

Alabama Baptist.

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MARION, ALA.

Thursday, July 27th, 1876.

Ministerial Support.

The duty of churches to attend to this matter is not drawn from Scriptural inferences, but is positively enjoined by our Lord and his inspired Apostles. When Jesus sent his disciples forth to preach, he commanded them not to take purse nor scrip, and expressly assigned as a reason the principle that the laborer is worthy of his hire. And the Apostles claimed a support from the churches. "If we have sown unto you spiritual things," they said, "is it a great thing if we shall reap your carnal things?" And further, they published to the churches, and this at a time when their own motives might have easily been misconstrued, that the Lord had ordained that they which preach the gospel shall live of the gospel.

Those who neglect this plain duty cannot prosper spiritually. God will not be liberal of his gifts to those who selfishly withhold the means he has put in their hands for the support of his ambassadors. And poverty is the minister prepared to do his official work when he is burdened with debts or dispirited with pecuniary cares, or distressed because he cannot meet the necessities of his family and provide for the education of his children. There are no obligations more sacred than those which a church owes to its minister, and none that should be more cheerfully and promptly met. The pastor's salary

is not in any sense a gift of charity; it is money paid for service rendered, and that the most important service that can be rendered by man to man;—nay it is the discharge of a solemn debt due by each citizen of Zion to his Savior and his King. And blessings of infinite and enduring value are connected with the faithful discharge of the debt due to the preachers of the gospel. It will be mentioned at the Judgment, and then "that receiveth a prophet in the name of a prophet shall receive a prophet's reward."

We would emphasize this duty with all possible earnestness; for sure we are from many indications that it is very widely if not generally neglected. We know of ministers in the country, men of power and character, who do not receive fifty dollars a year although they give themselves diligently to prayer and preaching. Nor does the neglect attach to country churches only. We have known calls from wealthy churches that scarcely offered salary enough to pay the minister's house rent in a great city. All this is simply dishonest. And it is in its effects as we have already intimated, evil continually. A pauperized ministry cannot but lose in influence and courage. It makes short pastorate, and feeble churches. It transforms pastors into farmers or school teachers, or exiles them from the pulpit. It lessens the number of the rising ministry. It is the scandal of religion. John Randolph once startled congress by proclaiming that he had found the Philosopher's stone which turned everything into gold. And he explained that it lay in this motto: "Pay as you go." The discovery is of most value to the churches of Jesus Christ. Brethren, do not be in debt to your preacher. Give him his just dues and needed support, so that he may be freed from secular cares and burdens. Pay as you go; this secret will turn everything into gold.

Human Depravity.

In insisting upon this fundamental doctrine, we need to make a contrast between what man was and is, in order to bring the fact into clearer light. We need not consider the circumstances of the fall, or indulge our pensive thoughts, wandering in fancy amid the scenes of that fair Eden, whence Adam by transgression fell. To us, the fall is not so much an event as it is a fact. We are fallen, and the question that concerns us here, is: What is our condition as fallen creatures?

Some will reply: It is a state of imperfect virtue. We do some good acts; we commit some sins; we endure some sorrows—that is all. Is it all? Ah, do we need to say how different the representations of Scripture are from those which the world is continually preaching? The popular opinion is that men are creatures partially good and partially evil. God, exposing the very essence of human life shows it to be totally depraved with iniquity. "The heart is deceitful above all things, and desperately wicked." The spring of all our thoughts, desires and actions is now evil, and most poisonous from the corruption in the soul. Men in the best of the Christian world are

sons career flatter themselves, that they can enter upon a course of righteousness just when they please; but God asks: "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil." We think that we are strong enough and wise enough and good enough to win the rarest attainments of virtue; but an inspired apostle, a man who, as a Pharisee, had kept the righteousness of the law, a hero of the faith, is commissioned to instruct us: "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." This is the doctrine which lies at the foundation of the whole Christian scheme. We have sinned, but this is not all; we might almost say this is comparatively an insignificant circumstance, although every sin that we have committed deserves an eternity of pain.

