid, and Episcopal. But what are your poor Methodists now? Only a new sect of Presbyterians. And after my brother's death, which is now so near, what will be their end? They will lose all their usefulness and importance; they will turn aside to vain janglings; they will settle again upon their lees, and like other sects of dissenters, come to nothing.

“ I confess, Father Graves, that these things have caused me to feel less confidence in the soundness of our ecclesiastical system than formerly. I wish I could see some of these difficulties cleared up. I could almost wish that my lot had been cast in the American Episcopal Church, whose records are clear, and her legitimacy free from question. But perhaps it is my pride which causes me so much annoyance at these irregularities. My part has been assigned me by the providence of

God ; and I must not desert it, unless Providence shall open a way. As ever, yours in filial affection,

MANWAREING.

“ P. S. It occurs to me that you may be curious to know how Dr. Coke’s private letter to Bishop White came to be made public.— This is explained in a marginal note by Bishop White, at the close of his reply to Dr. Coke :

The writer of the above answer kept silence on the subject of it, except in the permitted communication to the Bishops, until the summer of 1804, when he received in one day, two letters from the Eastern shore of Maryland. One of them was from the Rev. Simon Wilmer, of the Episcopal Church, and the other from the Rev. Mr. McKlaskey, of the Methodist Communion. In a conversation between these two gentlemen, the former had affirmed the fact of Dr. Coke’s application, which was disbelieved by the other. This produced their respective letters, which were answered by a statement of the fact. The matter being afterwards variously reported, a copy of the letter was, after some lapse of time, delivered to the Rev. Dr. Kemp of Maryland, and at last became published in a controversy raised in that Diocese.

“ Thus you perceive it was kept secret for thirteen years, and was then made public only when it had come to be known through some of the Bishops, and had become a question of fact.

Dr. Coke was well-known to have ignored his episcopal character, and to have sought reconsecration in the Church of England, that he might become Bishop of Calcutta, in India. The letter, however, was preserved by Bishop White, the handwriting of which showed its genuineness, and Dr. Coke never denied it.*

“ You may wonder what sort of an answer Bishop White wrote to Coke. I have it before me now, but have not room to copy it in this letter, which is already too long. It breathes the spirit of true friendship and goes as far as Bishop White could consistently go to encourage the object. Unfortunately it fell into the hands of Bishop Asbury, who opened it, and as it met his decided disapproval, there was no further proceeding had. It is understood that there was some disagreement between Asbury and Coke, and perhaps ill feeling, and as Mr. Wesley’s death occurred within a few days after the writing of Coke’s letter to Bishop White, Coke embarked immediately for England, and never renewed the correspondence. M.”

* The original letter is yet in existence. See Appendix.

CHAPTER XII.

Letter from the Presiding Elder.— Reply.— Meeting with the Rev. Mr. Yates.— Great encouragement.— Mr. Trowbridge and family.— Submission to the Presiding Elder.

ABOUT a month after his conversations with the Rev. Mr. Kendall, Manwareing received a letter from his Presiding Elder, which gave him great pain. The following is an exact copy — names and dates omitted :

“ *Rev. and Dear Sir* : — It is with the deepest regret that I learn of your having descended from your lofty position as a minister of the Gospel of Christ, to that of a ‘ vain babler’ and disputer about ‘ things that profit not,’ nor tend to edification. I have no hesitation in saying that it is a shame for any Methodist preacher to be engaged, either publicly or privately, in discussing the legitimacy of our orders. There was, indeed, a time when it was a question for discussion ; but

that time is now past. The wisdom of our Church has been brought to bear fully upon it, and has forever settled the matter. Men older and wiser than you have fully considered it; and it is, to say the least, in the very worst of taste for you to attempt to review, or revise, their decision. Already your folly has had the effect to unsettle the minds of some; and others who should, and might, have been earnestly engaged in working out their salvation, had it not been for your imprudence, have gone back to the 'oldness of the letter,' and are gravely discussing rites and ceremonies, as if they were able to 'make the comers thereunto perfect.'

"I am prepared to believe that you may have been misunderstood, in some degree; but I have no doubt of your having been exceedingly imprudent. Even if you have doubts about the ordinations of Coke and Asbury, there is no propriety in your discussing the matter openly. We have a Conference, the doors of which are closed, or may be closed, at any time. There is the proper time and place for such discussions, if they must be had.

"Write me immediately, at ——, with

such explanations as you are able to give, together with a pledge of silence on such matters, for all future time. In default of this, your conduct must claim the attention of the next Quarterly Conference.

“As ever, yours, etc., _____.”

This letter fell with crushing weight on Manwareing. It was the more painful from the fact that he was deeply conscious of having given no cause for rebuke from such a quarter; and still more from the fact that he had not yet proceeded far enough in his investigations to feel secure in any of the positions which he had recently taken. At the present stage of inquiry, he was weak; for he was confessedly unsettled in any position. Having come to suspect something wrong in his own ecclesiastical system, he could not easily admit that his late inquiries were criminal; and yet, not having settled securely on anything else, he was ill-prepared to make a defence of his late conduct. Beside all this, he was naturally timid, and often had cause to suspect himself of cowardice. But he was now fairly “driven to the wall;” and he saw that he must either defend himself, or basely recede from most of

the strong positions which he had taken with Mr. Kendall, and thus cower before his ecclesiastical superiors. He had no doubt that the Elder had obtained his information from Mr. Kendall, as he could not distrust the fidelity of his old friend, the Rev. Mr. Graves. In fact, there had not been time for information to be obtained from that quarter, since his recent letter to Mr. Graves.

His first impulse was that of timidity ;— to endeavor to satisfy the Presiding Elder that his conversations with Mr. Kendall had been speculative, rather than the result of any serious apprehensions on the subject, and readily to enter into a pledge of silence for the future. But a few days' reflection satisfied him that by this course, he should place himself in a false position, and greatly weaken himself in any position which he might afterwards be compelled to assume,— nay, the great question of morals came up ; and he felt that he could not avoid the frank admission of his concern without duplicity and falsehood. His resolve was made to admit the whole ; but to place himself in the position of an inquirer, anxious and ready to be convinced. Accord-

ingly, he so wrote to the Presiding Elder. At the close of his letter, he used this language :

“I have reason to suspect myself of undue timidity. Certain disclosures with which I have met, have caused me to feel concern where, perhaps, I should have felt none. This is my misfortune. I have never yet entertained the remotest idea of changing my ecclesiastical relation, unless, after the most thorough investigation, I shall become fully satisfied that it is my duty. If all my fears are groundless, I shall be most happy to banish them, when fully satisfied on those points. I blame myself for having spoken so freely to Father Kendall, and regret that I have not been able to converse with you, instead of him ; as you might have been able to meet my difficulties, and set my mind at rest. In the meantime, be assured that I shall for the future be more careful to whom I speak, and how I speak.

“Yours, in the Gospel of Christ, ——.”

The Quarterly Conference approached.—Manwareing trembled at the prospect of being called upon to answer for his late indiscretion, and apprehended nothing short of a public

reprimand. But he was destined to further trials, before reaching his final results. About ten days before the meeting of Conference, he made a new acquaintance, who contributed greatly to embarrass his mind, and thus increase the bitterness of the cup that was in preparation for him.

Hotels being far apart, he sought entertainment, one evening, at a private house which, by appearances, gave promise of good hospitality. On entering the parlor, he saw a well-dressed gentleman, evidently not one of the family, whose manner, and the tenor of whose conversation, at once showed him a clergyman of some order ; and the interest of the family seemed to be that of a Christian family towards its pastor. At once, Manwareing became curious to know to what denomination of Christians his host, as well as the pastor, belonged. The long cassock seemed to mark him as a Romish priest, as did sundry Latin quotations from the early fathers. In the meantime, the family and pastor were poorly concealing their curiosity to know something of the stranger ; for Manwareing's appearance was not unclerical. Most of the conversation

ran on the subject of Baptism, Confirmation, Ordination, and the order of the Church. In answer to a question of Mrs. Trowbridge — lady of the house — whether Presbyterians and Lutherans are to be regarded as forming any part of the Church Catholic, Mr Yates the pastor, with much asperity gave an emphatic “No! They are all of the devil, and will return to him whose they are.” Another question :—“Did the English Church in no sense secede from the Church of Rome, at the time of the reformation?” To this Mr. Yates replied with hesitation :—“It is claimed that she did not, though I confess to much fear on this point. That she was dismembered, is unquestionable; but it may not be easy to determine whether the Romish, or Protestant, party really adhered to the doctrines and usages of the Church Catholic. From my standpoint, I have my opinion, on which I am willing to rest; but from another I might view the matter very differently. All schism is deadly sin; and so long as the question remains unsettled, which is the schismatical party, we may well be concerned. I have ever regarded the separation in the Church of

England in the time of Elizabeth, as most unfortunate—seeing that there was so little at issue, and that so small a concession on either side might have prevented it. Nothing affecting the faith was in dispute. It was wholly matter of discipline, and nearly all involved in the question whether the Pope was the universal Bishop of all Christendom. On this, there is much room for honest difference of opinion. All admit that there must be a head for everything that has life; and that there can be but one head; and as the Church is one living body, it would seem most reasonable that it should have one, and but one, living head. Yet this is matter of opinion, and not of faith.”

Here Miss Trowbridge interposing the question:—“Is there no doctrinal difference between the Romish and English Churches?” “None,” replied Mr. Yates, “that I am aware of. The doctrine of Transubstantiation has been thought a question between them; but after mature deliberation, I am persuaded that it is as really held by the English, as by the Romish Church. For instance, in the consecration of the elements, she prays:—‘Of Thy

almighty goodness, vouchsafe to bless and sanctify, with Thy Word and Holy Spirit, these Thy gifts and creatures of bread and wine ; that we, receiving them according to Thy Son, our Saviour, Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed body and blood.' . . . Again :— ' Humbly beseeching Thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious body and blood of Thy Son, Jesus Christ ; be filled with thy grace and heavenly benediction, and made one body with him,' etc. Nothing can be more clear than this. It is the doctrine of Transubstantiation, only called by another name. So there has been much fault found with the Romish doctrine of *opus operatum*, in baptism. But really the English Church teaches this as much as the Romish Church does. When it baptizes a child, it prays that this infant ' may receive remission of sin, by spiritual regeneration ;' that it may be ' washed and sanctified with the Holy Ghost.' Then, immediately after baptism, the child is declared regenerated and God is thanked ' that it

hath pleased Thee to regenerate this infant with Thy Holy Spirit,' etc. Nothing can be more clear. You may call it by another name; but it is the same thing as the *opus operatum* of the Romish Church."

At this period of the conversation, Man-wareing, who had been a silent listener throughout, became most indignant. He had now fully settled in his mind the ecclesiastical relations of all the parties. The family of Mr. Trowbridge, he decided, was of the Protestant Episcopal Church. The Rev. Mr. Yates was a Romish priest, of the genteel order, who was passing through the country; and being introduced, or in some way having become acquainted with the family of Mr. Trowbridge, had stopped for the night, and was availing himself of their hospitality for an occasion to convert them to the Church of Rome. Such was the boiling of his indignation, that though a stranger, he could maintain silence no longer; and when conversation was suspended for a moment, he turned to Mr. Yates, and addressed him thus:—

M. "From the tenor of your conversation,

I presume you are a clergyman of the Catholic Church."

Y. "I claim to be such."

M. "Not being myself a member of that Church, nor of the English, but having much partiality for the latter, and claiming to have a tolerable knowledge of the doctrines taught by the English reformers, and set forth in their Prayer Book, I have been utterly amazed at some of your assertions. The assertion that the English Church teaches the doctrine of Transubstantiation, or the *opus operatum* of baptism, strikes me as reckless, beyond anything that I have heard. Sir, is it not well known to you, and to all readers, that a disbelief in the doctrine of Transubstantiation was the capital offence of Cranmer, and Latimer, and Ridley, and nearly all the bright host of English martyrs? And will you dare to say that those holy men did not understand the main questions at issue, or that they did not faithfully enunciate the doctrines of the English Reformation? Again, you speak lightly of the doctrine of the supremacy of the Pope, as a mere matter of opinion, to which no importance is to be attached. Was it thought a

small matter by the Church of Romè when she was burning her thousands, merely for questioning it? If I am not greatly in error your Church will little thank you for such a statement of the matter as this. Sir, the whole of your hasty commentary on the Communion service and the baptismal service of the English Church, is loose, illogical, unlearned, and unworthy of the scholar. Nothing can exceed the recklessness of your conclusions (if such they may be called),—unless it be the assurance which dares to assert them.”

At this there was manifest sensation in the family, and a strong expression of approval of Manwareing’s views. Mr. Yates remained silent for a time, and then, turning to Manwareing, remarked :—

“It was not necessary that you should so particularly inform me that you were not a Churchman. This was sufficiently evinced by your misconstruction of the word Catholic. I perceive you do not distinguish between Catholic and Roman Catholic. I am a clergyman of the Anglican branch of the Catholic Church ; and as such, should be presumed to understand its doctrines.”

