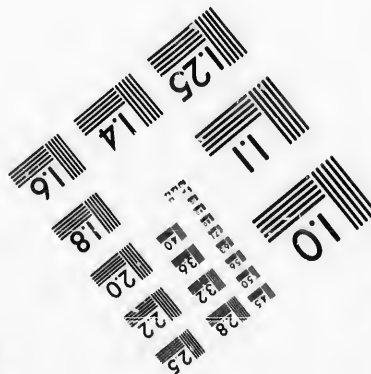
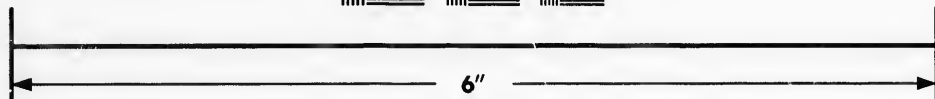
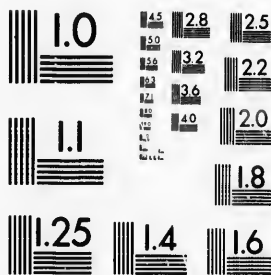


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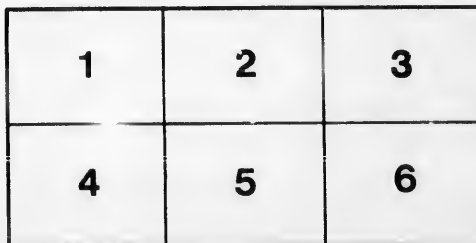
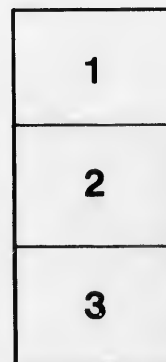
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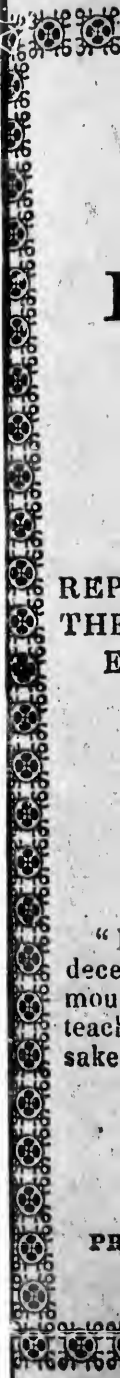
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BY BENJAMIN NANKEVILL,
WESLEYAN MINISTER.

“For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.”—Titus i. 10, 11.

CARLETON PLACE:
PRINTED FOR THE AUTHOR, BY J. C. POOLE.
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B Y B E N J A M I N N A N K E V I L L ,
W E S L E Y A N M I N I S T E R .

“For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake.”—TITUS i. 10, 11.

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PREFACE.

TO THE READER,

Controversy, to a christian mind must always be a painful exercise; yet the state of society, I lament to say, even religious society, renders it sometimes necessary to correct mistakes, elicit truth, expose error, rescue character, and stop the march of misrepresentation.

The motives whereby the Rev. Mr. Mulock has been led to commence, and continue his accusations against the Methodists, I do not attempt either to question or investigate; yet this must be acknowledged by all, that the Methodists have as just a right to defend themselves as their opponents have to accuse them.

It is my firm opinion that truth fears no investigation and I can assure my Reverend opponent that it is not his sarcasm, nor bold and unwarrantable assertions, will prevent me from vindicating the truth, and exposing error.

I have a pamphlet now before me, its title is "The causes of the increase of Methodism and dissention, considered in a sermon preached at the visitation of the Reverend, the Archdeacon of Leicester." I would recommend Mr Mulock to peruse this little work, I think it would check and guide him in his future conduct:—much, lower however he cannot descend. Soon therefore, he must rest (if indeed his turbulent spirit is susceptible of quiescence) We hope his mind will soon begin to move in an upward direction.

In the preface to the pamphlet referred to above, the writer, after speaking of the "diminished attachment of the mass of the people to the Established Church, says, "But the Clergy too frequently have shewn themselves exasperated at the fact; and have betrayed a degree of anger and passionate resentment in their conversations with parishioners as well as in their discourses from the pulpit, which has only widened the breach. Some have attempted to meet the evil by the circulation of little tracts, levelled against the Methodists in which, however, the same spirit of invective has sometimes been discovered." Here we see the character of Mr. Mulock portrayed.

On this subject of self defence, and the investigation of the points at issue, between the Rev. Mr. Mulock and myself, we enter without fear, yet not without regret; we lament the necessity which is laid upon us more especially considering the quarter from whence it comes. We believe, if the Methodists as a body, have erred at all, in reference to an unfeigned desire to cultivate friendly relations with the Church of England, it has been in allowing the impulses of that desire to carry them too far. We recollect when in England seventeen years since, the Church was arraigned before the tribunal of public opinion, she stood trembling on the precipice of destruction and was forsaken by all others, the Methodists, faithful to their professions of attachment, came to her rescue. The public press in the interests of the Church, was not at that time slow to acknowledge the obligation: it caused the empire to ring from end to end with eulogies of the disinterested friendship of the Methodists to the Church.

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rise up and assert, "there is no church but our church, no ordination but our ordination, no ministers but our ministers, no sacraments but our sacraments," and thus carry on a kind of persecution against us: while we wish to follow "peace with all men and holiness without which, no man can see the Lord," what will the Church do in her approaching struggle? who will defend her then? We are determined in future, at all hazards, the Lord being our helper, to vindicate our rights and privileges although it may bring us into contact with the pitiable and inherent weakness of the Rev. Mr. Mulock, and kindred spirits with himself.