Worst of all, the plague spot is on our hearts; sin is our nature. We may delude ourselves with the thought that God, the Father of Mercies, will pardon our offences at last; we may fancy that his weak indulgence will surrender every claim of justice and holiness when we stand before his bar, but how can we be insensible to our natural aversion to God, to his gospel and his service; or how can we promise ourselves a place in heaven when its intense purity would pierce us with a keener torture than all the flames of hell? The gospel begins its work upon us by reducing us to this utter despair. It overwhelms us with the assurance that in us there dwelleth no good thing. Conventions consume our self-righteousness as the moth consumes a garment, and when we would put it on it falls to pieces, and we stand naked and ashamed before God. This must take place before we can put about us the garment of a Savior's righteousness. Thus the doctrine of human sinfulness is the foundation doctrine of the gospel.

Christian Privileges.

The possession of the oracles of God was esteemed by the apostle Paul, as the distinguishing privilege of the Jewish people. The privilege has now been transferred to believers of whatever race. The Gentiles have received the law and the noblest dispensation of Divine Truth. The oracles of God are ours. The heathens supposed that God spoke to them, and audible voices were indeed heard in their temples. But later eyes have detected the impostures that were practiced upon the worshippers of idols.

In the centre of the temple of Isis at Pompeii, is a small pavilion raised on steps, under which is a vault, from which the concealed priest might speak to the people. In a ruined temple at Argos, a narrow subterranean passage, cunningly contrived, opened behind the altar, where a person, hid by a screen or colossal statue, might send forth his voice over the assembled votaries with imposing effect. (Fosbrooke 50).

How different the oracles of the Christian religion. How certain the truth that we have not followed cunningly devised fables! How certain that we have a revelation of the very mind of God. A messenger from heaven has appeared among us to reveal the path to that blessed abode. He who was with God, he who was God, the Son of the Highest, descends from his throne, and amid the harpings of angels, enters upon our sphere of life, and with beneficent divine humility, becomes, himself, the teacher of our ruined race. The Holy Spirit is sent down to inspire chosen men, and they record his teachings. With signs and prophecies, and lives of holiness and mighty acts of sacrifice and the shedding of blood, they declare the way of salvation. The veil is rent from the holy place. A divine presence sanctifies the spot where the churches, like golden candlesticks, are shining. And every Christian soul is a priest appointed to stand "in the oracles of the Lord's house," even under the wings of the cherubim, and offer his prayers and praises there. 1 K. 8:3. We have a revelation of God's will, a living system of truth, a mode of access to the mercy seat. This is our privilege as Christians.

The Report on Education at Providence Association, last May, was one worthy of all our Ala. associations. It was brief, and brief reports are generally best. It is as follows:

"Realizing the importance of a liberal Christian education, your committee beg leave to report that the claims of Howard College and the Southern Baptist Theological Seminary deserve special consideration in this centennial year.

"These institutions are co-laborers in our educational work, and should be enriched by the memorial gifts of grateful Baptists throughout the State."

Howard College and the Seminary are two interests which no part of our State should overlook.

The latest salary to any of the ministers of the South (Presbyterian) church in Australia, is \$2,500 a year.

The Educational Movement.

The feeling grows all over the country that the educational work which has been assigned for the centennial year, will need to be carried forward into the future. The financial depression of this period has interfered with the collections in the various states. Even if there had been no such difficulty, it is now apparent that no single year would have sufficed for so great an undertaking. It is estimated that the decade upon which we have entered will only deepen and intensify the interest now awakened in the denomination upon the subject of education. The Educational Commission, under the able direction of Dr. Cutting, will continue to stimulate and counsel and organize; and the State committees will prosecute their efforts to endow the several institutions under their charge, until these institutions have all the appliances necessary, not only for the education of the ministry, but of the private membership of either sex.

Field Notes.