“I beg your pardon,” Manwareing replied. “Perhaps my ignorance of your ecclesiastical nomenclature may have led me to be more prolix than I should have been. I grant that I took the word Catholic in its popular, rather than its proper sense. So I have mistaken your calling. But if I have been unnecessarily particular in declaring what was or was not, my position, I think you have fallen into the opposite error; for your assent to my inquiry whether you were not a clergyman of the Catholic Church, would have been understood by nine-tenths of our American people just as I understood it; but if this had been ever so well understood, the sentiments which you have expressed could not have failed to impress all just as they did me. Not a Protestant, or Anglican, sentiment have you uttered this evening; and after all that you have said, I confess I have never been more astounded than at hearing that you were an Episcopal clergyman.”

This caused a general laugh, at Mr Yates' expense.

Here Mr. Trowbridge, with much pleasantness, addressed Manwareing:—“Stranger,

you are getting quite the advantage of us.— You are learning all about us ; but we have no information concerning you, only that you are not a Romanist, nor a Churchman. If I am not much mistaken, you are a clergyman of some order.”

Manwareing declared himself an humble Methodist preacher ; whereupon Mr. Yates evinced great disgust, and muttered indistinctly, “ Bishop Wesley ! Up stairs in Bristol ! Apostolic succession of fifty years ! ” &c.— Manwareing pleasantly replied, “ We Methodists have much reason to love the old Church of England, and if treated a little more tenderly I am not sure that a large part of our people might not yet return to their first love.”

Mr. Yates, with great warmth, replied, “ God forbid ! We have had too many of those wild cattle already ! Most of the Methodists need to be ‘ seven times purified in the fire ’ before they are fit to enter the Church. We have a few Methodist preachers among us. Some of our good, weak bishops have taken them up and ordained them ; but none, that I have ever known, have been of any service to the

Church. The truth is, they have not 'entered in by the door, but climbed up some other way.' Our Canons have made provision by which the weakest Methodist preacher can enter the ministry in six months. The easiest and surest way for a worthless fellow to get into the ministry of our Church is for him first to turn preacher among the Methodists. Thus he can be ordained in six months, whereas in the ordinary and honest way, it would take him that many years. I shall never give my vote for the ordination of any Methodist preacher, until he shall have gone through the same process with our other students."

Having thus far relieved himself, Mr. Yates abruptly bade the family good night, and retired. Mr. Trowbridge and his family were deeply grieved at his rudeness toward the Methodist preacher, and felt it an outrage on their hospitality. Conversation continued for more than an hour longer, in the course of which Manwareing learned that Rev. Mr. Yates was an Episcopal clergyman who occasionally passed through that region, and always called on them. He was a man of some mark, and greatly respected at home. They were

always glad to see him, being a Church family, and having no church near them. But it was said that he had fallen in with the views of Dr. Pusey and the Oxford divines, which had caused him to become exceedingly intolerant, and often disagreeable. Moreover, they were not without fear that he might, at some time, turn Romanist.

Manwareing spoke freely of his own affection for the Church, and what he regarded as the defects of Methodism.

“But,” he continued, “if all Churchmen are of the same mind with Mr. Yates, there can be little sympathy between us and the Episcopal Church. My hope has long been that at some time, the Methodists might be reunited to your Church. I have ever believed that there was more sympathy between them than between any two religious orders in our country; but from what I have heard this evening, I am led to suspect that the distance between them is greater than I had supposed. If our people are to be repelled, or admitted as an inferior order of people,—so corrupt as to need to be ‘tried seven times in the fire,’—I fear we shall never come together.”

As Manwareing was obliged to start early in the morning, and accomplish a ride of some fifteen miles before breakfast, he took leave of the family of Mr. Trowbridge before retiring, and early next morning was on his way.

The experience of the past evening had left a painful impression on his mind, and as he wended his way through the mountain passes, long before sunrise, he sadly mused on the subject of the approaching Quarterly Conference. Yesterday, after determining his course, he had felt strong and courageous, not doubting that he could, if called on, at least show good reason for the views which he was known to have entertained. Now, the feeling of strength had departed, and his heart sank within him, at the thought of attempting, before his seniors and superiors, a defence of what he had just been assured was identical with Romanism.

True, he could argue that Mr. Yates was not the oracle of the Protestant Episcopal Church, nor a true representative of his views. He had become affected with the views of Dr. Pusey, as it was understood that many Churchmen had been, about that time. But the

whole Church was generally held responsible for those extreme views, and suffered about the same odium from them as if they had been her well-recognized doctrines. Besides, he argued, must it not be a clear inference, that there is in the Church something very much resembling these odious points of Romanism? Otherwise, how could any considerable number of its members and clergy tend so strongly in that direction? Mr. Yates is a man of fine attainments, and good natural talents. Is it probable that he could very far have misconstrued the Church in which he has been brought up, and for the service of whose altars he has been trained from childhood, and constantly exercised, during a vigorous manhood of twenty years? Nor can he be suspected of dishonesty. All his bearing and tone is that of an honest, bold-spoken, and conscientious man. At length, his confidence gave way, and he felt himself sinking into despondency. "Alas!" he ejaculated, "What shadows we are, and what shadows we pursue!"

From that hour he resolved to place himself before the Conference in the attitude of a penitent, and humbly to apologize for whatever

interest he might at any time have felt in the matter of episcopal ordination.

The evening before the meeting of Conference, he fell in company with the Presiding Elder, to whom he "made a clean breast," avowing all the concern which he had felt, and the dissipation of all his fears by his late meeting with Mr. Yates. With unaffected contrition, he promised greater prudence for the future, and, in his heart, felt that the subject could never again arise in his mind, nor the question of orders assume a character of any importance. He was now prepared to return to his work with cheerfulness and satisfaction, and to spend his life in the exercise of his function as a Methodist preacher. As the report of his disaffection had gone far out among the Churches, so now the report of his recantation and hearty conversion from the error of his ways, spread as on the wings of the wind. Letters of congratulation poured in on him from all parts of the State, until he fairly sickened, and shrunk from the notoriety which he was astonished to find that he had gained.

CHAPTER XIII.

Annual Conference. — Called to account. — Defense. — Sundry interrogatories. — Reappointment.

AFTER the Quarterly Conference at which Manwareing made his submissions to the Presiding Elder, we hear no more of him until the next Annual Conference, which met in ——. What were his thoughts during this time, concerning Wesley's Prayer Book and Dr. Coke's Letter to Bishop White, we can only infer from subsequent developments.

On reaching Conference, he was warmly greeted by most of the brethren, who seemed anxious to express their admiration, equally of the courage which had taken him so near the gulf of ruin, and of the wisdom, or grace, that had rescued him from his dangerous position. His late adventure had invested him with a new interest ; and he was regarded as not unlike the Prodigal Son, who "was dead, and is alive again ; was lost, and is found." This

particular interest, manifested in his case, was far from being agreeable to him; and he would fain have escaped his notoriety by leaving the Conference on the first day, had it been consistent with his duty. Many speculations were indulged, as to the cause of his dislike of the subject, and his unwillingness to speak of it, or hear it spoken of. Some were of opinion that it resulted partly from diffidence, or perhaps modesty. Others thought it referable to the well-known law of association, quaintly expressed in the adage, "You must not speak of ropes to a man who has been hung." But some of the older ones were not without suspicions that it resulted in part from "a remnant of the old poison yet lurking in his veins." We shall hereafter have reason for believing that all these causes were in operation. The truth is, he had over-estimated the follies of the Rev. Mr. Yates, and too readily changed his mind after the unpleasant meeting with that gentleman at the house of Mr. Trowbridge. The change was too sudden to be permanent; and he afterward felt that the cause was too small to produce such an effect. Some years afterward, he remarked to

a friend, that no one act of his life had caused him so much shame as that of his submissions to the Elder ; and that he strongly suspected the extravagancies of Mr. Yates derived no small part of their importance, in his mind, from the fact that the Quarterly Conference was near at hand. It may have been so ; but there can be no question that he was really repelled by the conduct of Mr. Yates, and led sincerely to doubt the soundness and safety of the Protestant Episcopal Church.

Even before the meeting of the Annual Conference, he experienced great relief by reading in the public prints, of the Rev. Mr. Yates' having abandoned his ministry in the Episcopal Church, and announced his adhesion to the Church of Rome. To a mind less logical than Manwaring's, this might have appeared to justify his first apprehensions ; but to him, it was now clear, as he had before tried to persuade himself, that Mr. Yates was not heartily attached to the Protestant Episcopal Church,—that he entertained the Romish theory,—and that his startling assertions at the house of Mr. Trowbridge were but the expression of *his own* sentiments, and not

those of the Church. This he clearly inferred from the fact of his leaving the Church; "for," he argued, "if his views had been those of the Church, there would have been no necessity for his leaving." In a letter to a particular friend, about that time, he remarked:—"The defection of Mr. Yates has vindicated the Episcopal Church in my estimation. Had he remained, entertaining those views, and been regarded as a sound man, I could never have approached the subject again; but now that he has left, I argue that he was not at home in the Church. He has 'gone to his own place.'"

In the many private meetings of the Bishop and Presiding Elders, during the session of Conference, Manwareing's case was fully discussed. Twelve months before, he had been the occasion of similar discussion, and was then known as "The Young Theologian."—Now he was spoken of as "The Renegade."

After due deliberation, it was decided that he could not have an appointment that year, without first being called before the Conference to give an account of his extraordinary conduct, and solemnly pledging the most entire

silence on all such questions, forever afterward. Accordingly, at the proper time, the Bishop introduced the matter in the following order:—

“It is well known that one of our number has, within the last year, been detected in an act of perfidy of the most revolting character. Happily for the cause of Methodism, it was detected and received a salutary check, before it had matured into any overt action; otherwise it would, in all probability, have resulted in the betrayal of the Lord of glory, for ‘thirty pieces of silver.’ Brother Manwareing, it is judged inexpedient that you should receive any appointment from this Conference, unless you shall be able to give some reasonable explanation of your late mysterious conduct, and assurance satisfactory to this Conference, that there shall be no recurrence of such folly in time to come. You will avail yourself of the present opportunity to vindicate yourself, and thus throw off the suspicion of bad faith which now rests upon you.”

It would be difficult to conceive a position more trying than that which Manwareing now occupied. A mere youth,—with small experience,—naturally timid and self-distrusting,

—surrounded by aged and experienced men of known talent, and clothed with high ecclesiastical authority,—he is called on to plead to a charge—of what?—of constructive treason against his Church! No specifications were given,—no time nor place was named,—no word nor action specified. With trembling and diffidence—his face suffused with blushes and his eyes with tears—he rose amid the deep silence of the Conference, and thus proceeded :—

“ Mr. President,—At no time in my life have I been surrounded by so many circumstances of embarrassment as at the present.—To be called to speak in self-defence is always embarrassing, as it presupposes an existing prejudice and loss of confidence,—at least in part,—enough, in itself, to infuse weakness into the most strong, and timidity into the most brave. But I am called on to plead in the presence of my seniors and my superiors,—to plead against charges not specified, with reference either to time, or place, or word, or action, or thought,—so vague that I am left only to guess the time, the place, or the nature of the offence. And, what is worst of all, I

am expected to vindicate myself, not in the eyes of law, or any written code, but before a strong prejudice, which too often knows no law.

“Thus far I have not been forbidden to *guess* that the offence for which I am called in question this day, was committed at the house of the Rev. Father Kendall, some ten months ago.

“It is true that, during my pleasant, though unfortunate, visit to his house, conversation turned on a topic not commonly discussed in our Church ; I mean the Episcopacy of Methodism, and its derivation from Mr. Wesley.—From various readings on the subject, I had come to doubt whether that great and good man ever intended that the Methodist societies should assume an ecclesiastical character, or in any sense be separated from the Church of England. Or, whatever might have been his intentions, I suspected the movement of separation had gone further than he intended.—Moreover, I doubted the fitness of our name, *Episcopal*, and the title of our *Bishops*, when it is not the sense of our Church that there is any ministerial grade in the Church of Christ

above that of priest, presbyter, or elder. As we are, to all intents and purposes, Presbyterians in our theory of the ministry, I saw no good reason, in logic, why we should take the name 'Episcopal,' or why we should have a form for the consecration, or ordination of Bishops. In this, it did seem to me that we were less consistent than Presbyterians; for we have a regular service for the ordination of Bishops, just as for the ordination of deacons and elders; and then, forsooth, after we have ordained them Bishops, declare, in the sense of our Church, that they are, after all, not a whit higher in ministerial grade than they were before. The question has arisen in my mind, If they are not ordained or advanced in ministerial grade, why we should call it ordination. Why not regard it as a mere *appointment*, or election, as do most of the non-episcopal churches which use the title of Bishop? In this I have believed, and still believe, that we are inconsistent, and that to make ourselves consistent, we should abolish our ordination service, in the case of bishops, and merely elect and commission,—either for the whole term of life, or for a given time,—

with the understanding that the office can be resigned at pleasure, just as that of class-leader, steward, or trustee.