"Where there is shame," says Dr. Johnson, "there may in time be virtue," but we fear that Mr. Mulock is past shame, for in his conduct, we can neither discover the gentleman, the scholar, nor the christian.

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L E T T E R I.

March 19th, 1850.

TO THE REV. J. A. MULOCK,

REV. SIR,—Having heard by those who were at church last Sunday, and the preceding Sabbath, that your sermon, if it can be called one, was entirely directed against the Methodists, and that nothing like it has ever been heard, in point of unbrotherly and unchristian temper, except in the bitter and unsanctified spirit of Bogue and Bennet's *History of the Dissenters*, I should feel very much obliged, by being favored with a perusal of your discourse; and to solicit this indulgence is the object of the present letter. Nor can this, I should hope, be deemed an impertinent or unreasonable request.

In your sermon you have advanced and urged serious charges against the Methodists and myself, under which I cannot be silent: for silence might induce you and others, equally weak with yourself, to conclude that they are just and unanswerable.

Besides, Sir, I am informed that your so called sermon contains misrepresentations and slanderous accusations against the entire body. You know Sir, that against slander there is no defence. Hell cannot boast so foul a fiend, nor man deplore so foul a foe. It stabs with a word, with a shrug, with a look, with a smile. Sir, it is the pestilence walking in darkness, spreading contagion far and wide, which the most wary traveller cannot avoid. It is the heart searching dagger of the dark assassin. It is the poisoned arrow whose wound is incurable. It is the mortal sting of the deadly adder. Murder is its employment, innocence its prey, and ruin its sport.

You, Sir, may have been unwittingly led, (for what I know) to make those misrepresentations and slanderous accusations, against the Methodists : but which are not on that account, more just in their nature, nor less injurious in their operation, with respect to those of whom they are exhibited, and which therefore an imperious sense of religious duty compels me, as far as possible, to correct.

The common law of our country condemns no man before he is heard : the accused is fully apprized of all the charges with which he stands in-

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dicted : and ample time is allowed him to prepare for his defence : and surely the law and spirit of our common faith is not less equitable and liberal.

In this business Sir, I wish to do equal justice to you and to myself, and would therefore prefer the original accusations, in their full form and force to the sketches thereof, which I can otherwise produce, from notes taken by a number of respectable persons who listened to your discourse: or to your forthcoming pamphlet, as I have been informed by a person who heard you say to an agent of the publisher's that *you would draw the pen through a part of it or leave out what you did not wish to be printed, in re-writing your manuscript.* At this Sir, I demur and bitterly complain, as unchristian and unjust. Had not *character*, moral and christian, been involved, you would have a right to withhold any part of your manuscript.—If indeed Methodists are the people which you have declared them to be, then it would become them to sit in shameful silence in the dust: but if they are of another character, then truth rises up and demands their **VINDICATION**. I solicit your manuscript for this purpose.

Your conduct, Sir, will be tested by the judgment of the church and the world. The lives,

tempers and labors of the men against whom you strongly inveigh, prove that the judgment you have pronounced against them, is as ill founded, as it is rash and uncharitable.

Had you, Sir, confined your animadversions upon the Methodists to your own church, you would have acted a wise and faithful part, and have thereby rendered it unnecessary for me to address you in the words in which the Great Head of the Church reproved the hypocrites of the legal establishment in his day. Matt. vii. 3, 5. : and add Mr. Pool's note, which is as follows :—

“ The text teacheth us these lessons, 1. Those who are most censorious of others, are usually more notorious and culpable themselves. 2. It is hypocrisy to spy smaller faults in others, and not see greater in ourselves. 3. It is impudence to pretend to judge others for sins, in which we live ourselves. 4. The best way to prevent rash and severe judging of others, is to look first into our own hearts and ways,—our charity in this kind ought to begin at home.

I have heard that you challenged me to meet you, before two Magistrates, concerning what I have told Doctor Spencer. Sir, I can meet you and the conflicting statements between you

and the Doctor, at a proper time and place, as I have the evidence of the person who was present, and heard what you both said, taken before two Magistrates. I have it also in writing, given me by the individual referred to, in the presence of another person. So I think your boasting is rather premature.

I have no love for controversy, neither am I in the habit of delivering discourses on controversial points :—a regard for truth, alone, has obliged me to step forward on the present occasion, to defend the Methodists from the grievous charges you have brought against them and to chastise ecclesiastical arrogance.

I intend to give the public an opportunity to examine and weigh the evidence which will be brought before them, in the mode I intend to adopt, viz. of writing you a series of letters, on the principles involved in your attack.

You, Rev. Sir, have opened your battery against us for some time past, you have represented us as fanatics, sectarians, and schismatics.

You have asserted that the Methodists have no lawful ministry, without ordination, consequently, they have no sacraments, they are no

church, their system is a *lying system*, and to cap the whole, *their ministers are liars!*

Thus have we been by you, Sir, misrepresented, condemned, and anathematized; and thus the harmony of the peaceful inhabitants of different neighborhoods has been disturbed; and a party spirit created; and the message brought by you to the sanctuary, has been anything but that which Angels delivered on the plains of Bethlehem:—"Glory to God in the Highest, peace on earth; good will towards men." We have been reminded rather of the object and manner of the intended visit of the disciple of Gamaliel to Damascus.

In addition to my attempt to answer your charges against the Methodists, I shall notice the following particulars:—

- I. *The doctrine of Baptismal Regeneration.*
- II. *The ceremony of Confirmation.*
- III. *Apostolic Succession.*
- IV. *Scriptural Ordination.*
- V. *The true position of the Methodists in relation to THE CHURCH, &c.*

In this letter I have given you a concise detail of the points at issue ; and be it well remembered, that to the whole process of your indictment, we plead *not guilty*.