Crops fine. Our 4th July Centennial meeting, at Collinsville, was rained out. Not less than from 8 to 4 thousand people were present. Began at 11 and rained more than three hours. Ministers and Deacons' meeting at Pleasant Grove next Sunday, 1st query, "What is the duty of deacons?"—A. D. Tidmore.

Rev. L. B. Fish has accepted a call to the third Baptist church, Nashville. We have learned that Mr. Vallie Hart, last year a Howard student, has gone to Texas to join the revivalist Penn as a singer. The corner stone of Dallas college, Texas, was laid, July 4th, with Masonic ceremonies. On July 12th, Bro. Jere Stephen, of Clay Co., had three head of cattle killed by lightning.

The church of Scotland contributed for benevolent purposes the past year, \$1,753,105, against \$1,214,375 in 1875.—Rev. T. A. Yaudry, a Catholic priest of New Orleans, has married, and is sustained, it is said, by 500 people of his parish in his infraction of one of the most important rules of the priesthood.—Canon Liddon, the distinguished scholar of the Church of England, recently preached a sermon at St. Mary's, Oxford, in which he thus referred to baptism as administered by John the Baptist: "Every one in Judea knew how the Baptist had lately made immersion in water a symbol of the moral purification of the inner man."

Young Bro. D. L. James, at Blount Springs, has property there which he wishes to sell, so as to attend the Theological Seminary. It consists of a house and lot and a small farm.—Howard College had, last session, we are informed, a larger number of students than any similar institution in the State.—The Trustees of Howard College have prohibited the existence among the students of secret fraternities.

Ministers of the "Christian" church will appreciate this: Stranger, to boy fishing: "What kind of fish are you catching, my lad?" Reply: "Campbellites." Stranger: "Why do you call them Campbellites?" Reply: "Because they spoil as soon as they leave the water." The minutes of the Virginia General Association, besides much other valuable information, give the dates of organization of the various associations and churches.

Several Northern Methodist Conferences say that they will not fellowship a minister who uses tobacco. They are like that Baptist brother, who, when asked if he used tobacco, replied, "I profess to be a Christian, Sir."—A Michigan man built a church, and inscribed on the wall back of the pulpit: "No man will be allowed to preach in this church who preaches from manuscript, who does not kneel while praying, who belongs to any secret society, or who has his life insured in any way." The second Baptist church, Macon, Ga., has disbanded.—Dr. G. A. Lofton, Tennessee Centennial Agent, has resumed his pastorate. The work was so heavy that both his throat and hearing were seriously threatened.—We believe in home institutions, and we intend to support Howard College for the youths of Ala. *Kind Words* for Southern Sunday schools, and the Seminary for the young preachers of the South.—The five lectures delivered by Prof. Jao. A. Bronckas, at Newton, Mass., are soon to be published by Sheldon & Co.—Our Arkansas contemporary calls the Ala. Bapt. "one of the most valuable and wide-awake of our exchanges."

Brethren Boone & Epy know how to appreciate a good thing. We are glad to see that they, too, are making a fine paper, which should be in every Baptist family in Arkansas.—Mrs. Sallie Rochester Ford, signed Dr. Ford's name to the petition "asking Congress to make this a Christian Government." Whether because of his absence, or because she is the man of the two, we know not.—The Western Baptist is disappointed because a struggle on the train said: "Arkansas is this sign, if they get a dollar they are as satisfied till they spend it."—We are

The Dome of the Rock.

On the Mount, in Jerusalem, where the Temple of Solomon stood, now stands the "Dome of the Rock," the finest Mohammedan building in the city. This dome of the Rock is commonly called the Mosque of Omar. Under it is a passage covered by a slab which no Christian, at least, has ever yet been allowed to descend. It is confidently believed that if one could obtain permission to do so, important discoveries might be made. Rev. Dr. Barclay, in an address before the English Palestine Exploration Fund, speaking of this, remarked: "I have often remonstrated with the keepers of the mosque, and tried from time to time to induce them to let me go down. But the answer was: 'My beloved, we love you too much to let you do that. We do not know what might occur to you. There was once a Sultan from Egypt who went into the cave of Machpelah; and there he saw Sarah, sitting up combing her hair. And she struck him blind.' Well, I replied, 'you have more concern for me than I have for myself.' Even so my beloved."