“ Moreover, I am frank to confess that my mind has been not a little exercised on the subject of the Wesleyan Prayer Book, which has fallen into my hands within the past year. I had been accustomed to think that Mr. Wesley recommended the use of the Prayer Book in England, merely because of its being the law of the established Church, and not from any conviction in favor of liturgical forms. Now, however, I find him recommending it to the American Methodists, where he declares neither the Church nor State of England has any jurisdiction, ‘any more than in the States of Holland.’ You will not, Sir, understand me as advocating a liturgy. That is not the point to which I would direct my arguments. I do not regard even the great and good Wesley as infallible ; he may have been unduly affected by early education, and in this respect, may have been wrong. But I do think that, claiming him as the ‘Father of Methodism,’ and professing to follow his views and act on his advice, it is not a little remark-

able that we should have departed so far from his wishes in this respect. There is no Church in our land further removed from his views than ours, in respect of forms of worship ; and I venture the assertion that not one Methodist in a thousand has ever even heard that Mr. Wesley wrote and published a Prayer Book for the American Methodists. In this, I feel that we have done injustice to our Father, in professing to follow him as dutiful children, when we were departing from his counsel. I am not the advocate of liturgies, nor do I wish to see them introduced into our Church. All my early education and present predilections are against forms of prayer. All that I insist on is, that as followers of Mr. Wesley, we should not be opposed to them.

“ These, Mr. President, were the main points discussed, so far as my recollection serves me, during my stay at the house of Father Kendall.

“ Why a private conversation with a friend and brother clergyman should have been detailed abroad to my injury, I am at a loss to comprehend. Had I indulged such remarks in public, or in a promiscuous circle, I grant that

it might have been highly imprudent,—I would not have done it. But it was in the privacy of the domestic circle,—in the house of a friend,—of a brother,—of a brother clergyman,—of a clergyman who, being vastly my senior, was not likely to be influenced by my views.

“As regards the pledge of future silence, I have only to say that I shall certainly be more careful when, and where, I express my views, on this, or any other subject. The use which has been made of this conversation with Father Kendall has taught me a lesson of prudence. But that I did anything wrong in thus speaking, under the circumstances, I cannot admit. Or that my thoughts were unreasonable, or unphilosophical, or entirely beyond the reach of the well-balanced and inquiring mind, I cannot consent. We are encouraged by our Church in reading and in thinking; and it is absurd for any Church to attempt to say how a man who reads human productions shall construe them, or what inferences he shall draw from them.”

All were astonished at the brevity of the speech; and many doubted whether he had

said all that he intended, or whether it was not a fair "break-down." The brethren looked at each other in amazement and bewilderment, wondering that the young man should have had so little to say in answer to so grave a charge. At length a member of the Conference, Elder Anson, rose and thus addressed the chair:—

"Mr. President, I wish to inquire of the young brother whether he has said all that he wishes to say on this subject. He has been so brief, and passed so rapidly over the points, that I apprehend he is not well understood.—Timidity, I am aware, sometimes causes persons to be brief. I hope he has not said all that he is prepared to say on this occasion; and for the purpose of enabling him to explain his views more fully, I propose, by consent of the Conference, to ask him a few leading questions."

M. "Mr. President, I have nothing new to say. It is doubtless true that I suffered much from timidity; and may not have conveyed my ideas as clearly as could have been desired. But I have no idea that I could, at this time, make myself any better understood, or by fur-

ther detaining the Conference, do any thing more than merely to multiply words. So far as I have been informed, there are but two points on which my soundness has been questioned, namely, the Episcopacy and the Liturgy. I have touched on both these. I have declared that I do not wish to be understood as the advocate of either. I have only expressed the opinion that our Church is inconsistent,—1st, In calling herself Episcopal, and using the forms of Episcopacy, when she does not believe in the Episcopal theory; and 2d, In claiming to follow Mr. Wesley, when, in the matter of the Prayer Book, she has departed from him. These are the main points, as I understand it. Am I not understood on these?"

Elder Anson. "You are understood to have expressed doubts of the right of the Methodists to secede from the Church of England. We would hear you on this."

M. "Thank you for the correction. I failed to recur to this, from the fact that it is met by the same argument as the others. I have not, *for myself*, denied the right of the Methodists to secede. But I questioned whether it

was the intention of Mr. Wesley that they should. In this, as in the matter of the Liturgy, I do not claim Mr. Wesley as an oracle. He doubtless had his prejudices; and those prejudices were nearly all for the Church of England. To my mind, it is as clear as the sun in heaven, that he never looked on the idea of separation with the least favor. From this, I do not believe that he ever swerved for a moment." (Here Manwareing quoted from several of Wesley's sermons published by the Methodists, in support of his position.)

Elder Bostwick then rose and said:—"I wish to ask the brother this pointed question;—whether he, were he now in the same position with Mr. Wesley, and all the Methodist Societies, previous to the ordination of Dr. Coke, would have any scruples about leaving the Church of England, and forming a Methodist Church?"

M. "From my stand-point,—having been educated a Methodist,—I might not have any scruples; but from Mr. Wesley's stand-point, and with his education, I suspect I should have the same scruples that he had. Nay, I even question whether I could take upon

me the responsibility of a secession, with my present views; for I have never yet been entirely satisfied that there existed, in the state of things, any necessity for it. The Methodist *Church* has never, in my estimation, operated any more successfully than did the Methodist *Societies* while yet in the Church of England. I confess to a great horror of revolutions. We justly censure the Protestant Methodists for having seceded from our Church. So we censure James O'Kelly for having led a faction out of the Church. But had they not the same right to secede from our Church, that we had to secede from the Church of England? I confess I am not able to see by what rule of logic we can criminate them without admitting that we, or our fathers, were in error. I thank God that I am not called on to act under these circumstances; for I cannot certainly say what would be my decision.—
‘Sufficient unto the day is the evil thereof.’”

Elder Cox next wished to ask a question:—“Do you, in your heart, feel satisfied with your present ecclesiastical position? Or would you prefer, to-day, to be a minister of the Church of England?”

M. “I am satisfied, with my present convictions, to be as I am, seeing that I cannot be held responsible for the separation ; but I think I should prefer to have been brought up in the Church of England, and to remain there, rather than bear the responsibility of dismembering the Church. But as Bishop Asbury and Dr. Coke were not afraid of the responsibility, I do not censure them.”

Elder Dutton was the last who wished for further information :—“On what ground can you object to a secession from the Church of England,—seeing that that Church had previously seceded from the Church of Rome ? Nay, the Church of Rome has evidently seceded from the primitive Church ; otherwise, she could not have become corrupt. Why should it be more criminal to secede from the English Church than from any other ?”

M. “I have never learned that the Church of Rome at any time *seceded* from the primitive Church. If it were so, then I should have an unanswerable argument against secessions ; for it might then be inferred that her corruption all resulted from her secession.—But I have no doubt that the Church of Rome

has ever remained in the Catholic Church, so far as ecclesiastical *relation* is concerned ; and her corruptions have grown up in a genuine branch of the Apostolic Church. If she has become vitiated, or ceased to be a part of the Church of Christ, it is in consequence of heresy and not of schism.

“ Nor do I understand that the English Church has ever *seceded* from the Church of Rome. She is the same Church which was planted in that country in Apostolic times ; and in the act of the Reformation, she only *reformed* ;— reformed the old Church without separating from it. Luther and Zwingli did, indeed, secede from the Church of Rome, and thus lost the Episcopacy ; but the present Church of England is the same Church which was there eighteen hundred years ago. It was a *reformation*, and not a secession.

“ But, even admitting that the English Reformers had withdrawn from the Roman Church, I suppose it might be *excused* on the ground of its gross and all-pervading corruption ; but this excuse could not be urged in justification of our separation from the Church of England ; for so far as I am informed, the

English Church has never been charged with corruption in doctrine. All that I have ever heard alleged was a want of vital godliness in her membership. This was certainly all that Mr. Wesley ever complained of ; and he often declared that for this, he would not leave it.

“ There are several grounds on which I object to separations. One is that they tend to weaken the whole body of Christ, by mere division of force. Another is that they engender ill-feeling among brethren, and thus counteract the legitimate work of the Gospel. But above all this is the great idea of the oneness of the Church. I believe it may be affirmed that there is but one Church. True, that Church may colonize, and establish branches in other countries, but to preserve its legitimacy, I am persuaded that its ministry must be regularly derived from the parent Church, or from some branch whose ministry has been regularly derived. Schisms necessarily fail of this ; unless they bring out with them a ministry in full orders, which seldom happens. I have never yet decided that the office of Bishop, as a distinct grade above that of Presbyter, or Elder, is essential to the exist-

ence of a Church ; but as long as there is any doubt on this subject, our ministry will be open to the charge of irregularity, and we shall be spoken of as an 'upstart Church.'”

Elder Anson concluded the interrogatories which he had begun :— “Do you believe it was the duty of Mr. Wesley and the early Methodists to allow the American people to be without the means of grace, purely because there were no Bishops in the country ?”

M. “I am not prepared to say that it was their duty ; but I think the Methodist Societies might have carried on the work just as well as the Methodist Church. Moreover, the privation would have been of short continuance ; for the Episcopal Church was organized in America, and had its Bishops, within a very few months after our primary conference ; and I have no doubt that a great part of our preachers might have been ordained in that Church, and thus have carried on the work without a schism.”

At this period, the young man was requested to retire, that the Conference might deliberate on the matter, in his absence.

After free expressions of opinion, it was

judged best that he should be continued in the connection, and have a good station the coming year. His views, all admitted, though out of the ordinary orbit of the Methodist mind, were not heretical, nor could they be gainsayed. By kind treatment, and the mellowing influence of time, it was believed that his speculations would be gradually abated, and his mind become easy.

Accordingly, he was called in, and informed of the decision ; and early the following morning, he was appointed to the first station in the gift of the Conference.

CHAPTER XIV.

*Remorse.— Liberal hospitality.— Rev. Mr. Lippincott.
— Consecration of Archbishop Parker. — Scathing
rebuke from Mr. Graves.*

THREE weeks after Conference found Man-wareing comfortably settled in his new charge in the principal city of the State.

What a change had one year brought about ! Twelve months before, he had been sent to “one of the most obscure and retired *circuits* in the State.” Now he was in the very best and most desirable *station* that could possibly be chosen south of the Potomac.

At first, he felt strongly inclined to felicitate himself on the happy result of his late tribulations ; but his self-gratulations were short ; for scarce had he recovered from the surprise of his new honors and advancements, when the conviction was forced upon him, that all this was intended to allay his scruples, and call off his attention from the subjects of his

recent inquiries. True, he had no doubt of the high esteem in which he was held by the Bishop, and his brethren generally. But that this great honor was intended purely as a tribute to his worth or talents, he could not bring himself to believe. In vain did he endeavor to persuade himself that he had, perhaps, without his own knowledge, risen to eminence, and come to be regarded as a star of the first magnitude. This he knew was not the cause of his advancement. He knew that he was not brilliant as a preacher ; and what talents he possessed, he knew were not of the order most highly esteemed among the Methodist people. Moreover, had he been regarded as a prodigy in talent, he well knew that his late offences were remembered, and would have kept him in the background, had there not been some ulterior object in view. The conviction was unavoidable, that this unexpected honor was intended as the price of his conscience. It had been judged *prudent* to confer this honor upon him, for the purpose of stopping his inquiries, and thus preventing mischief. The thought now flashed upon him, that he had accepted a bribe ; and then he

thought of "thirty pieces of silver," and of the moral turpitude of him whose moral convictions can be swayed by considerations so unworthy, and motives so base. True, he had not sought it, nor expected it, nor even desired it; nor had he even accepted a tender. He had simply bowed to authority which he was bound to respect and obey. But he could not deny to himself that this unexpected elevation had given him sincere satisfaction; and that he had already felt a sort of obligation to be henceforth more prudent, and to call off his thoughts as much as possible from those questions which had recently given him so much concern. A question of morals and of honor now came up,— Was it honorable,— was it honest,— to allow himself to be thus flattered into silence, or into an obligation not to investigate a question which had in his mind assumed a grave and momentous character? True, he had not yet arrived at a conclusion which would require him in honesty to leave the Methodist Church. There was little more than a *possibility* that the most thorough investigation could ever lead to such a result. But even the bare possibility of

this seemed, in his mind, to forbid further investigation while he was in the enjoyment of the greatest favors which the Church could confer. Here was a dilemma. He must be unfaithful to his Church in secretly entertaining a question of its validity, or unfaithful to his conscience in refusing to examine a grave question, which he felt could not be passed over without wilfully preferring "darkness rather than light."