Yours, with deserved respect,

Reverend Sir,

BENJAMIN NANKEVILL.

R E P L Y .

March 23d, 1850.

SIR,

Having just now received your letter & seen the signature I beg to return it unread.

your obedient servant,

JOHN A. MULLOCK.

MR. B. NANKEVILL.

Carleton Place,

L E T T E R I I

TO THE REV. J. A. MULOCK,

REV. SIR,—I am not permitted to have access to your manuscript, although I solicited it for the purpose of vindicating the character of a large body of Christians, who are generally esteemed for their usefulness and zeal, in every good word and work. That this is the view in which the exertions of Methodist preachers are regarded by many pious and influential clergymen, who have much better opportunities of knowing them, than you possess, will be evident from the published testimony of a clergyman, who in the year 1830, wrote a work called “Ireland, and the Remedy for her Evils.”

“It may excite a smile of contempt,” writes this pious and talented minister, “upon the cheek of the high and aristocratic senator, or churchman, to name as intelligent and active co-operators in the increase of religious knowledge, the Methodists. But all countries, and all sects and denominations, may be challenged to produce a body of men possessed of more zeal, greater abstraction from all personal advantages and wealth. Ireland and the protestant churches, are deep-

ly indebted to them for the absolute, and undeniable preservation of the scriptural faith, in parishes and towns, where, without their appearance, the very name would have been wholly extinct, and not a single family in the lower ranks have remained to occupy (in many places) the now reviving churches. Let not, therefore, their advances be treated with distrust, or regarded with coldness: they have been sure and secret friends to the Establishment, and this fact, the most talented leaders of our opponents have repeatedly, even with sorrow admitted."

Look, Sir, at this picture and your own, and confess your ignorance of that body of christians whom you have publicly slandered and unjustly maligned, and yet Sir, you have the hardihood to assert that *the Methodists commenced the attack!* You cannot but recollect the conversation I had with you on the 8th line of Ramsay, when I told you that it originated in two young men conversing together on the subject of confirmation: and that *both* of them were members of *your own church!* You, Sir, in amazement exclaimed, *Is not Rose a Methodist?* and on my observing no, nor never was, you replied, *then I am deceived!* After this conversation, in my own study you told me "you were called a liar at the church door, by one of the Methodists." And, on my expressing my regret for this and soliciting the name of the individual, you named a person who

never was connected with the Methodist Church ! And, Sir, were you not asked by a young man, a Methodist, (in your own kitchen,) who was the person, that brought you the stories in circulation ; and you said you never told any person, and never would. Had he been a Methodist, would you have withheld his name ? So, when foiled on every hand, you again attempt to rally by confessing,—

“I preached the *same* sermon on seven different Sundays thinking that would put *lying lips* to silence ! No, I was met^d by Mr. Stevenson, that redoubtable champion of schism, who gave me an insulting letter to peruse at my leisure.”

Now, Sir, I question the verity of your statement, that, that letter was either insulting in its language or intention, although it was written, **AFTER** your attack upon the body of which Mr. Stevenson is a creditable and worthy member, so that all your attempts to justify your conduct, and to censure the Methodists, are futile and base.

On the ground of these charges, Sir, I once more venture to meet you. That some member of the church, which you have so grossly defa^d, should do this, is plain ; but that it should be attempted by an individual of the humble rank of

the writer, can scarcely fail to excite your surprise. That one who cannot boast of immediate descent from some high aristocratic family, must stand proportionably low in your estimation, you afford your hearers sufficient proof, in your so called reply to my former pamphlet, when, Sir, you assert, that, "many of these old Authors wrote more than Mr Nankevill could read in his whole life, even were he to reach the age of three score years and ten." Wonderful! Let it be branded on your forehead! one man can write more than another can read, should he live three score years and ten, and then your hearers may depend on the truth of your statements made on all future attacks on the Methodists. "Yes there were giants in those days, beside whom Benjamin Nankevill with all his ignorance, would appear small indeed." Again, "Mr. Wesley in his Journals, refers to means, employed to teach some of the Methodist preachers to spell and read." Now Sir though I am somewhat of Seneca's opinion, "That all beggars have descended from princes, and princes from beggars;" yet I do not consider it necessary to trace back my pedigree, in order to see if I could find among my ancestors, some mighty names for wealth renowned, (no matter

low that wealth was accumulated,) nor to solicit the aid of surrounding ministers, to vilify and degrade an already insulted and injured people, * * * to qualify me to be heard in defence of that body of christians which you, Sir, have maligned.

I respect rank, wealth and station; but my Bible teaches, in what concerns the glory of God not to accept the persons of men. I think Sir, the above statements came from you with a very bad grace. I ask what is the reason assigned in the preface to the Book of Homilies, for their origin? why Sir, we are told that many of the ministers 'have not the gift of preaching, sufficient to instruct the people committed to their charge.'—

And Archbishop Leighton complains that his "Church was a fair carcass without a spirit."

Bishop Burnet, speaks on this subject with great concern.

"I say with great regret," says he "I have observed the clergy in all places through which I have travelled, Papists, Lutherans, Calvinists and Dissenters, but of them all our clergy are the most remiss in their labours in private, and the least severe in their lives:—unless a better spirit possess the Clergy, arguments, and what is more, laws and authority, will not prove strong enough to preserve the Church." See BURNET'S HISTORY OF HIS OWN TIMES, VOL. 4, PAGES 411, 430.

I think Sir, Dr. South very justly says "many a man has run his head against a pulpit, who

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who would have cut an excellent figure at a plough tail."