The Dome of the Rock.

Another circular from the Rev. J. M. Boland has been circulated in Talladega and sent to me from that place. The opinion of my friend at the time, who sent it to me, was that it was printed in Talladega. At this distance I cannot settle that question. Suffice it for the present that he has appeared again on the streets in a handbill. I promised in my last that my further connection with this controversy would depend on whether Mr. B. should make an argument.

State Evangelism.

No man who has any idea of the religious destitution in our State, can doubt that Alabama is missionary ground. Seeing the necessity of the work, our State Mission Board to the extent of its ability, has sent forth laborers. In this article we wish to speak of one of these laborers, Rev. T. M. Bailey.

The work which has been done by this devoted servant of God, is almost incredible. He has made extended tours through the most needy parts of the State, carrying the Word of life. He has preached the gospel, has organized Sunday-schools, has assisted in ordaining deacons, has helped to provide churches with pastors, has labored in protracted meetings and baptized converts, has obtained subscribers for the paper, has sent students to Howard College, has raised money for State Missions, Foreign Missions, Home Missions, Howard College and the Theological Seminary. And all this work he has done well. By his earnest spirit he has awakened deep enthusiasm wherever he has gone. Testimonials are constantly coming in from all quarters. We doubt if the Baptists of Alabama ever had a man who could do more real service than Bro. Bailey.

But, with all these glorious results, one deplorable fact stares us in the face. Our Evangelist has not been sustained. Nay, the case is worse than that: State Evangelism has been a positive expense to the man to whom we said, "Enter upon the work, and you shall be sustained." Bro. Bailey has actually taken money from his own pocket, and has paid the Baptists of Alabama for the privilege of preaching to them; for the privilege of incessant fighting toil under circumstances often the most distressing. He has left his family when they were sick, he has left them to

hear not a word from them for weeks and weeks, he has left them to the affliction and has gone forth to his work when not one in ten thousand would have gone. Yet, notwithstanding this almost unexampled sacrifice, on the part both of himself and of his family, we have not redeemed our pledge to sustain him.

To one considering this matter, the question arises, Should Bro. Bailey continue in this work? Love of ease, love of home, love of family, all answer, No. Why should a man of splendid endowments, of gifts that are everywhere in demand, continue to labor for a master who will not care for him? The eyes of many churches are turned toward him. They are calling him in all directions to accept a pastorate. They will provide for him. Should he not go?

We fear that we are going to lose Bro. Bailey as State Evangelist. If we are to act towards him as in the past, we ought to lose him. But his loss means much. No man in the State can fill his place. The services of no man could be more missed. By his withdrawal from the work, not only State Missions, but all our denominational enterprises would suffer.

But we must not give up Bro. Bailey. We can't afford to do it. What then is the remedy? Let us provide for his support. Let pastors bring this subject before their churches. Let them send at once cash, or pledges to be redeemed in the fall, to Bro. Bailey, Financial Secretary of the Board. We are behind with our Evangelist over \$500 for the year just closed, and several hundred for the first part of 1875. Brethren, can we not pay these debts, at once, and start right for the year just begun? We propose that one hundred Baptists raise at once \$500 by forwarding to him \$5 each, and we shall claim the honor of the first share in that stock. Let us hear from you. All must come to the rescue, or we must surrender one of the dearest interests of our denomination. L.

Ministers Sons.

Some people think it a misfortune to be the son of a preacher. And the opinion is very common that it is an exception when ministers' sons turn out well. Rev. Asa Bullard, by canvassing the State of Massachusetts, has arrived at results of quite a different character.