In the meantime, the most boundless hospitality was extended to him, and people of influence, both in and out of his Church, vied with each other in their efforts to make him feel at home. His congregations were large, and his position seemed most desirable. At times, he even waxed eloquent, and fairly preached himself into the resolve never again to entertain the subject of Coke's consecration, Wesley's Prayer Book, or the Episcopacy.— But these questions would return upon him in his retirement; and often in his heart, he earnestly desired the society of some one with whom he could freely discuss them, without danger of giving offence. It was not long until an opportunity for a discussion was offered.

Among the clerical gentlemen, of different orders, who called to tender their greetings and fraternal welcomes to the new clergyman was the Rev. Mr. Lippincott, a clergyman of much prominence in the Episcopal Church. They met in Manwareing's study, where there was good opportunity for free conversation. After the usual salutations, Mr. Lippincott remarked playfully, "I confess to you, brother Manwareing, that my interest in you has been somewhat heightened by reports which I have heard of your friendly interest in our Church." At this unexpected allusion to his late troubles, Manwareing was greatly agitated, but with an appearance of composure, replied that he had ever felt a deep interest in the old Church of England, and must ever cherish a most profound respect for the Church in which the "Father of Methodism" lived and died.— "But," he continued, "it is impossible that we should have a great deal of ecclesiastical sympathy, seeing that your assumptions of exclusive authority to minister in sacred things necessarily place us at a great distance, or fix a gulf which cannot be passed." The Rev. Mr. Lippincott was, in almost every respect,

the very opposite of the Rev. Mr. Yates, with whom Manwareing had spent an evening so very unpleasantly at the house of Mr. Trowbridge, in the mountains, a few months before. At this allusion to the exclusiveness of the Episcopal Church, Mr. Lippincott evinced much feeling, and after a moment's pause replied, "I perceive that, like too many with whom I have met, you have formed your notions of our Church on a false representation of it.—Puseyism has managed to make itself heard very extensively, and many have gotten ideas of our exclusiveness which are as false as if they had come from our worst enemies. Properly understood, our Church is not a whit more exclusive than yours, or any other evangelical Church."

"But," interrupted Manwareing, "of this there can be no question,—that your theory of Episcopacy raises a grave question concerning the regularity and validity of our orders,—that it excludes us from your pulpits, and even denies the truly ecclesiastical character of every body which has not a regular Episcopacy, descended by unbroken succession from the hands of the blessed apostles."

“I deny,” replied Mr. Lippincott, “that our Church, properly understood, entertains any such theory. I would not give a fig for all the apostolical succession that has ever existed, from the Apostle Paul to the present moment. No man can prove the existence of any such succession. It is but a fable, of Romish origin, and was fully ignored by the English Reformers, as well as by Luther and Calvin. No question, the chain of succession has been broken a hundred times in the Romish Church ; and certainly was at the time of the English Reformation. Archbishop Parker’s consecration was all a farce. There *may* have been bishops concerned in it ; but they are just as likely to have been priests or laymen, as bishops. I have often wished it could be fully proved that they were all laymen ; for then we should hear no more of *Apostolic Succession.*”

At this tirade Manwareing was utterly amazed and confounded. “I have always understood,” he replied, “that your Church attached a great deal of importance to the matter of succession ; and I confess that it has always seemed to me plausible, and reasonable.

May I know, then, on what ground you prefer the Episcopal Church to any other ? ”

“ On no ground,” replied Mr. Lippincott, “ only that I was brought up in it, and am very well satisfied with it, as I construe it.— I am fond of the Liturgy, and have no doubt the Episcopal form is the most ancient one.— But I have no doubt that your Episcopacy, derived from Wesley, a presbyter, is just as valid as ours, or any other that has ever existed ; and I have no question that the Presbyterians, without any bishops, do just as well as either of us with them.”

“ I cannot,” replied Manwareing, “ consent that the doctrine of the Succession is a mere figment. I have examined that subject with much care ; and I find little reason to question that it was preserved, at least to the time of the Reformation. I have also examined the matter of the consecration of Archbishop Parker ; and notwithstanding the ‘ Nag’s Head Story,’ I confess that I can find no reason to question that he was regularly consecrated by four bishops, whose names are clearly recorded, just as consecrating bishops had been in all former times.”

“I should be pleased,” interrupted Mr. Lippincott, “to hear some of your reasons for believing this dogma of High Churchmen ; for I confess that I have never seen anything to impress me with the belief that there was anything of certainty about it.”

M. “The matter is contained in a few words : 1st, It cannot be questioned, I think, that previous to the Reformation, the ministry was perpetuated wholly by ordination at the hands of Bishops. I find no instance on record of any man’s being regarded as a minister who had not been thus ordained. 2d, I find no intimation in the history of the English Reformation that any one of the reformers had any objection to this custom. 3d, I read of many Bishops, priests, and deacons, being consecrated and ordained under the reformed *régime*, just as they had been under the old.—4th, I find the Archbishopric of Canterbury vacant on the accession of Elizabeth,—Cardinal Pole having just died. 5th, I find a *congé d’ élire* issued by the Queen on the 18th July, 1559, to the Dean and Chapter of Canterbury for an election ; and I find, from both the ecclesiastical and State records of

England, that on the first day of August following, Matthew Parker was duly elected. 6th, I find from the records that on the 9th of December following, the election was confirmed by four Bishops — William Barlow, John Scory, Miles Coverdale, and John Hadgkin ; all of whom were true Bishops. 7th, I read in the records of the Library of Corpus Christi College, of the University of Cambridge, as well as in the records of the archiepiscopal palace of Lambeth, that on Sunday the 17th day of the same month, Parker was regularly consecrated by the same four Bishops, in the chapel of Lambeth. All this I find matter of record ; so that I could never conceive on what ground any one should question the fact. I have certainly no interest in proving, or believing, the regularity of your consecrations ; but as a matter of mere history, it has always seemed to me as well established as any other fact in the history of those times. Records are ever regarded as the most reliable testimony in matters of fact ; and here we have records the most clear and satisfactory that could be desired. If such testimony is not to be trusted, then I

submit that history is a most imperfect and unreliable science.”

“Really,” replied Mr. Lippincott, “you and I are realizing the story of the two bullies, who fought until each one got out of his own clothing, and into the clothing of the other. I grant that your arguments appear plausible, and perhaps conclusive; but I do not think it a matter of sufficient importance to call for all this logic. It is not a matter of much moment, when, where, or by whom, Parker was consecrated, or whether he was consecrated at all. If he had the true spirit of his Lord and Master, he was, in the sight of Heaven, a true Bishop; and if he had not this, no consecration could make him one.—I like the forms of our Church, and think its old, time-honored customs all very well; but I can never realize that the essence of religion is bound up in a form.”

At this interview, Manwareing was scarcely less amazed than he had previously been by the vagaries of Mr. Yates. The impression now grew strong on his mind that the Episcopal Church, after all, was but one of the numerous sects of the times; having only this

important peculiarity ;— that it was a little older than any of the others ; and that it really had no more tendency to fix the minds of its members, or prevent wandering and speculation, than had any of the others. The interview closed with an agreement that they should occasionally interchange pulpits,— “on equal terms,”—only that Manwareing should conduct his devotional services in the Episcopal church just as in his own, while Mr. Lippincott, in the Methodist church should conform to Methodist usage ; or at least have an abridged service, lest the prejudices of some Methodists should be awakened.

This interchange, however, never occurred, as, on speaking of it to some of the members of his Church, Manwareing was reminded that he was still regarded with some suspicion, and that such intimacy might involve him in trouble. It was also reported that Mr. Lippincott, on thinking more seriously of the matter, was led to conclude that it might not be quite consistent with the canons of his Church and the feelings of his people.

During the remainder of the year, Manwareing had no further concern on the matter of

Episcopacy, or the Liturgy. In a letter addressed to his old friend, the Rev. Mr. Graves, he wrote thus:—"I believe I can truly say that my mind is now entirely at ease on those questions which used to give me so much concern. I have had the happiness, since coming to this city, to make the acquaintance of an Episcopal clergyman, through whom I have come better to understand the animus of the Episcopal Church than I had ever done. True, they hold to the Episcopacy and the Liturgy, but I am persuaded that it is with them a mere preference, and by no means regarded as of the essence of the Church. The doctrine of the apostolic succession is regarded by them, or many of them, as a mere figment, and with very little respect; and I incline to the opinion that if a few old canons were out of the way, they would soon be little different from us. True, I still think there was no need for our Church taking the name Episcopal, and going through with the form of consecrating Bishops, unless we regard the office as distinct from, and superior to that of presbyter, or elder; but many Episcopalians, I am led to think, regard it in very nearly the same light

that we do. Upon the whole, I believe I am content to have things remain as they are."

One would naturally conclude that Mr. Graves must have read this letter with the most profound satisfaction. But its effect on his mind was anything but pleasant. He did not answer it for several months, not until the preacher of his circuit was on the eve of setting out for the next Conference. A part of it may serve to show that he much better understood the real state of Manwareing's mind than Manwareing did himself. It opened thus :—

" *My Dear Manwareing,*— I avail myself of an opportunity of sending you a letter by the hand of a Rev. brother who will see you at Conference. I am sorry to have to say that your last letter, though truly amiable and pleasant in its tone, has given me great concern. What can have wrought this change in your mind in so short a time? That you were, only a little over a year ago, greatly concerned about the Episcopacy, the Liturgy, &c., is beyond all question. This caused me great concern; but at the same time, I was truly proud of the position which you had

taken, and of the earnest and manly course of investigation which you were pursuing. Every one must respect honesty of purpose and straightforward truthfulness. Then, I feared that you might cease to be a Methodist ; now, I am led to fear that some mysterious influence has so far prevailed, that you have ceased to be that bold and fearless inquirer which I then thought you. I will not allow myself to believe that you have been flattered into silence, or that promotion has weakened your moral sense ; for I think I know your simplicity of heart too well to admit of such a thought. But you will allow me to say to you, that you are open to the charge of instability, if not of too easy compliance with flattering circumstances. The truth is, My Son, through all the expressions of satisfaction in your letter, I distinctly see that your mind is *not* at ease. You have deceived yourself by hearkening to the cry of 'Peace ! Peace ! when there is no peace.' First intimidated by the severe ordeal through which you passed, a year ago, and then soothed and flattered by your sudden and unexpected elevation in Conference, you have come earnestly

to desire rest ; and in this state of mind, you have eagerly laid hold of whatever gave promise of it. You certainly know better than to regard your new acquaintance as a true exponent of the mind of the Episcopal Church. How is it possible, with all your reading on the subject, for one man to convince you that the doctrine of the Apostolic Succession is regarded in that Church as ‘a mere figment,’ commanding little respect ? You do know, most certainly, that it is held as a vital point ; and that no ministry is regarded as regular in that Church, which is not derived from Bishops of the regular succession. Excuse me for saying to you, that your new acquaintance is not reliable, as an exponent of the Episcopal Church, any more than was your friend Yates, of whom you once wrote me. No one will rejoice more truly than I to know that your mind is truly at ease, and that you are securely anchored in the Methodist Church ; but I would rather see you the simple-minded inquirer you used to be, in the Episcopal Church, or any other Church, than retain you in our Church at the sacrifice of an honest mind and a clear conscience. This is a mere truce,

entered into in an amiable mood. You have not yet mastered the main questions ; and mark well my prediction,—they will return upon you with redoubled force. Better to meet them now — fully, at once, and know on what footing you stand. —.”

The effect of this letter on Manwareing's mind may be better imagined than described. It showed to him that his old friend thoroughly understood his mental organization, and the nature of the difficulties which had so embarrassed him within the past two years. He fully realized the force of the prediction, that those questions were likely to return upon him, and blamed himself for having entered into a truce, when he might so soon have brought the whole matter to a final settlement.

Nothing occurred in this Conference in which Manwareing figured with more prominence than did all his brethren. He had given satisfaction in his station, during the past year ; the Presiding Elder of his district gave a good account of him to the Bishop ; and he was returned to the same station for another year.

CHAPTER XV.

Return of old difficulties.— Another meeting with Rev. Mr. Lippincott.— Thorough investigation.— Examination of the candidate.

N returning to his station, Manwareing was observed to be less happy than formerly. The bright sunshine of joy which had lighted up his face during most of the past year had fled, and a cloud of melancholy had taken its place. He appeared but seldom in company, and on all occasions seemed absorbed in some thought of a heavy and painful nature.