Lord Henly says:—

"On inspecting the list of dignitaries it will be found that not more than one in twenty of them has any claim to preferment, on the ground of theological or even of literary attainments. Parliamentary influence, family connexions, party gratitude, have filled up the vacancies as they occurred, with the sons, brothers, and favorites of ministers and their adherents. This species of patronage, has generally been considered, as so much oil to grease the wheels of government, that the machine of the state may roll on the more smoothly.

"Widely as the several parties that have governed the country for a century past, have differed in other things, they have all agreed to regard the Church as a source of public patronage, which might fairly be employed either for the gratification of private partiality, or as the price of so much parliamentary influence."

"Here," says the Rev. Stewart Bates, D. D.

"Is the reason why the sinecures cannot be abolished. Here is the reason why zealous Churchmen are not ashamed to clamour to parliament, for an increase of church revenues, while they are fully aware that near half a million sterling, of the revenue already secured to the church, is devoured by a body of ecclesiastical drones; a pack of dumb dogs that cannot bark, sleeping, lying down, loving to slumber, greedy dogs which can never have enough."

"They know well that mere politicians cannot be averse to increase the revenues of the church. A little

more oil may cause the wheels of state to roll on the more smoothly. And all this might be borne without any vehement emotion, could our attention be confined to the mere economical part of the question. It is immeasurably better to expend a few hundreds of thousands in keeping an aristocracy quiet at home, than to lavish millions in support of military armaments abroad. But when we view the question in its religious bearings, and recollect that this politico-ecclesiastical, semi-popish, semi-protestant, institution, is held out to the people as the church of the living God:—that multitudes of unconverted and heretical men, Demases and Judases, and Simon Maguses, are thrust into the pulpits as the spiritual guides, which the government has provided for millions of immortal beings, then indeed, the mingled emotions of grief and indignation can neither be disguised nor repressed.”

We then feel inclined to beseech the good men who are in the Church, Sir, in the language of Holy Scripture; “Come out of her my people that ye be not partakers of her sins, that ye receive not of her plagues.”

And now, Sir, in closing this letter I would say, beware, in your zeal for the church, of putting “darkness for light and light for darkness,” the decisions of interested men, for the laws of God subjection to the episcopal clergy, for obedience to Christ:—the doctrines of your church as contained in your prayer book, for the gospel:—the

dictates of human authority, for Christianity :—a political establishment, dressed out by modern fancy and nourished by the riches and glories of this world, for the church of Christ.

I am, Rev. Sir,

your obedient servant

BENJAMIN NANKEVILL.

L E T T E R III.

TO THE REV. J. A. MULLOCK,

REV. SIR,—I do not wonder at the painful feelings produced by your discourse, in the mind of every christian, even of your own church, who has listened to you, for several Sundays past.— But, Sir, what must be the feelings of every Methodist that was present, to see the ashes of departed worth disturbed in its silent repose—when they saw by you, Rev. Sir, the graves of those who are resting in Abraham's bosom, blackened with the vituperating tongue of calumny—when the characters of such self denying heralds of the love of God as Dr. Coke and the Rev. Francis Asbury,

are forced through the ordeal of insulting accusation, and that by one who might count it his highest honour, to sit at their feet, and learn the plainest sentiments of humility, and the first principles of charity. If, Sir, "our Fathers" are not allowed, by you, (even beneath the clods of the valley) to rest from the tongue of slander, what may not their less worthy sons expect.

What other object could you have in view, than to degrade the names of Dr. Coke and the Rev. Francis Asbury, and their successors in office, in denying that Mr. Wesley was the author of the episcopacy of the Methodist Church, in the United States?

Do you not think, you were as large as any demi-pope when you said:—

"All these assertions about Wesley, Coke, and Asbury are *falsehoods!*" That "No letters of ordination were ever issued by Wesley. I challenge the world, yes, all the Methodists that ever lived, to show that there is any truth in this *scheme!*"

Why, Sir 'you must be a mighty Goliath! It is no wonder, that the armies of Israel were dismayed and greatly afraid. Here, you intimate, that Dr. Coke and Mr. Asbury thrust themselves

into an office to which they had not been called ; an office in which they had no business. What, but the most pitiable prejudice and unprincipled injustice, could draw forth the above remarks : statements that have not a *shadow* of truth for their support ; as will be proved by the following facts. Mr. Wesley's intimate friend and fellow-laborer, the Rev. Henry Moore, says :—

“ At the conference held in Leeds in 1781, Mr. Wesley declared his intention of sending Dr. Coke and some other preachers to America: Mr. Richard Whatcoat and Mr. Thomas Vasey offered themselves as Missionaries for that purpose, and were accepted. Before they sailed Mr. Wesley abridged the common prayer book of the Church of England, and wrote to Dr. Coke, then in London, desiring him to meet him in Bristol to receive fuller powers; and to bring with him the Rev. Mr. Creighton. The Doctor and Mr. Creighton accordingly met him in Bristol; when with their assistance, he ordained Mr. Richard Whatcoat, and Mr. Thomas Vasey, Presbyters for America, he afterwards ordained Dr. Coke a Superintendent, giving him letters of ordination, under his own hand and seal.”—MOORE'S LIFE OF WESLEY; VOL. 2, page 193.

These letters of ordination may be seen in the Rev. S. Drew's Life of Dr. Coke, page 60

And here, Sir, I would add the authoritative testimony of the English Wesleyan Methodist Magazine, for 1825.

“ Mr. Wesley, in point of fact, did ordain bishops for the American Societies, though he intended them to

be called Superintendents : whether the name (Bishop) had or had not the sanction of Mr. Wesley, is now of the least possible consequence, as the Episcopacy itself was of his own creating."—ENGLISH WESLEYAN MAGAZINE for 1825, page 183.