Out of 240 families of ministers and deacons, in which there were 1,164 children over 15 years of age, he found that 814, or about 70 per cent, were hopelessly pious, 750 were members of the church, 57 were in the ministry, or preparing for it, and only 14 were dissipated. Of eleven families representing four ministers and seven deacons, in which were 128 children, all but seven were walking in the faith, and among these were seven deacons and fifteen ministers. In 56 families every one of the 249 children were consistent professors of religion.

The Methodists a Century Ago vs. Liberty.

Another circular from the Rev. J. M. Boland has been circulated in Talladega and sent to me from that place. The opinion of my friend at the time, who sent it to me, was that it was printed in Talladega. At this distance I cannot settle that question. Suffice it for the present that he has appeared again on the streets in a handbill. I promised in my last that my further connection with this controversy would depend on whether Mr. B. should make an argument.

He comes forth now with the show of historical argument, and it affords me pleasure to reply to that part of his article. He attempts to evade the responsibility of creating and making local a controversy in Talladega by reference to the fact that what he and I have written was published in Marion and Nashville. It matters not if it had been published in New York and London. We both live in the same town; he took up a Butler county circuit rider's dispute, and was not satisfied with its appearance in the New Orleans *Advocate* nor with his own showing in the Nashville *Advocate*, but puts it in circular form and hands it around in Talladega. And now he suggests that I ought to stop, inasmuch as he throws back his elephant snout full of mud and retires from the scene of action. He began the affair, has retreated at will, and I shall stop when I get ready.

As to the personalities of his last I suppose he enjoys them; he began that way and has followed them up to the last. In my last I retaliated far enough to show that he was unscrupulous. To use the language of an American statesman, "The Gentleman thought to have a little fun at my expense, and I determined to be liberal and gave it to him in full."

I shall allow his third batch of personal reflections to pass as the strokes of a toothless adder. But his attempt at history must have attention, and first the reader will observe how he

force of the quotations which I made from Mr. Wesley's "Calm address to the American Colonies," by introducing a scrap of history from "that other letter Mr. Wesley wrote about the same time * * * in which he re-monstrated against the war and pleaded for the Americans." Now I am not prepared to deny that Wesley wrote "that other letter." I can well understand how his mind may have changed before the war closed, but that he wrote such a letter "about the same time" that he did his "Calm Address" is absolutely incredible. Did he go back on himself? Did the father of Methodism blow both hot and cold? Did he have one doctrine for the American colonies and quite a different one for the British Lords, and that too "about the same time?" John Wesley never did this thing.

Mr. Boland would have his readers believe that I have made a merciless attack on Mr. Wesley. This is not true. I believe Mr. Wesley to have been a great and good man. He sometimes wrote "statesmanlike," and was a gifted theologian and a man of learning, and an honest man; and therefore he did not "about the same time" proclaim one sentiment in America and its reverse in England. Mr. Boland attempts to make a point on the fact that I referred to Hamilton and Henderson's work for this "Calm Address." I did so because I supposed that book to be within the easy reach of the readers of the ALABAMA BAPTIST, whereas but few of them have access to "Wesley's Works." Why did not Mr. Boland tell the readers where that address could be found in full? Perhaps he does not wish them to know. And why is it that "that other letter which Mr. Wesley wrote, about the same time" was not published in Wesley's Works, nor in any of the "Lives of Wesley?"

Why was it necessary for him to go to Smith's Appendix to "Lord North's copy" to get this scrap of history with which he would overturn the effects of Mr. Wesley's "Calm Address?"

Mr. Boland would make it appear that "the point discussed in his (Wesley's) Calm Address was in regard to a republican form of government as contrasted with that of England's," whereas in point of fact no intelligent man can read the said "Calm Address" without the conviction that it was written as a reply to such sentiments as found their formal place in the Declaration of Independence, and was meant to counteract those sentiments. Did he not tell them that "the very foundation of their plea that every freeman is governed by the laws to which he has consented," although by the Colonies "confidently asserted" "is absolutely false?"