The truth was known to none but himself, that Mr. Graves' letter had made a deep impression on his mind. He felt that he had deceived himself, or too readily consented to be deceived. He had dismissed a momentous question without settling it in his own mind. Mr. Graves had torn away the veil that had concealed this fact, and laid his whole case

before him. Shame, remorse, and burning self-reproach now took the place of the false peace of the last few months. Nor had this reaction resulted wholly from the disclosures of Mr. Graves. The honor of being stationed in the great city of —— had now lost much of its power to flatter. It had ceased to be a novelty, and that which had once afforded him the most unmingled gratification, he now almost loathed, from a suspicion that it had been too keenly enjoyed, and thus been a means of diverting his attention from the investigation of a question of real magnitude.

Rumors passed round of some sore affliction having come upon him, of a domestic character. Some suggested *disappointed prospects*, and others, bereavement by death in his family, but none guessed the true cause of his manifest sorrow. Regularly, he appeared in his pulpit at the appointed hour, and at every other post of duty; and it was remarked that his sermons, though less brilliant than formerly, were of a more serious and impressive character. Some fancied they saw evidence of declining health; and in consequence of this rumor, the Rev. Mr. Lippincott called to see

him. This was an important meeting, as we shall hereafter see. Manwareing was seated at his table, deeply engaged in "Bingham's Antiquities of the Christian Church," which he had been reading for some weeks, in connection with Hooker, Waterland, Jones of Nayland, and other standard works of the Church of England. Scarcely had Mr. Lippincott been seated, when Manwareing, with great earnestness of manner, addressed him thus:—

"Mr. Lippincott, I am led to fear that you have misconceived the doctrines of your own Church. If so, it is the second time that I have been deceived on this subject by Episcopal clergymen. A little over a year ago, I was almost prepared to renounce my orders in the Methodist Church, and seek ordination at the hands of one of your Bishops, when I chanced to fall in with the Rev. Mr. Yates, who, you are aware, has since joined the Church of Rome. From him, I got such impressions of the Episcopal Church as led me to abandon all idea of ever entering it. Soon after that interview, however, on learning that he had gone to Rome, I felt that he was no longer to

be regarded as a sound exponent of the views of the Church, and so ventured to approach the subject again. Then it was that I first made your acquaintance ; and from your high reputation, I judged it safe to regard you as a reliable expounder of your Church's views on controverted points. Accordingly, I believed that you spoke the mind of your Church ; and believing this, I lost all interest in the matter, and felt that there was no question at issue of sufficient importance to justify the labor of investigation, or the sacrifice necessarily involved in a change. Since then, however, my mind has been recalled to the subject, and I have resolved to give it as thorough an investigation as I am capable of doing, in the light of your own standards. I find them very different from what I learned of you ;— quite as far removed from you, as from the Rev. Mr. Yates.”

At this, Mr. Lippincott evinced much embarrassment, and replied, “ What I gave you were my own views, honestly entertained ; I presume you may find Churchmen who would materially differ from me.”

“ I beg your pardon,” replied Manwareing,

“I did not understand that you were giving me your own private views. As you took upon yourself, unsolicited on that occasion, to express the true animus of your Church, I had reason to believe that you were giving me, not your own opinions, but the general mind of the Church,—the Church, as generally understood among your Theologians and Doctors. I grant, there must ever be differences of opinion among members of the same communion, on minor points ; but in matters of such grave importance as those then discussed, the Church of Christ should give no uncertain sound.”

“I think,” Mr. Lippincott replied, “that many earnest inquirers have been repelled from our Church by extreme views being presented to them at its very threshold. I think babes should be fed with milk, and not with strong meat. For this reason, in part, I confess I gave you views which may not have been as high as those commonly entertained among our clergy. I have long observed that it is much easier to ascend in the scale of Churchmanship than to come down. From my standpoint, it is very easy to ascend to any

altitude that may be desired ; but I have seldom known a very High Churchman become a Low one."

"All this may be very true," replied Manwareing, "but I see no necessity for keeping back anything fundamental. When an earnest inquirer asks for information, I think it more judicious to give him the truth ; perhaps not the whole truth at once, but the naked truth, as far as you go. Certainly, I should never think of asking the private opinions of any man, when conducting an inquiry into the true position of a Church. However, I grant that you may have thought differently from others as to what is, in fact, the status of your Church ; for I am happy to find that it has left margin for private differences ; but on this matter of Episcopacy, I am sure your Church has but one mind if its standards are to be trusted."

"I confess," replied Mr. Lippincott, "to being what is called a very Low Churchman ; and one of my chief reasons for preferring this position is that I am fully persuaded we have, from this position, much more easy access to those persons of other persuasions who may

be thinking favorably of the Church, than High Churchmen can ever have."

"I think," Manwareing replied, "that you are mistaken. I grant that those extreme views set forth in some of the Oxford Tracts, and such as I heard expressed by the Rev. Mr. Yates, may have the effect to repel inquirers from your Church; but I confess that no views, however extreme, on this side, could more effectually destroy all interest in the subject in my mind, than did your declaration that "one system of Church government was as good as another." True, it sounded liberal; but liberality must have limits; otherwise it runs into liberalism, latitudinarianism, and indifference. Your expressions gave me a good opinion of the amiable character of your heart; but so far as it had influence beyond this, it was in the way of indifference, and led me to feel that it was a matter of no moment whatever. I am satisfied, Sir, that both of the extreme wings of Churchmanship fail to represent the true mind of your Church. I am now resolved to confer but little with flesh and blood, and to study the Church as she is represented by her standards. I have vacil-

lated long enough. This question has to be settled in my mind. What will be the result, I know not; but as soon as my decision is made, my action will be determined. I have no doubt of the general soundness of your Churchmen of both wings; and I strongly incline to the belief that parties are inevitable in any Church which allows so much margin for private opinion as yours does. I even think that good may come of them; though they may be evils, in some sense. But I am seeking, not the Church party which may seem to me nearest right. I am in search of *the Church*. If I shall be so happy as to find it in your communion, I shall be in no haste to determine my position in it,—whether with High or with Low Churchmen.”

Mr. Lippincott now saw that Manwareing was in earnest, and that in his great eagerness to arrive at fundamental truth, he had risen far above all petty disputes among Churchmen. “Only one danger,” he remarked, “I wish to guard you against. You will find, even in the old standards, some expressions which, to the modern ear, may sound harshly. You will find Baptism spoken of as regenera-

tion. You will find great exclusiveness, such as may cause you concern. You will find priestly absolution spoken of as real forgiveness; and you will not find as much said about conversion, and the change of heart, as you have been accustomed to hear. These I hope will not alarm you."

Manwareing thanked him for this salutary caution, but added: "I have already observed all these. The time was when they would have alarmed me; but I have passed that period. I am now prepared to make due allowance for the changes that have taken place in the popular nomenclature of religion, as of all science, within the last few centuries. I admire the perseverance with which your Church has held on to her old nomenclature. The alarm which so many feel at the idea of Baptismal Regeneration, and other old phrases of a kindred nature, results wholly from the modern changes which have taken place in the popular meaning of words. I am satisfied that your Church does not hold to the Romish *Opus operatum* of baptism. The word Regeneration, in its present popular signification, is purely modern. Never, until about

the time of the Synod of Dort, and the civil wars of England, was it used in the sense of conversion, or renovation. This dispute between you and your Tractarian brethren about Baptismal Regeneration is more a war about the meaning of a word than anything else. If the question were fully settled among disputants as to the meaning of the word 'Regeneration,' I am persuaded that the controversy would soon cease. You are all better Christians than you allow each other to be. Alas, for me ; I yet wander !”

At this period “the iron tongue of midnight tolled out twelve,” and Mr. Lippincott rose to depart. They shook hands long and convulsively — with both hands — and the choking sobs and swift-coursing tears — more eloquent than words — told how deep was the emotion of both hearts. Mr. Lippincott went home less wedded to the idea of Church parties than he had been for many years ; and Manwareing sat down with a far better opinion of Mr. Lippincott than he had had at any time since he had made his acquaintance. Seizing his pen, as Mr. Lippincott left his study, he entered in his Diary, “In essentials, unity. In non-

essentials, liberty. In all things, charity.— Brother Lippincott is not perfect ; but in the main, he is sound ; and in my heart I love him.”

How Manwareing passed the six weeks immediately following this interview, the reader hardly needs to be informed. Many ponderous volumes disappeared from the shelves of the city bookstores ; and the policemen often remarked that Manwareing’s lights burned nearly all night.

About this time, the Presiding Elder of the District made his regular visitation, it being the time of the Quarterly Conference in Manwareing’s station. Among the duties to be performed was that of examining a young man who had applied for license to preach. The examination took place in Manwareing’s study, the evening before the meeting of Conference, and was conducted principally by the Presiding Elder, assisted by Manwareing and one other preacher. One of the questions proposed to the candidate was,— Whether he was conscious of having been specially called and commissioned of God to preach the Gospel.— To this the candidate replied, with hesitation,

that he *trusted* he had been. At this, Manwareing interposed the question,—Whether there were any doubt of the fact, or whether there were absolute certainty? The Presiding Elder interposed, saying that absolute certainty was hardly to be expected; that all that was required was a general impression of duty. “But,” Manwareing replied, “I insist that just in proportion to the doubt of the young man’s having been really and specially called, must there ever be a doubt of his being a true minister of Christ; seeing that according to our theory, ordination does not constitute him a minister of God, but only certifies the fact, while the real ordination and consecration to the work is in the secret call direct from God.” The Presiding Elder replied, “It is our business to settle this question. It is supposed that we are able to know, or form a tolerably correct estimate of the probabilities and improbabilities of the case. This is what we are sent out to do, and to report the result.”—“Then,” replied Manwareing, “I see no reason why any questions should be asked concerning the young man’s literary or theological attainments. If we can satisfy ourselves that

he has been truly called and commissioned of God to this work, it seems to me wholly unnecessary to ask any further questions."

"I think," rejoined the Presiding Elder, "that these literary questions must be answered before we shall be capable of determining the probabilities of his having been called. Literary, theological, and religious attainments, all combined, go far to establish a probability of the call."

"Then," Manwareing replied, "from this it must follow that there is a strong probability of all who are pious and sufficiently learned, having been called to preach the Gospel. I trust that most of the members of our Church are truly converted; and as for the literary and theological attainments required by our Church, I am frank to say that our laity are, as a whole, quite equal to our preachers.— For myself, I am satisfied with the young man's answers. His general persuasion that he is moved by the Holy Ghost to take upon him this office is all that can be reasonably required. So I am satisfied that his piety needs not to be questioned, and that his literary and theological attainments are all that

our Church requires. But I have trouble in comprehending how we are to conclude that he is called, while others equally pious and learned are not."

"Because," interposed the Elder, "he trusts that he is called to this work, while they have no such impression."

"But this," said Manwareing, "brings us back to where we started. He is not certain of having been thus called; nor can you or I be certain of it; and hence there must always remain a grave question whether he be a true minister of Christ. Moreover, with our theory, there must ever be a doubt of the validity of all our ministry. None of our clergy, of any repute, will go further than this young man has done. Those who declare that they have been sensibly and certainly called, and have no doubt of the fact, we always regard as enthusiasts; and a large proportion of such are always rejected."

At this period, the Elder showed signs of impatience; and turning to Manwareing, addressed him thus, "Brother Manwareing, what assurance have you that you are a true minister of Christ? Had you no assurance that

you were secretly and inwardly called of God to this work, at the time you became a preacher?"

"Only the same," replied Manwareing, "which this young man has. I trusted that I was moved by the Holy Ghost to *take* this office upon me."

P. E. "Then are you satisfied, now, that you are a true minister?"

M. "I confess that my assurance of this has always depended very much on my impression that the office of the ministry was really conferred in ordination."

P. E. "I assure you that we do not claim to have made you a minister. We only believed that you were one, and certified accordingly."

M. "Then there was a mutual misunderstanding. I went to the Bishop to be ordained, that I might be a minister; and he ordained me, it seems, because he believed I was one already. I could not have trusted any previous monition; and I wonder how my brethren can have so much more confidence in my private impulses than I have."

P. E. "Let me again assure you that the Bishop *never, never made you a minister.*"

M. “Then I fear I am not one. I do not claim to have been one without ordination, and you do not claim to have made me one by ordination.”

The examination proceeded, and the young man received his license ; but from that hour, Manwareing was more an object of suspicion than ever before.

CHAPTER XVI.

Letter to the Presiding Elder.— Withdraws from the Methodist denomination.— Some of his reasons.— Letter to one of his late parishioners.— Letter from the Presiding Elder.— Calumny.— Reply.— Becomes a candidate for orders.— Ordination.— Letter from Mr. Graves.

 ON the day after the close of the Quarterly Conference, Manwareing left the city, and went about forty miles into the country, to spend a few days at the house of a friend, whose acquaintance he had made some two years before. About a week after, the Presiding Elder, now in another part of his district, received the following letter :—

“ *Rev. and dear Brother,*— After a long and painful struggle, in the course of which I have suffered more than pen or tongue can express, I have reached a conclusion of which candor requires that you should be immediately informed.