Again, the Rev. Henry Moore observes ;—

"Mr. Wesley gave to those episcopoi (bishops) whom he ORDAINED, the modest, but highly expressive title of Superintendents, and desired that no other might be used. * * * * * That our brethren in office are true scriptural bishops, I have no doubt at all ; nor do I wish that the title should be relinquished, as it is grown into use, and is known by every person in the U. S. to designate men distinguished only by their simplicity and abundant labours."—MOORE'S LIFE OF WESLEY, VOL 2, pages 199, 293.

Rev. Sir, from these indubitable testimonies, it is abundantly evident, that, notwithstanding your contradictory assertions, the episcopal office of the Methodist Church in the United States was created by Mr. Wesley himself.

Again, Sir, you affirm that :—

"The Conference in the United States did not receive Coke and Asbury as *bishops*," and that, "this statement, in the Methodist discipline, is a *falsehood*."

Here, Sir, I consider you as wild and erroneous as before, and scarcely deserving notice. As a proof, Sir, I would refer you to 'Dr. Coke's Biographer, a Wesleyan Methodist Minister, in Eng-

land,' (with whom I was personally acquainted) a man of talent, learning and piety: Mr Drew observes that:—

“ Dr. Coke, in conjunction with Mr. Asbury, published, during this visit, a small volume, containing 187 pages respecting the doctrines and discipline of the Methodist Episcopal Church in America, with explanatory notes.”

In the fourth section of that book the ordinations, powers, duties and responsibility of bishops or superintendents, are clearly pointed out and explained.

“ A bishop is to be constituted such, by the general Conference, and the laying on of the hands of two or three bishops, &c.”—COKE'S LIFE, page 55.

From this, it appears, that the authority vested in the hands of Dr. Coke and Mr. Asbury by Mr. Wesley, by, and with the consent of the American Conference, was precisely the *same*, with that which is possessed by the bishops of the Methodist Episcopal Church, in the United States, at the present time. Four years after their church was organized, in the Minutes of Conference for the year 1789, it is asked,

“ Who are the persons that exercise the Episcopal office ?”

Ans. “ Thomas Coke and Francis Asbury.—

Bound Minutes, vol. 1, page 76,

Two years after the organization of their church,

The Rev. Jesse Lee gives the following account of this transaction :—“ In the discipline,” (published by Dr. Coke and Mr. Asbury, in 1787,)

“ 2. Is there any other business, to be done in conference ?”

Ans. “ The electing and ordaining of bishops elders and deacons.”

“ On the Election of General Washington to the Presidency of the United States, Dr. Coke and Francis Asbury presented him with an address. The President on the perusal of this address returning a reply,”—addresses them thus, ‘To the bishops of the Methodist Episcopal church in the United States of America.’—COKE’S LIFE, page 106.

To the above unquestionable evidence may be added the testimony of one of the eldest and most faithful, pious and useful fellow-laborers of Mr. Asbury, the venerable Wm. Waters, who referring to the organization of the Episcopal Methodist Church says :—

“ We formed ourselves into a SEPARATE CHURCH :— this change was PROPOSED TO US BY MR. WESLEY, after we had craved his advice on the subject : but could not take effect till adopted by us, which was done in a deliberate formal manner at a conference called for that purpose, in which there was not a dissenting voice. Every one of any discernment, must see from Mr. Wesley’s circular letter on the occasion, as well as from every part of church government, that we openly and avowedly declared ourselves Episcopalians.” “ But from first to last

(continues the Rev. W. Waters) the business of General Assistant, Superintendent, or Bishop, has been THE SAME, only since we have become a DISTINCT CHURCH, he has with the assistance of two or three elders, ordained our ministers."—WATERS' LIFE, pages 103, 104, 105.

Now, Rev. Sir, I call upon you, and it will be no disparagement to you, either as a gentleman or a christian, to acknowledge your error, as publicly as you preferred your accusations: and thus make *restitution*, to an unjustly slandered body of christians; or stand accused at the bar of public opinion as a defamer.

I ask, Sir, would it not be wise and prudent, in you, to attend to the advice given by Gamaliel to the bigoted and persecuting dignitaries of the Jewish Church:—

“Refrain from these men, and let them alone, for if this counsel, or this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.”

St. Paul, in his 1st Epistle to the Corinthians having enumerated the benefits which the Israelites enjoyed, the sins they committed, and the punishments God inflicted upon them, adds by way of application, “Let him that thinketh he standeth take heed lest he fall.”

Yours, with deserved respect,
BENJAMIN NANKEVILL.

LETTER IV.

TO THE REV. J. A. MULOCK,

REV. SIR,—I assure you, the part which I feel called on to sustain, in this unpleasant transaction cannot possibly be more ungrateful to your feelings, than it is to mine. If, Sir, it were a private concern, and merely relating to myself, my present feelings would lead me to drop it, and obliterate the last impression of it from my recollection; but, it is not private, & therefore, that cannot be. That the Methodists and myself have been arraigned, and condemned, *by you*, is a matter of publicity, through the whole country. The numerous congregations which attended your churches, and listened to the tempest of defamation, poured upon the Methodists, from your pulpits, are witnesses. For their sakes, then, as well as, for the sake of truth, they must have an opportunity, (should they think proper to avail themselves of it,) of judging and determining, the real state and merits of the case; I, therefore, proceed to notice the remainder of your allegations.

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Sir, you assert:—"Mr. Wesley never ordained for England, I would like to know what Mr. Nankevill means, by 'other sources,' the letter of orders on page 38, of Mr. Nankevill's pamphlet, is a *fabrication*, never issued by Mr. Wesley."