This, sir, is the fundamental principle of the Declaration of Independence and the basis of American Liberty, and this is what Mr. Wesley was discussing and opposing and pronouncing "absolutely false," and this is the way "he did wield his trenchant pen * * * in defense of the rights of the Colonies!" He wielded that pen to tell them in a "statesmanlike letter" that the British government had the right to deprive them, "without their consent," of "both their lives, liberties, and properties," and that it had the right to tax them without their consent; and whether the Declaration of Independence were yet proclaimed or not these sentiments had gained currency as the foundation of the colonial movement, and to these Mr. Wesley attempted to reply.

Wesley vs. Boland. Let Mr. Wesley himself tell us what he meant by his Calm Address to the colonies. He afterwards published a letter in "Lloyd's Evening Post," in which he says, "Now there is no possible way to put out this flame, or hinder its rising higher and higher, but to show that the Americans are not used either cruelly or unjustly, that they are not injured at all, seeing that they are not contending for liberty; (this they had even in its full extent, both civil and religious); neither for any legal privilege, for they enjoy all their charter grants. But what they contend for is the illegal privilege of being exempt from Parliamentary taxation. A privilege this, which no charter ever gave to any American Colony yet; which no charter can give, unless it be confirmed both by King, Lords, and Commons; which in fact, our colonies never had; which they never claimed till the present reign. This being the real state of the question, without any coloring or aggravation, what impartial man can either blame the King or commend the Americans? With this view, to quench the fire by laying the blame where it was due, the 'Calm Address' was written. I am, sir, your humble servant, (signed) JOHN WESLEY."

What will the reader think when I inform him that Mr. McCaine's record is largely made out from the Methodist Records, of Asbury's times? At a quarterly meeting at Maberly Chapel in 1777, we had a very large assembly of people and preachers. We were a little interrupted just before our meeting commenced. And what was the interruption? A magistrate presented to us the oath of allegiance, for certain visiting preachers to take. Several of these brethren refused to take it. Mr. McCaine took the lengthy account of this interruption, from "the writings of Mr. William Walters, an American preacher of those times."

There were two conferences in the year 1779. "One conference was held in Kent county, State of Delaware, where Mr. Asbury was concerned, the other was held in Fluvanna, Virginia."

"Ques. Why was the Delaware conference held? Ans. For the convenience of the preachers in the North-east States, that we all might have an opportunity of meeting in conference, it being unadvisable for Bro. Asbury and Bro. Kniff and some others to attend in Virginia. Our settlements to be given in by Bro. Walters." And Mr. McCaine adds, "a few tory preachers, who met in Kent county, State of Delaware, and said Mr. Asbury ought to be General Assistant; * * * is the way business was done, and the platform of Methodist Episcopacy laid."

But I will quote no further from Mr. McCaine. Any man who will honestly read this book will see that he was a fair and gifted polemic writer. And he successfully met every charge and position of Dr. Emory; and as Mr. Boland claims that his book fell still born, I will say that it is quite probable that as many copies of it can be found in Talladega county, and in Alabama, as can of Mr. Emory's work. I may say moreover that Mr. McCaine once came within three miles (if my memory serves me correctly) of being elected bishop before the division, which shows that he was a man of distinguished position.

Another Historian. I have before me the work of the Rev. James R. Williams, entitled, "History of the Methodist Protestant Church." On page 32, he says, "Mr. Rankin held a regular conference every year, in the month of May, for four successive years, but in September, 1775, he left the country on account of the war, and returned to England. And by 1778, all the English traveling preachers had followed him except Mr. Asbury, and he was obliged to lie by at Thomas White's in Delaware."