I can no longer be a clergyman of the Methodist Episcopal Church. Of this, I make haste to inform you in the manner most courteous to yourself, and least painful to my own feelings. You will please regard this as a formal resignation of my cure in —— station, and a notice as nearly official as may be, that I am no longer subject to your jurisdiction.

As my reasons for this course are likely to be called in question, and vaguely conjectured, if not given by myself, I beg leave, in as laconic a form as possible, to give you some of the leading ones ; and you have my entire permission to make such use of them as you may think proper.

First of all, let me assure you that no personal feelings have been concerned in it, either directly or indirectly. The treatment which I have ever received at your hands, and at the hands of my Methodist brethren generally, has ever been kind, and has laid me under obligations which I fear I shall never be able to discharge. The few reprimands which I have received at the hands of the Bishop, and some of the Presiding Elders, as well as some remarks which have been passed around,

although painful to me, are no cause of complaint ; for I am frank to confess that my conduct has been such as to awaken suspicion. Of this, I have long been conscious ; and the conclusion which I have at length reached, and now announce, is sufficient to vindicate all your suspicions of my soundness, as a Methodist.

My true reasons are told in few words :—

1st. I object to the revival system, in the form which it has assumed in the Methodist Church ; believing that it has been, on the whole, a splendid failure, and detrimental to the interests of true religion.

2d. I object to the separation of the Methodist societies from the Church of England ; believing that it was unnecessary, schismatical, and opposed to the designs of the great and good Mr. Wesley, who often protested against anything of the kind and emphatically declared, “ My calling is to live and die in the Church of England.”

3d. I object to the name and style of your Church, — Episcopal, — as a misnomer, and calculated only to deceive. It is unquestionable that the whole Episcopal theory is ignored

in your Church ; and according to your own showing, you are, to all intents and purposes, Presbyterians, both in theory and in practice. Moreover, any attempt to vindicate yourselves by showing that your theory has changed since your Church took its name, would bring still greater dishonor, and involve many of the fathers of Methodism in infamy, by showing that their original design was to pass off a sham Episcopacy for a genuine one.

4th. I have no longer any doubt that the original form of Church government was Episcopal, and that the ministry and the Church were perpetuated by an unbroken succession of Episcopal ordainers, who were of a grade superior to that of Presbyter, Priest or Elder. In other words, the three orders of Bishops, Priests, and Deacons, were fully recognized as three distinct grades in the ministry,—the first named being the only one which could confer orders in any degree. But in your Church, there is no such succession even claimed ; and you well know how recently I have been assured that no ministerial authority was conferred on me by my ordination.—Having no consciousness of having received

holy orders, or ministerial authority, by any special call or appointment of God, I am led to apprehend that I am not a true and legitimate "priest of the most high God."—Hence I must seek for orders through a channel which, according to your own showing, is beyond question sound and reliable.

5th. I am now fully persuaded of the superiority of a liturgical service over all extemporaneous devotions, and am so entirely convinced that such was the primitive mode of worship, that I must prefer and seek it, as the more sober and orderly devotion for the house of God, and the best conservator of sound theology.

6th. Much as I appreciate your zealous advocacy of the great matter of personal religion and holiness of heart, I do object to the practical and theoretical disregard of the sacraments, for which your Church has ever been so remarkable. The sacraments which Christ hath ordained in His Church must never be slighted, nor thought lightly of.

Many reasons of minor importance I could give ; but these are the principal ones which have operated on my mind.

Allow me, in conclusion, to assure you of my high personal regard for yourself, as well as for the numerous clergymen and laymen of your Church whom I have known, and still love, but from whom I am, from this day, ecclesiastically separated.

‘ For these my prayers shall rise,
For these my tears shall fall.’

That this, the most painful act of my life, will escape the severe censure of many of these loved ones, I cannot hope ; but whatever may be said, and sincerely believed, prejudicial to my character, I shall ever rejoice in the consciousness of having acted under a strong sense of duty, and shall never cease to be your faithful friend and brother in Christ,

MANWAREING.

Never, from the hour when the above letter was sealed, as he declared in a letter to a friend nineteen years after, did Manwareing have a moment's regret for the step thus taken.— Yet, it cost him sorrow, such as seldom falls to the lot of man. When the decided step was taken, and the letter posted to the Presiding Elder, it is true that the great struggle

was over; the Rubicon was crossed,—the die was cast,—all the painful struggle of conscience and of duty was at an end; and he now saw his way clear; but the greatest struggle of feeling was yet to be encountered. There were many in the city which had been his late station, who were endeared to him by a thousand acts of kindness, and by memories as strong as life itself. In short, nearly all whom he had ever known, and loved and cherished, were Methodists. These were holy ties; and he realized in all its bitterness the pang of separation. Many of these friends must now be transformed into inveterate enemies, and their thousand blessings be changed into curses.

His first impulse was to return to his recent station, and formally take leave of his people; but the deep and unutterable emotions of his heart, which arose at the thought, admonished him that he must not trust himself in so trying a position. His friends, also, saw that this was more than he could bear, and insisted that he should spare himself the humiliation which must inevitably attend such a trial.—Accordingly, he yielded to what he blamed as his weakness, and sent a friend to collect his

books and other effects for him, and to deliver the following letter to a prominent member of the Church :—

“ *My Dear Brother,*— The bearer, who will deliver this to you, is authorized to go into my room and bring away my books and what other property he may find there. Of my late decision and action you are already informed, and official notice is given to the Presiding Elder. It was in my heart to make you a visit, and formally take leave of you ; but the emotions of my heart, at this trying period, are such, that I cannot trust myself. Were I certain of meeting all my old friends and brethren as enemies, I could encounter them, though it would be painful in the extreme.— But I have the happiness of knowing that many of them still love me with an affection scarcely inferior to that which I bear to you all. This would be the keenest pang of all ; and I feel that a formal leave-taking, under the circumstances, would be more than I could bear : I should sink under it as a child bereft of its mother. This, I know, may sound to you as unmanly. Be it so. It is mine infirmity, and I cannot resist it. —.”

An early interview was had with the Bishop of the Diocese in which Manwareing now resided. He received the new accession from Methodism with kindness, but would not consent that he should be formally admitted a Candidate for orders until there should be ample time for trial of his fidelity, and to ascertain whether his record was clear with the Methodists. To this delay, Manwareing cheerfully submitted, and greatly admired the precaution. "You cannot be too cautious," he said to the Bishop, "in this matter of admitting strangers; for some, I apprehend, were there no difficulties in the way, might seek the ministry of this Church merely for the sake of *status* or better position. I am glad to wait until all questions concerning my antecedents shall have been settled, and then, as a candidate, to submit to the severest ordeal known to the Church."

During the delay, he employed himself in reviewing his classics and more carefully studying Hebrew, in which his attainments were limited. The first six months of his probation were greatly saddened by numerous letters and sundry publications of

an unfriendly nature, calculated to impugn his motives, or otherwise injure his reputation. In due time, his letter of resignation to the Presiding Elder received the following laconic answer :—

“ *Sir*, — Yours of — is received, and contents noted. The *fact* was all that was necessary. Your *reasons*, you had better have kept to yourself. Yours, &c., —.

“ P. S. Your late title, Rev., is omitted, for the simple reason that you have unfrocked yourself.”

Numerous other letters of like character daily came in, generally addressed to “H. Man-wareing, Esq.”

The Methodist papers also, for several weeks, contained violent articles,—some editorial, but more in the form of communications,—all of an angry tone, and tending to throw discredit on the new convert to Episcopacy.—Nothing, however, was raised affecting his character, beyond the impugning of motives, and referring his change to ambitious views. One Rev. Mr. A —, indeed, threw out an intimation that he was in possession of certain facts, which he should use only in case Man-

wareing should publicly attack the Methodist Church.

This was the only article which gave Manwareing concern. It drew from him a letter to Mr. A —, in which he says, “Your vague insinuation of some secret fact in your possession is calculated to work me more harm than an open charge of drunkenness or theft. Since you have taken upon yourself to expose my character, I have earnestly to request that you will speak out whatever you may know against me. I have faults enough, but I have confided nothing to you, nor do I ask any protection at your hands by concealment.

——.”

This was the last of Mr. A——’s secret.—The Quarterly Conference of Manwareing’s late station, which met nearly three months after his separation, appointed a large committee to report the sense of the Church under the outrage which it had recently suffered.—The committee was divided, and made a majority and minority report. Both were sent to the Church papers; but the majority was of so violent a character that the editor interposed, and prevented its publication. As this

was suppressed, from considerations of decency, the other could not be admitted, and hence neither of them ever came to the light.

In due time, the Standing Committee received the necessary testimonials, and Manwareing was admitted a candidate for Orders. It was not a little gratifying to him to learn that in consequence of his being personally known to very few Churchmen, his friends had recourse to his Methodist brethren for the requisite testimonials; and that the call had been responded to by eager multitudes among the Methodists, who pressed forward to testify to his talents, and learning, and high moral worth.

The several examinations took place at their appointed times, and were satisfactory to all; and within a few days of twelve months from the time of his separation from the Methodists, Manwareing was ordained a deacon by the venerable Bishop of the Diocese.—The ordination occurred at the Diocesan Convention. No great sensation was produced in Convention. He had brought “a good report from them that were without,” and all were confident that he would prove himself worthy

of the confidence of the Church. All were glad to give him the hand of fellowship. The zealous Col. Harwood, at whose house Manwareing had found Wesley's Prayer Book, was there, with Mrs. Harwood. He had come, not as a lay delegate (for there was no parish near him), but purely that he might witness the ordination of the young Methodist preacher in whom he had felt so deep an interest. And good Mr. Trowbridge was there, with his wife and daughters, eager to welcome into the ministry of the Church the young man whom they had remembered so vividly since the night he bore, with such patience and fortitude, at their house, the insults of the Rev. Mr. Yates. And the Rev. Mr. Penrose was there, from whom Manwareing had obtained some of his earliest impressions of the Episcopal Church; and no one was more happy than he in welcoming the new accession. And the Rev. Mr. Lippincott was there, as full of zeal and love for Christ as ever; and far more conservative than formerly in his views of the Church.—He had asked, and obtained permission to present the candidate. His heart was full to overflowing, and ere they had reached the ves-

try-room, after service, his affectionate embrace and half stifled "God bless you!" bore testimony to the depth of his affection and the sincerity of his joy.

Would that we could gratify our readers by recording the presence of another whose name has so often appeared in this narrative. But the Rev. Mr. Graves was *not* there. Many delightful letters had passed between him and Manwareing, during the year of the candidature. Manwareing had informed him of the time and place of his intended ordination, and begged his presence, as the greatest earthly favor; and to the last hour, had hoped to see him on that happy occasion. Before leaving the vestry-room, however, a letter was placed in his hands, the well-known penmanship and postmark of which revealed its author, before the seal was broken. It ran thus:

"My ever faithful Son in the Gospel of Christ:— It is one of the bitterest disappointments of my life, that I shall not be able to be present at your ordination. The infirmities of more than threescore and ten years, and the mountains and valleys of over two hun-

dred miles, have been overcome *in purpose*; and with the joyous freedom of youth, I should have hastened to the place appointed. But God has interposed. She who has been the companion of my joys and my sorrows for more than fifty years of my pilgrimage, and whose love for you has ever been more, if possible, than that of a mother, the day before I should have started, was stricken down—I fear, to rise no more. Our special prayers, however, shall be offered on that day. But for the distance and the anxiety which you must feel to recommence your ministry, I should beg you to hasten to the old mansion, that we may see you before we die. But we must not demand this. The day of your ordination will doubtless be one of mingled emotions. Strangers will press forward to bid you welcome, and give you assurances of fraternal sympathy. Your mind will naturally run back to the day of your former ordination as an humble Methodist minister; and I fear that painful associations may be awakened. I know you will most keenly sympathize with those whose ministerial acts are practically dishonored by your reordination; for there are

many who are most sensitive on this point.— But I am not one of these ; for while I feel the dishonor done to my Church and ministry, I know you have reached your conclusions by an honest and conscientious investigation of a question as painful to you as it could have been to me. Nay, I even suspect myself of having contributed something to start you in the train of thought which has brought you to your present position. If so, I am not guilty of intentional error. In your more rapid processes, you have reached consequences which I have not — perhaps never shall ; but others, wiser than I, have reached them long ago. I am now past the time of life for such investigations. The mental inertia of age is not easily overcome. I shall most probably remain in my present ecclesiastical relation the remainder of my life. I trust you may find a field of usefulness, and long live to redeem the Old Church from the dishonor brought on it by the Old Colonial clergy, but for whom I apprehend there had never been a Methodist Church.

“And now, my son, I commend you to God and to the word of His grace ; and whatever

may be your joys or your sorrows, — your prosperity or your adversity, — my prayers and blessings shall follow you ; and though I sleep in the green churchyard of the Methodist, you will be assured that no one more tenderly loved you, or more sincerely sympathized with you in your labors, than

YOUR FATHER.”