Just allow me, Sir, to inform you; with regard to the Methodists, I possess one great advantage over you. I know them: you do not, or you never would have engaged in this controversy, or ventured an attack upon the body. With the standard writings of the Methodists, I have also some tolerable acquaintance: of them, your ignorance is profound.

Sir, I shall now proceed, to illuminate your darkness on these subjects, hoping, it will prevent you from falling into error, in future.

"Mr. Wesley, (says the Rev. William Myles) had hitherto ordained ministers only for America, and Scotland. but from this period, [1787, four years before his death] being assisted by other presbyters of the Church of England, he set apart a certain number of preachers for the sacred office by the imposition of his hands and prayer, without sending them out of England."—MYLES' CHRONOLOGICAL HISTORY OF THE PEOPLE CALLED METHODISTS, page 133.

See, Sir, also Wesley's Life by Dr. Coke and Mr. Moore, page 500, and blush with shame:—

"The conference after Mr. Wesley's death, took, therefore, the true ground, in considering the act of admission

into the ministry, so as to be devoted wholly to it, and to exercise the pastoral charge, to be a true and scriptural ordination, both to preach the word and to administer the sacraments, making wholly light of the absurd pretensions of a few among the preachers who thought that they had received something more than their brethren, from the mere ceremony of the imposition of Mr. Wesley's hands subsequent to their ordinary appointment."—WESLEY'S LIFE, page 253.

Now, Sir, I would ask is it not obvious ?

1. That there were ordained ministers, in the English connexion, at the time of Mr. Wesley's death ?

2. That the preachers, in connexion with him were invested with equal power, with himself, to ordain.

3. That his own example authorized the ordination of ministers, for England, when, in their judgment it was necessary.

Rev. Sir, you say :—"No preacher, presumed to administer the sacraments during Mr. Wesley's life. Deny this, who can !"

To your statement, Sir, after all your apparent triumph, I give a full and flat denial ; and tell you, once more, of Methodism, your ignorance is profound !! For, "in one case he gave to one of the preachers, leave to baptize and give the sacrament, in particular circumstances, although he

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had no other ordination than his 'being received into full connexion,' at the conference, like the rest; and allowed two others, Mr. Highfield in England, and Mr. Myles in Dublin, to assist him in giving the sacrament, to the great offence of the church people there."

Mr. Wesley's innovations, on church order, in Dublin, appear, from several of his letters, to have produced somewhat outrageous attacks upon him, from several quarters, in that city. In one of them he says:—

"Every week I am bespattered in the public papers: many are in tears on the occasion: many terribly frightened, and crying 'O what will the end be?'"

What, think you, was the reply, this good man made to those who, like yourself, were so frightened about those innovations? "What will the end be? why, glory to God in the highest, and peace and good will among men."

Such, Sir, was his reply to those high church alarms. See WESLEY'S LIFE, page 252.

You, Sir, profess to be a christian, a clergyman who boasts of your origin from the Apostles. Do you really think you possessed their spirit, when you said the letter of orders, page 38 were a fabrication, never issued by Mr. Wesley? Now Sir,

allow me to say, I have the letter, lying before me, in a bound volume of Wesleyan Tracts for the times, published by John Mason, book steward, Wesleyan Conference office, 14 City Road, London. These tracts are published by the authority of the conference. You may find this letter, tract 1st, page 9.

Sir, there are too many, who, though they do not rob their neighbor of his substance, yet do not think much of taking from him his good name.— But if “a good name is better than precious ointment,” it is more valuable, to an honest man, than any worldly possession, whatever, yea, I may add, than life itself: to deprive him of it, or to take measures to that purpose, is an act of the most cruel and atrocious injustice. The man of religion, therefore, will be so far from bearing false witness against another, that he will be cautious how he insinuates anything to his disadvantage. Nay, he will be inclined to put a favorable construction, upon actions that are doubtful, and even upon those, which, in some respects, might be termed blame-worthy.—“Put them in mind,” says the Apostle to Titus, “to speak evil of no man.” But, Sir, if it be a sin, to speak evil of one man; what is the guilt of him, who can anathematize and defame, yea, without a sigh,

eject from the pale of scriptural christianity, two-thirds of all the protestant ministers in Christendom, with the millions of immortal souls, under their pastoral care.

You, Sir, said:—*The Methodists never presumed to ordain till the year 1836, 45 years after Mr. Wesley's death, previous to that time it was called receiving into full connexion, why was it not done before? Because the memory of Wesley was fresh in their minds.*

Here, again, Sir, we have a specimen of your ignorance of that body, that you have most foully and unjustly maligned. Sir, I ask, what is ordination The Rev. Richard Watson says, it is:—

“The act of conferring holy orders, or of initiating a person into the ministry of the gospel. by prayer and with or without the laying on of hands.”—WATSON'S BIBLICAL DICTIONARY Art. ORDINATION.

Cranmer, Archbishop of Canterbury, author of the Homilies of the Church of England, says:—

“In the New Testament, he that is appointed to be a bishop or priest needeth no consecration by the scripture: for election or appointing thereto is sufficient.”
ESSAY on the doctrine and order of the Evangelical Church, &c.

“If any pious laymen were banished to a desert and having no regularly consecrated priest among them, were to agree to choose for that office, one of that number, married or unmarried, this man would be as truly

a priest as if he had been consecrated by all the bishops in the world. Augustine, Ambrose, and Cyprian were chosen in this manner.' Rev. Richard Whately Archbishop of Dublin. Note N page 89, *THE KINGDOM OF CHRIST.*

Now, Sir, that this was Mr. Wesley's view is clear from the facts I have referred you to before in allowing his preachers to administer the sacraments without the imposition of hands.