Will it be replied that Mr. Williams is another slanderer? If so, what is to be thought of that case which is dependent on such scraps? Ecclesiastical Relations. Mr. Boland has several times attempted to make a point on the fact that at the time which we have under review the Methodists were not separated from the Church of England. It matters nothing what their ecclesiastical status was at that time; it is true, namely, when the subject of religious liberty was before the country as a practical question, in its formative state, and the struggles for its establishment, in our government were being suffered, and the only time it has ever been a practical question among our people, they, whether many or few—whether in "the church" or out of it, were on the wrong side, and gave their influence against liberty. This is the question which these Methodist preachers have forced on our consideration, and I have brought out the facts, not of choice, but of necessity; and I am willing to risk the whole with the judgment of an honest people. Never did two Methodist preachers make a controversy on a smaller margin than these have. They are welcome to their spoils. They have learned a lesson. Mr. B. will attend to his own business the next place he goes to.

Wesley vs. John Hancock. Mr. Wesley was asked, "Do you compare Mr. Hancock to a felon?" He answered, "I do in this respect—I compare every smuggler to a felon—a private smuggler to a sneaking felon, a pickpocket—a noonday smuggler to a bold felon, a robber on the highway. And if a person of this undeniable character is made president of a congress, I leave every man of sense to determine what is to be expected of them." See Wesley's works.

Mr. Hancock was President of the American Congress, and one of the purest patriots of the Revolutionary struggle, and Mr. Wesley declared him a highway robber and a bold felon, and that too for political reasons, and considered the Congress of faithless character because he was President. If the reader will examine Mr. Wesley's sermon on "National sins and miseries," he can find sentiments in keeping with all the above.

Emory & Boland vs. McCaine. Mr. Boland well nigh goes into spasms of wrath when he arrives at my quotations from the Rev. Alexander McCaine. He quotes from "Dr. Emory" the boldest misrepresentations, and this beautiful (?) piece of ranting and raving from the said Emory is turned and twisted by Mr. Boland, and the slander on Mr. McCaine is again asserted and relished, until the reader of gentle nerve would think that some body must suffer execution for even daring to mention his book. Now he distantly understood that Mr. McCaine's testimony cannot be set aside by casting dust in the air. What was Mr. McCaine's offense? This and nothing more, namely, he attempted to show that Methodist Episcopacy is an unauthorized transplant from England; without authority from Mr. Wesley, without authority from the Word of God, and without authority from any Prelate.

Except for his opposition to Episcopacy in Methodism, he would never have alluded to Mr. Asbury's concealment, but he found it necessary to show the attempts which were made to perpetuate English ideas and institutions in this country; and in doing this, he showed that Mr. Asbury and other leading Methodist ministers were against the American cause. And therefore Mr. McCaine "shelled the woods" around where this bishop in embryo lay concealed; and for this he was declared to be a slanderer by Dr. Emory, and now Mr. Boland re-echoes the charge. Mr. McCaine died without a spot except such as are affixed to his good name by Emory and the like of him, who when they found themselves powerless to reply to his historical facts, attempted to defeat him as Mr. Boland has done.

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But I will quote no further from Mr. McCaine. Any man who will honestly read this book will see that he was a fair and gifted polemic writer. And he successfully met every charge and position of Dr. Emory; and as Mr. Boland claims that his book fell still born, I will say that it is quite probable that as many copies of it can be found in Talladega county, and in Alabama, as can of Mr. Emory's work. I may say moreover that Mr. McCaine once came within three miles (if my memory serves me correctly) of being elected bishop before the division, which shows that he was a man of distinguished position.

Another Historian. I have before me the work of the Rev. James R. Williams, entitled, "History of the Methodist Protestant Church." On page 32, he says, "Mr. Rankin held a regular conference every year, in the month of May, for four successive years, but in September, 1775, he left the country on account of the war, and returned to England. And by 1778, all the English traveling preachers had followed him except Mr. Asbury, and he was obliged to lie by at Thomas White's in Delaware."