CHAPTER XVII.

First sermon in the Church.— Advancement to the Priesthood.— Receives his appointment.— Visits Mr. Graves.— Death of Mrs. Graves.— Originates a Church.— Prospers in his labors.— Death of Mr. Graves.— Present status.

EVEN before his ordination, Manwareing had been notified that his services would be required, during the year of his diaconate, in the most beautiful city of the State, west of the mountains. He was informed that the church was weak in the place, but gave promise of vigorous growth so soon as it could be properly worked. On the day of his ordination, he was informed that he would be expected immediately to repair to that point. Nothing could have been more agreeable to his wishes; and with the utmost alacrity, he promised immediate obedience. That evening, he delivered his first sermon, as a clergyman of the Episcopal Church. Of its merit,

we need not speak. On the following morning, the Bishop suggested to the Standing Committee of the Diocese that as the parish to which Manwareing was appointed was far removed from any other parish, so that no presbyter could be called in to administer the sacrament of the Lord's Supper, there seemed to be a propriety in his being advanced to Priest's Orders before leaving, provided it should be found consistent with the Canons of the Church, or within the dispensing prerogative of the Bishop. The suggestion was approved, and promptly acted on ; and on that day, Manwareing was admitted to the Priesthood. But a few days were necessary for preparation ; and on the following Monday, (having preached twice on the day previous in the crowded church of the Rev. Mr. Lippincott, and by consent, administered baptism to sixty-four children of the principal members of his late Methodist Church), Manwareing set off on horse-back for his new field of labor.

As it would cost him only about forty miles' additional travel, he resolved to avail himself of so favorable an opportunity to visit his old friend, and more than father, the Rev. Mr.

Graves. At the close of a bright autumnal day, he reached the once happy, but now sorrowful mansion, the locality around which clustered most of his brightest memories. As he entered, all was silent as the house of death, and only the sound of his footsteps in the hall gave notice of his approach. Mr Graves, with streaming eyes, pressed his hand, and amid sighs and sobs, bade him welcome to the house of mourning. Mrs. Graves yet lived, and recognized her boy. Nature put forth a vigorous effort, and faintly whispered, "O that I might receive the symbols of our Saviour's death from his hands!"

"Alas," replied Mr. Graves, "he is only in Deacon's Orders, and cannot administer the communion."

Manwareing, eager for the happiness of first exercising his priestly office on so holy an occasion, replied, "Thank God, I am in full orders and it shall be even so." No time was to be lost, for it was manifest that the lucid interval must be short. The elements were soon in readiness, and the service for "The Communion of the Sick" was read. Mr. Graves bowed as an humble layman beside his only

child, a widow of twenty-five, and received the consecrated elements at the hands of him whom he called his Son. Mrs. Graves humbly and reverently received the blessed sacrament, and then feebly articulated, "I shall no more drink with you of the fruit of the vine until I drink it with you new in my Father's kingdom." Then breathed sighingly, and faintly uttered, "Now lettest Thou Thy servant depart in peace, for mine eyes ——." Then followed a shudder, and the spirit of the amiable Mrs. Graves had passed beyond the things of earth.

Manwareing freely mingled his tears with those of the family, but they all sorrowed, "not as those that have no hope."

Two days after, Manwareing read the impressive service of the Episcopal Church at the grave of Mrs. Graves ; and on the following day, which was Sunday, preached twice in the shady grove near the old mansion.

The recent family affliction seemed to forbid an early departure, though he was eager to reach, at the earliest practicable moment, his new cure. As Mr. Graves insisted on his spending another week, and many old friends were desirous of hearing more of the *reasons*

which had led to his late change of ecclesiastical relation, he reluctantly consented to remain over the following Sunday. In the course of the week, he had frequent interviews with those whom he had known in former years as prominent members of the Methodist Church. The subjects of Wesley's steadfast adherence to the Church of England, and Wesley's idea of the Methodist Societies, and Wesley's ordination of Coke, and Wesley's Prayer Book, were all talked over in the most amicable spirit. No ill feelings were awakened ; — though some of the prominent Methodist people refused to meet with him or to hear him preach ; and one had even refused to attend the funeral of Mrs. Graves, simply because "the renegade Manwareing" was to officiate.

The following Saturday and Sunday was the time of the Quarterly Conference of the Methodist Church. Mr. Graves was anxious that Manwareing should attend, and preach on Sunday. Manwareing felt the awkwardness of the position into which he was likely to be thrown, and intimated that it might be a cause of some unpleasant feeling. He yielded,

however, to the importunities of friends, and agreed to attend the Quarterly meeting.— In due time, on Sunday morning, he appeared at the great meeting-house, near Mr. Graves' house, and was introduced to the Presiding Elder,— a man whom he had seen before, but with whom he had no acquaintance. Mr. Graves' influence was such as quickly procured for him an invitation to preach. The programme was announced,— Manwareing was to preach, the Presiding Elder was then to proceed with the Sacrament of the Lord's Supper. Manwareing felt that trouble was likely to arise, and suggested that it would be more agreeable to him for the Elder to preach, and let him proceed with the Communion service, according to the order of the Episcopal Church. To this the Elder objected, alleging that it was his business at least to consecrate the elements; but that he should be most happy to have Manwareing distribute them, or part of them. At this it became apparent that the intention of the Elder was to force him either to be inconsistent with the customs of his Church, or expose him to the congregation as an "exclusive bigot," or prove that the Epis-

copal Church was a most illiberal and exclusive body. Manwareing resolved not to shrink from the exposure. Accordingly, he proceeded with the morning services as usual, reading all the parts himself, but omitting the Litany.—No response was heard, as very few present had ever before heard the service. He then proceeded with his sermon from the text, “Lo I am with you alway, even unto the end of the world.” The first part of his sermon was devoted to the perpetuity of the Church by its ministry, which must necessarily have been preserved by succession from the blessed Apostles. This interested some, was stale to others, and offended many. The latter part of the sermon, which treated of the presence of Christ in His Church and ministry, awakened a general interest. Manwareing grew eloquent, as he proceeded with his application, and much feeling was evinced in the audience. After sermon, the Elder indulged in an earnest exhortation, and then proceeded with the sacramental service. Before distributing the elements, he gave notice that all clergymen present were requested to approach the altar first and partake ; after which the laity would

come forward. As Manwareing kept his seat in the pulpit, the order was thrice repeated.— At the close of the services, the Elder proceeded to improve the advantage which he seemed to have gained. “Brethren,” he proceeded, “there is one painful circumstance in this our happy feast. You all observe that the Rev. Brother who has so ably entertained us this morning has not approached the sacrament. It is due to him that the cause should be known. Doubtless his heart is with us ; but the laws of his Church,—the Episcopal Church,—do not allow him to commune with any but Episcopalians. I respect his fidelity to his Church ; but in my heart I pity the man who believes that none are Christians but those who belong to the same Church with himself.”

At this, Manwareing arose and addressed the audience thus :—“If the motives of my Rev. Brother were friendly, in volunteering an apology for my conduct, I appreciate his generous intention ; but I cannot feel that he has rendered me, or the Church I represent, any service. He has failed to state that I proposed to administer the Holy Communion myself, to

him and all his people. Knowing them as I do,—most of them,—I should have been most happy to do so. But this service he declined, and insisted on administering it himself, allowing me the privilege of receiving it at his hands. This I declined. After this statement, it must be apparent to all, that my refusal to commune was not predicated on any doubt of his personal fitness, or that of his people to receive the blessed sacrament; had it been I should not have proposed to administer it to them. My objection, then, was not of a personal, but of an official character. I cannot acknowledge his right to administer it. Not that I question his piety, or personal fitness, but that I question the regularity and validity of his orders, as a “Priest of the most High God.” I believe you will all admit that none but ordained ministers are at liberty to administer this sacrament, and that it would be a desecration of the ordinance for a layman to attempt it. I am obliged to regard him as only a layman. When I had the same ordination that he has, I doubted whether I were a true minister of Christ.—Hence I sought an ordination which was above

question. I have the same doubts of the validity of his ordination that I had of my own. I should not have thrust these remarks upon the audience, had it not been rendered necessary, by the brother's apology, to explain my position. If he will carefully read the sermons of Mr. Wesley, the Father of Methodism, he will find him earnestly pleading with the Methodist preachers never to attempt to administer the sacraments, but to go and receive them at the hands of the regularly ordained clergy of the Episcopal Church."

The effect of this explanation of Manwareing's was like an electric shock in the audience. The whole mystery was unraveled at once, and all acquitted Manwareing of any want of Christian charity. A murmur of dissatisfaction arose at the misstatement of Manwareing's position by the Presiding Elder. The congregation was hastily dismissed, and few were the words of parting.

Early next morning Manwareing was besieged by numerous persons of the neighborhood, who eagerly pressed him to settle among them, and organize an Episcopal Church.—As this could not be, they begged that he

would furnish a supply of Prayer Books. All were grieved and offended by the conduct of the Presiding Elder ; and no one more than the venerable Father Graves. Manwareing wrote a letter to the Bishop of the Diocese, stating the wishes of the people ; and a few weeks after, a missionary was sent to that point with a supply of Prayer Books. A parish was organized, and a plain church edifice erected on a piece of ground donated by Mr. Graves. Twenty years have now elapsed ; and that parish, though not large, is one of the best ordered and most systematic organizations in the Diocese.

The Rev. Mr. Graves never formally renounced the Methodist Church, but with his daughter, received confirmation at the first visitation by the Bishop. No one was more regular than he at the parish church ; and during fifteen years, he is said never to have missed a Communion service. Manwareing regularly visited him once a year,— was with him in his last illness, and received his last sigh. His parting words were : “ I die ; but God will surely visit you.” Manwareing, by request, read the funeral service at his grave,

and mourned for him as Joseph mourned for his father Jacob.

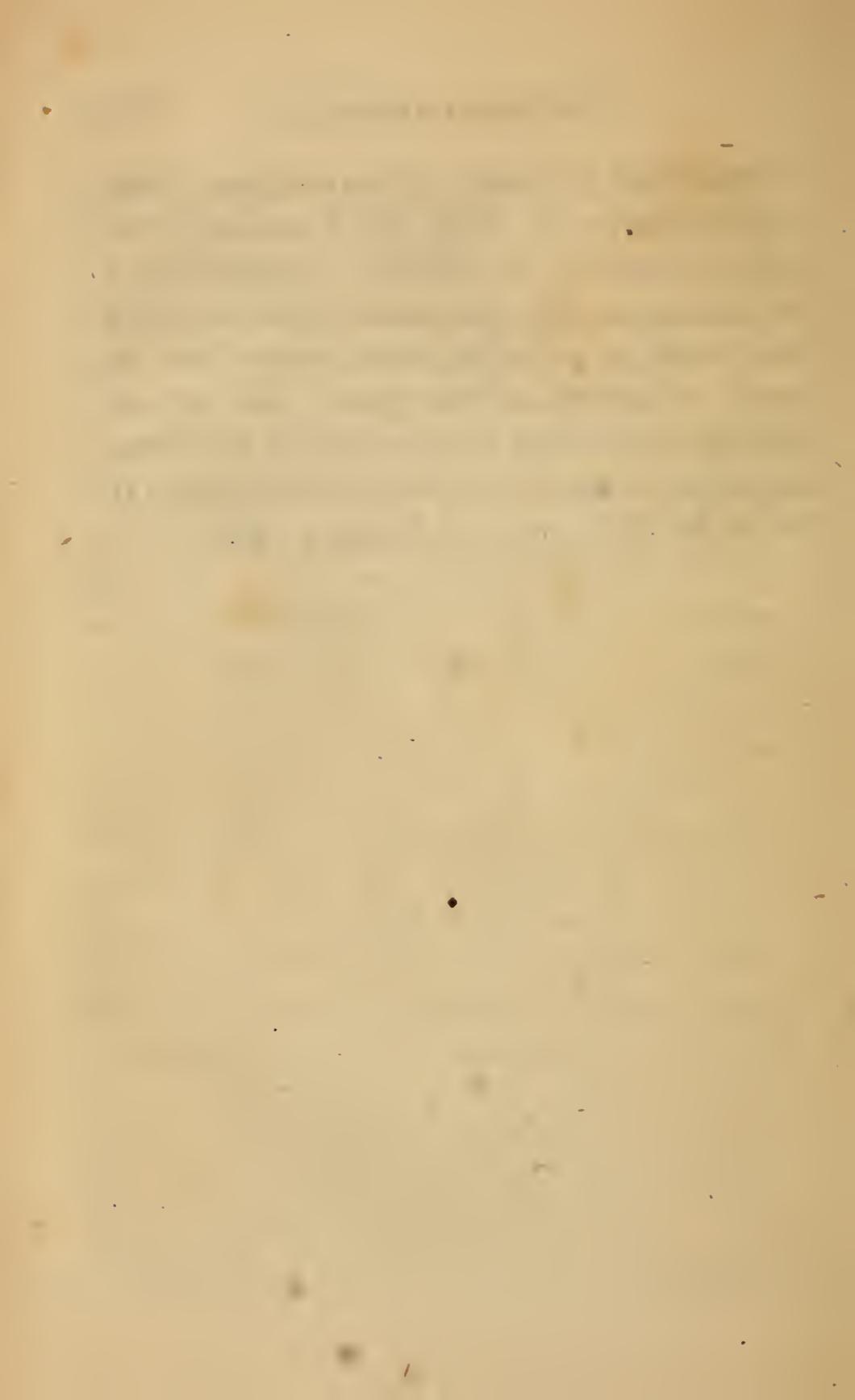
In the meantime, Manwareing had found his mountain home everything that he had hoped for. He was well received and soon commanded the respect and confidence, not only of the Church, but of all who knew him. His church steadily grew; and after several additions to the first building, the whole was superseded by an elegant stone edifice, which will stand a memorial to his enterprise and zeal for centuries to come. He is now baptizing the children of those whose parents were the first fruits of his ministry; and his children are "like olive plants round about his table." No clergyman in the Church is further removed than he from the ecclesiastical theory and practice of Methodism; and yet, no one cherishes a more sincere affection for the Methodist people, nor receives more of their confidence and esteem. His motto is still the same, written in his diary at the close of his memorable interview with the Rev. Mr. Lippincott. "In essentials, unity. In non-essentials, liberty. In all things charity."