"The whole of Mr. Wesley's proceedings — says the Rev. Richard Watson—both as to America and Scotland; would have been as valid on Scriptural grounds, had there been no other form used than simple prayer for men already in the ministry going forth on an important mission, but as the New Testament exhibited a profitable example of imposition of hands in the case of Paul and Barnabas, who had been long before ordained to the highest order of the ministry, when sent forth into a new field of labor, this example was followed."—Wesley's Life, page 253. See also a note, at the bottom of the same page.

"From the preceding observations, it will appear that Mr. Wesley's ordinations, both for America and Scotland, stood upon much the same ground. The full powers of the ministry had before been conveyed to the parties, but now they had a special designation to exercise them in every respect in a new and peculiar sphere. Still their ordination by imposition of hands, did not imply that their former ordination was deficient as to the right of administering the sacraments which it conveyed: for then how came Dr. Coke—who was already a presbyter of the Church of England,—to be ordained

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again, when, according to Mr. Wesley's own view he could not be higher in order than a presbyter, although his powers might be enlarged as to their application."

More of this, Sir, when we notice, in a letter to you, *Scriptural ordination*. But this is enough to scatter all your *Sophism* and unholy statements into something worse than *smoke*.

With great respect, yours,

BENJAMIN NANKEVILL.

LETTER V.

TO THE REV. J. A. MULOCK,

REV. SIR,—You assert that, "bishops and presbyters, are not the same order. Burnet everywhere contradicts the assertions of Mr. Nankevill."

Before, Sir, I proceed to a direct reply to your unfounded assertions, I would observe, that when our blessed Redeemer ascended up on high, he gave gifts unto men. And he gave some apostles, and some prophets, and some evangelists, and

some pastors and teachers : for the perfecting of the saints for the work of the ministry : for the edifying of the body of Christ." But in this large enumeration of gifts and offices, however, there is no mention made of kings or popes or diocesan bishops, whose functions as heads of the Church required special notice. If the offices appointed by your church, were scriptural and of divine authority, we ought surely to have met with such a passage as this in the New Testament ; "And he gave their Graces the most Reverend the Archbishops, by divine providence. The Right Reverend the Bishops, by divine permission. The very Reverend, the Deans. The Worshipful, the Chancellors. The Venerable, the Archdeacons. The Reverend, the Prebendaries, and Canons. The Reverend the Priest, Rector, or Vicar ; and the Reverend the Curate." Sir, I cannot find this text in my Bible, nor do I think you can in yours, yet you dwell with a great deal of emphasis on your holy church *being maligned* ; yea, sir, you affirm that your church is *the purest, the simplest, the most Apostolical*, of any church upon earth, and by you we are branded with the charge of *schism* and *fanaticism*, because, forsooth, we do not join it. Let, however, any unprejudiced per-

son compare the above list of dignitaries with the New Testament, and then say, where schism and fanaticism is to be found.

Diocesan Episcopacy, is, we fearlessly assert a mere human invention. I have been quite amused, Sir, at the remarks you made about the "Erudition of a Christian Man," because that book with all the Popery it retains, flatly denies your assertions. Concerning the order of deacons the book says: —

"Their office in the primitive church was partly to minister meat and drink, and other necessaries to the poor, and partly to minister to the bishops and priests.

Then follows this remarkable passage: I know, Sir, that you will not like it, because there is too much pure protestantism in it, but I must quote it notwithstanding, here it is: —

"Of these two orders only, that is to say, priests and deacons, Scripture maketh express mention, and how they were conferred of the Apostles by prayer and imposition of hands: but the primitive church afterwards appointed inferior degrees, as sub-deacons, acolytes, exorcists &c. but lest peradventure, it might be thought by some that such authorities powers and jurisdiction, as patriarchs, primates archbishops and metropolitans now

have, or heretofore at any time had justly and lawfully over other bishops, were given them by God in holy scripture, we think it expedient and necessary that all men should be advertized and taught, that all such lawful power and authority of any one bishop over another, were and be given them by the consent, ordinances, and positive laws of MEN ONLY, and NOT by any ordinance of GOD in holy scripture; and all such power and authority which any bishop has used over another, which have not been given him by such consent and ordinance of men, are in very deed no lawful power, but plain usurpation and tyranny."

What do you think of Bishop Burnet, and the "Erudition of a Christian Man" now, Sir, why they are really as bad against your high pretensions, as those hated dissenters.

Sir, it is surpassingly strange, at least to me, that you should contradict the quotations in my pamphlet, (pages 13 and 14) as well as assert that "*there was not a correct one in the whole,*" when they were given *verbatim* from your own standard works. Sir, I am afraid this must proceed from a heart unrenewed by grace, unless your works are like the Homilies I possess, the one set, written by Archbishop Cranmer, the other by the Rev. Sir Adam Gordon, Bart. M.A. and are said to be written in a modern style, but

the modern ones have very little resemblance to the original: but to proceed to the investigation of the subject before us.

“In the reign of Edward 6th, [about the year 1547] a very grave and learned assembly of select divines was called by the King’s special order for debating the settlement of things according to the word of God, and the practice of the primitive church. It consisted of Cranmer, Archbishop of Canterbury, the Archbishop of York and many other prelates and divines of the first distinction.” The list of names may be seen in my former pamphlet, page 14. The account of their proceedings, Dr. Stillingsfleet assures us he took himself, “from the authentic manuscript of Archbishop Cranmer, then first published. To the questions propounded to the assembly by order of the King, those eminent divines gave in their answers severally, on paper, which were all summed up and set down by the Archbishop of Canterbury himself.”