Will it be replied that Mr. Williams is another slanderer? If so, what is to be thought of that case which is dependent on such scraps? Ecclesiastical Relations. Mr. Boland has several times attempted to make a point on the fact that at the time which we have under review the Methodists were not separated from the Church of England. It matters nothing what their ecclesiastical status was at that time; it is true, namely, when the subject of religious liberty was before the country as a practical question, in its formative state, and the struggles for its establishment, in our government were being suffered, and the only time it has ever been a practical question among our people, they, whether many or few—whether in "the church" or out of it, were on the wrong side, and gave their influence against liberty. This is the question which these Methodist preachers have forced on our consideration, and I have brought out the facts, not of choice, but of necessity; and I am willing to risk the whole with the judgment of an honest people. Never did two Methodist preachers make a controversy on a smaller margin than these have. They are welcome to their spoils. They have learned a lesson. Mr. B. will attend to his own business the next place he goes to.

Wesley vs. John Hancock. Mr. Wesley was asked, "Do you compare Mr. Hancock to a felon?" He answered, "I do in this respect—I compare every smuggler to a felon—a private smuggler to a sneaking felon, a pickpocket—a noonday smuggler to a bold felon, a robber on the highway. And if a person of this undeniable character is made president of a congress, I leave every man of sense to determine what is to be expected of them." See Wesley's works.

Mr. Hancock was President of the American Congress, and one of the purest patriots of the Revolutionary struggle, and Mr. Wesley declared him a highway robber and a bold felon, and that too for political reasons, and considered the Congress of faithless character because he was President. If the reader will examine Mr. Wesley's sermon on "National sins and miseries," he can find sentiments in keeping with all the above.

Emory & Boland vs. McCaine. Mr. Boland well nigh goes into spasms of wrath when he arrives at my quotations from the Rev. Alexander McCaine. He quotes from "Dr. Emory" the boldest misrepresentations, and this beautiful (?) piece of ranting and raving from the said Emory is turned and twisted by Mr. Boland, and the slander on Mr. McCaine is again asserted and relished, until the reader of gentle nerve would think that some body must suffer execution for even daring to mention his book. Now he distantly understood that Mr. McCaine's testimony cannot be set aside by casting dust in the air. What was Mr. McCaine's offense? This and nothing more, namely, he attempted to show that Methodist Episcopacy is an unauthorized transplant from England; without authority from Mr. Wesley, without authority from the Word of God, and without authority from any Prelate.

Except for his opposition to Episcopacy in Methodism, he would never have alluded to Mr. Asbury's concealment, but he found it necessary to show the attempts which were made to perpetuate English ideas and institutions in this country; and in doing this, he showed that Mr. Asbury and other leading Methodist ministers were against the American cause. And therefore Mr. McCaine "shelled the woods" around where this bishop in embryo lay concealed; and for this he was declared to be a slanderer by Dr. Emory, and now Mr. Boland re-echoes the charge. Mr. McCaine died without a spot except such as are affixed to his good name by Emory and the like of him, who when they found themselves powerless to reply to his historical facts, attempted to defeat him as Mr. Boland has done.

What will the reader think when I inform him that Mr. McCaine's record is largely made out from the Methodist Records, of Asbury's times? At a quarterly meeting at Maberly Chapel in 1777, we had a very large assembly of people and preachers. We were a little interrupted just before our meeting commenced. And what was the interruption? A magistrate presented to us the oath of allegiance, for certain visiting preachers to take. Several of these brethren refused to take it. Mr. McCaine took the lengthy account of this interruption, from "the writings of Mr. William Walters, an American preacher of those times."

There were two conferences in the year 1779. "One conference was held in Kent county, State of Delaware, where Mr. Asbury was concerned, the other was held in Fluvanna, Virginia."

"Ques. Why was the Delaware conference held? Ans. For the convenience of the preachers in the North-east States, that we all might have an opportunity of meeting in conference, it being unadvisable for Bro. Asbury and Bro. Kniff and some others to attend in Virginia. Our settlements to be given in by Bro. Walters." And Mr. McCaine adds, "a few tory preachers, who met in Kent county, State of Delaware, and said Mr. Asbury ought to be General Assistant; * * * is the way business was done, and the platform of Methodist Episcopacy laid."