He has never become a star of the first, nor

of the second magnitude in the Church ; but at this he is not disappointed. He has often been heard to say that he entered the Church, not with the expectation of being more caressed or loved than he had been with the Methodists, but that he might have peace of conscience, and find a path of usefulness. He has never aspired to be the leader of a Church party ; nor will he deign to be a follower of one. "Parties," he has often remarked, "must needs be, but they are only necessary evils in the Church." Had he courted either of the two great parties of the Church, he might, perhaps, have enjoyed greater prominence ; but he has ever preferred obscurity, with the freedom which God and the Church have allowed him, to the prominence of a party leader or follower with the manacles of a party forever riveted on him. He yet cherishes the hope that the great body of the Methodists may, in the good providence of God, yet be restored to the Church. The position which he assumed at first, he still adheres to ;— that they are what Mr. Wesley intended them to be,— "A Society, in and of the Church,— A wheel within a wheel,"—and not a separate

Church. In several instances, he has so far prevailed with the Methodist preachers and people of the city in which he lives as to get them practically to admit this, by suspending their own religious services on his communion days, and coming — preacher and people — to communion in his church, in accordance with the views of Mr. Wesley. He is not without hope that this may yet become the practice of all the Methodist people, and that they may all embrace confirmation. He often preaches in their churches ; but never without the full service of his Church. It is well understood among them that he can never reciprocate the courtesy, and hence it is never expected.— Great numbers of Methodist clergymen have approached him with proposals to transfer themselves to the Church, provided he could give them good assurance of ordination. To such he has always replied, “ I can recommend no course but the one which I pursued. If you are satisfied of the claims of the Church, enter her temple gates as a matter of duty, not doubting that your advancement will be in proportion to your real merit. No pledges can be made. Ambition must never

be the motive to duty." From such receptions many have turned back and abandoned the idea of entering the Church; though not a few has he had the happiness of seeing enter the Church on principle, and afterward become useful ministers at her altars. He is now past the time of life for the fever of ambition, and hopes to spend his few remaining years in the midst of a loved and loving people.



APPENDIX.

PAGE 102.

The substance of Mr. Wesley's Prayer Book has been recently reprinted in the Church Journal, in a series of articles compiled by the Rev. Dr. J. A. Spencer, for which see the numbers of that paper published in April, May and June, 1862. The size to which this volume has already grown, prevents their insertion here.

Copies of this rare and interesting volume are preserved in the Library of the Theological Seminary of the Protestant Episcopal Church in the city of New York, and also in the Library of the Episcopal Seminary near Alexandria, Va.

PAGE 145.

Dr. Coke's Letter to Bp. White, as given in the body of the work — commencing page 195, is an exact copy of that important document, transcribed *verbatim et literatim* from the original manuscript, at present in the hands of the Rev. William Stevens Perry, Rector of St. Stephen's Church, Portland, Me., and one of the editors of the Reprint of the Journals of the General Conventions of the Church. This MS., with the autograph attestation of Bp. White, forms a part of the voluminous correspondence of Bp. White,

placed by him in the charge of the Rev. Francis L. Hawks, D.D., LL.D., of New York, the Historiographer of the American Church.

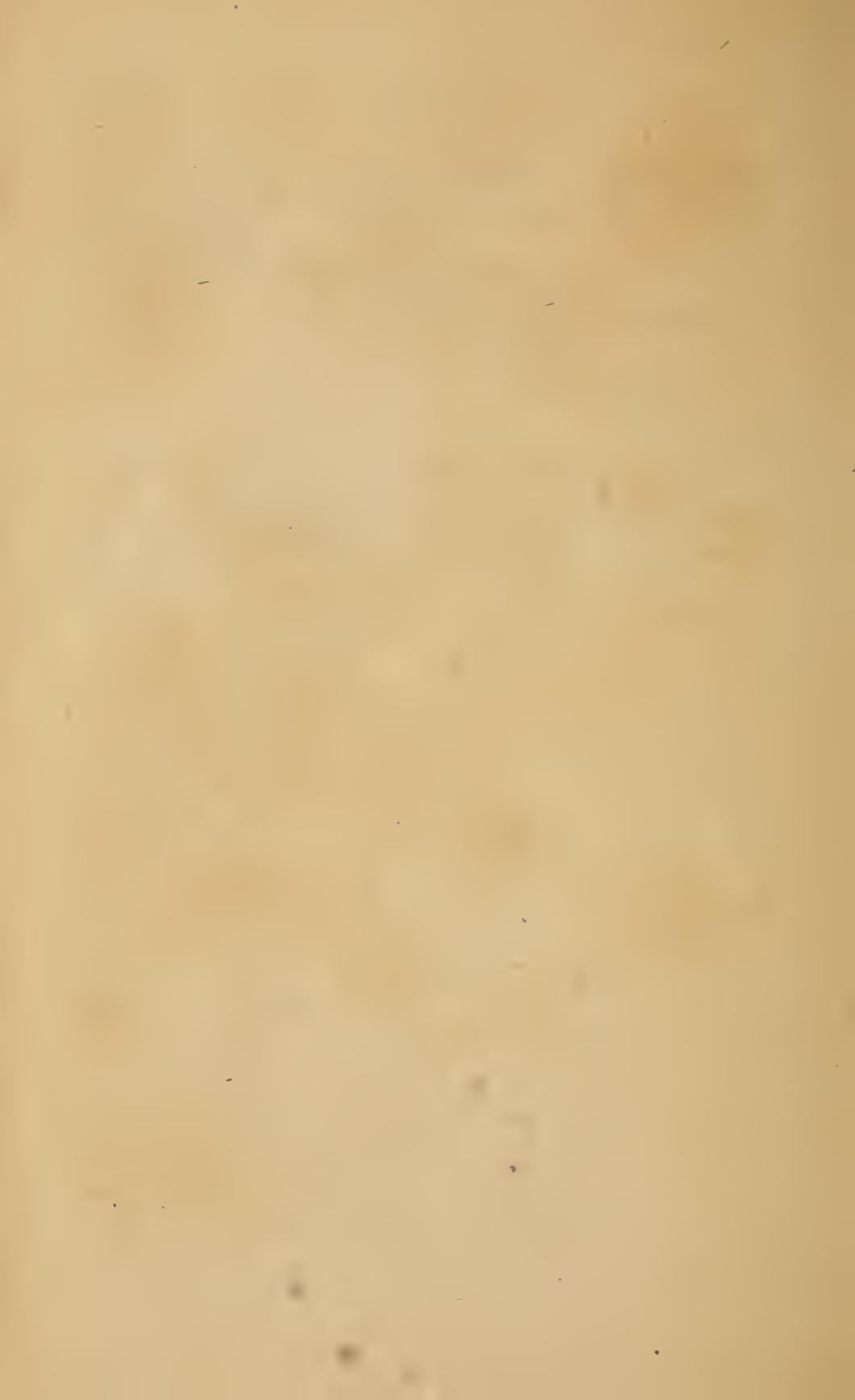
The address on the back of the letter is,

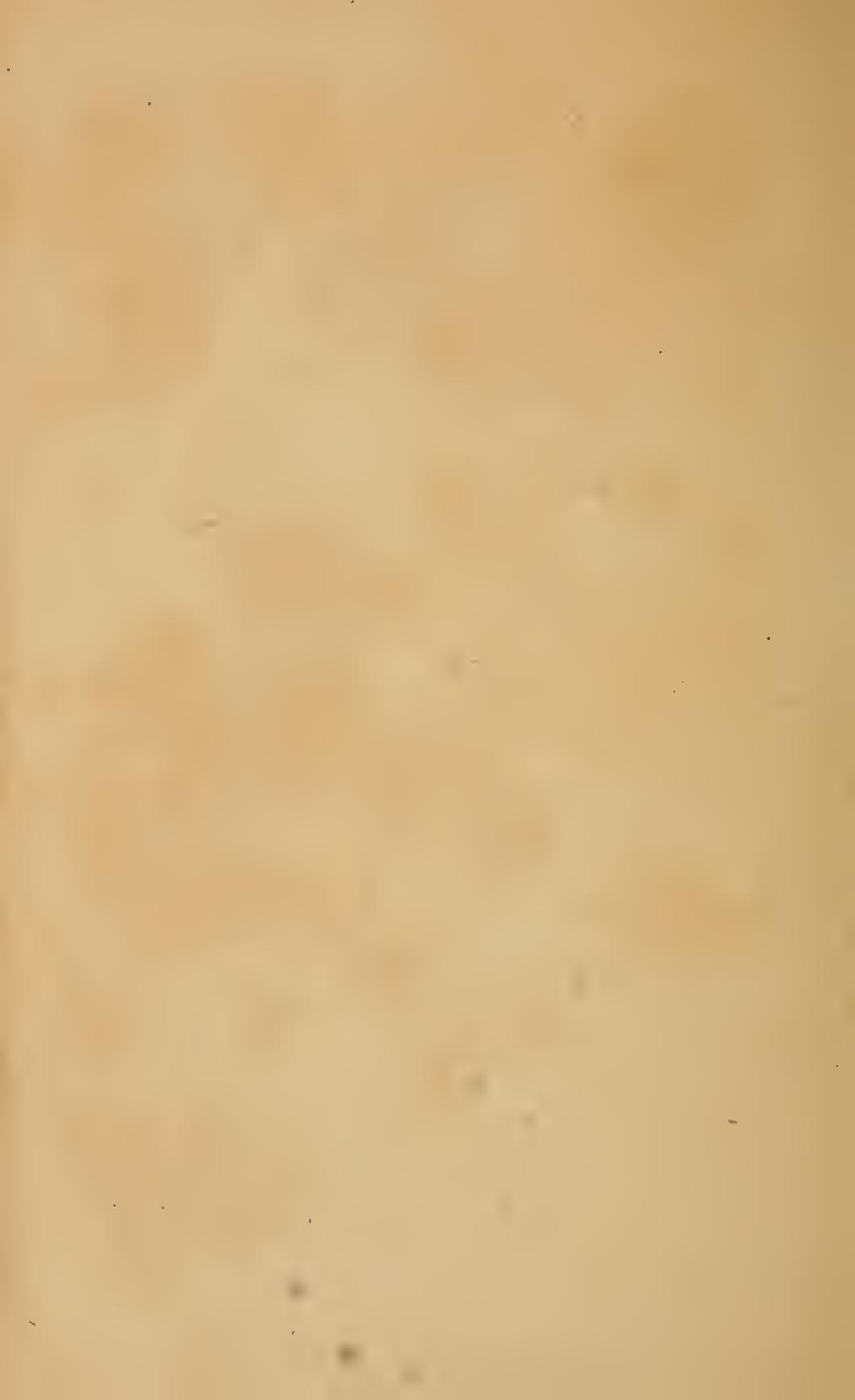
“The Right Reverend Father
in God,
Bishop White,
Philadelphia.”

And the autograph endorsement of Bp. White is,

“The Original of a Letter to me from Dr. Coke ;
afterwards published in a controversy which arose in
Maryland.

W. W.”









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The theory advanced is supported by the nature of the case, by the grammatical structure of the words, by the context, by Philology, and, especially, by the noble sciences of Astronomy and Geology, which are shown not to be opposed to the Mosaic narrative, but to harmonize with, and sustain it throughout.

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