I will give one question with the answer and refer you to my former pamphlet, page 16. for others.

Question, “Whether bishops or priests were first:—and if the priests were first, then the priest made the bishop.”

Answer, “The bishops and priests were at one time, and were not two things, but both **ONE OFFICE** in the beginning of Christ’s religion.”

Archbishop Usher's plan, for comprehending the Presbyterians and Episcopalians in the time of Charles 1st was also founded upon the principle of bishops and presbyters being the same order.

"It ought to be understood," says Dr. Samuel Miller, "that, among those who espouse the episcopal side, there are three classes."

"The first consists of those who believe that neither Christ nor his Apostles laid down any particular form of ecclesiastical government, to which the church is bound to adhere in all ages. That every church is free consistently with the divine will, to frame her constitution agreeably to her own views, to the state of society, and to exigencies of particular times. These prefer the episcopal government, and some of them believe that it was the primitive form: but they consider it as resting on the ground of HUMAN EXPEDIENCY ALONE, and NOT of Divine appointment. This is well known to have been the opinion of Archbishop Cranmer, Grindal, and Whitegitt, of Bishop Leighton, of Bishop Jewel, of Bishop Burnet, of Dr. Whitaker, of Bishop Reynolds, of Archbishop Tillotson, of Bishop Croft, of Dr. Sillingfleet, and of a long list of the most learned and pious divines of the Church of England, from the reformation, down to the present day." EMORY'S DEFENCE of "Our Fathers," pages 5, 6.

Dr. Whitaker, one of the greatest protestant champions in the days of Queen Elizabeth and James 1st:—

"Formerly there was NO DIFFERENCE between a presbyter and a bishop for the placing of bishops over presbyters was a HUMAN arrangement devised to take away schisms, as history testifies."—WHITAKERI, OPP, pages 509, 510.

Mosheim : —

"The rulers of the church were called either presbyters or bishops, which two titles are in the New Testament, undoubtedly applied to both." ECCLES. HISTORY VOL. 1, page 101.

Thus you see, Sir, the superiority of bishops to presbyters is, not only by the first reformers and founders of the Church of England, but by many of its most learned and eminent doctors since, not pretended to be of divine, but only of human institution : not grounded upon scripture, but only upon the custom or ordinances of the Church of England.

"The truth is, that in the New Testament there is no mention of any degree or distinction of orders, but only of Deacons or Ministers, and of Priests or Bishops."—BURNET'S HIST. OF THE REFORMATION, VOL. 1 AP. page 321.

So says a declaration of the function, &c. which was signed by more than thirty-seven Civilians, and Divines, among whom were thirteen Bishops. The book entitled, The Institution of a Christian

Man, subscribed by the clergy, in Convocation, and confirmed by Parliament, owns Bishops and Presbyters by scripture to be the same ; and says, though St. Paul consecrated and ordered Bishops by imposition of hands : yet there is no certain rule prescribed in scripture for the nomination, election or presentation of them : this is left to the positive laws of every country, and, that the main ground of settling episcopal government, in this nation, [England] was not any pretence of Divine right, but the convenience, of that form of church government to the state and condition of the church at the time of the reformation, your learned and pious Stillingfleet, affirms, and proves to be the sentiment of Archbishop Cranmer, and others, chief reformers, both in Edward the 6th and Queen Elizabeth's reign ; of Archbishop Whitegift, Bishop Bridges, Loe, Hooker, Sitcliffe, Hales, Chillingworth, &c. *Irenicon*, ch. 8, page 385.

Sir, see a letter of Dr. Raynolds, of Oxford, on this head ; where he declares the *sameness* of bishops and priests, or, that they have *equal* authority and power by God's word, to have been the judgment of St. Paul, Chrysostom, Jerome, Ambrose, Austin, Theodorus, &c. &c.

See, also, the Life of Whitegift, page 292 :—

“The first English Reformers acknowledged *only two orders* of church officers, bishops and deacons to be of Divine appointment.”

And now, Sir, after the perusal of this letter, I hope you will ask yourself, who it is that,—

“Reckless of consequences, hesitates not to falsify himself, if he may inflict a wound upon the Church of Christ?”

Who is it, Sir, that,—

“First miscalls, then misapplies, then misrepresents and finally brands himself with falsehood?”
Is it Benjamin Nankevill, or John A. Mulock?

I beseech you, Sir, by the mercies of God, and for the honor of christianity; and by the allegiance you owe your only Lawgiver, Jesus Christ, to weigh these things, in an impartial and unbiased mind. May his spirit of truth judge betwixt us, upon these points, and teach us his will. To his influence I commend you, and remain,

Rev. Sir, yours, &c.

BENJAMIN NANKEVILL.

LETTER VI.

TO THE REV. J. A. MULOCK,

REV. SIR,—Another of the charges, you, in the progress of accusation, against the Methodists, have preferred and urged, is, that they have been guilty of the sin of SCHISM; and that, therefore, they are SCHISMATICS! That no ground may be afforded to the charge of unfairness, I will give your extravagant and offensive remarks:—

On March 3d, at what (I believe) you call James's Church, you said:—

“My Brethren,—I hope I shall never hear of any of you, in this parish, entering a Methodist Meeting House, for it is a heinous sin, thereby, you would be encouraging the *sin of schism*, which is a sin as wicked as murder, if not more so for it is classed with murder, and other crimes. * * * *” March 10th, Carleton Place,
 “My Brethren,—I hope this is the last time I shall have to warn you aga inst going to Methodist Meetings: if it be a sin to go *once*, how much more,

to go often! * * * * They who contribute the smallest sum to *dissenters* are encouraging *schism*, are committing *sin*! In truth, I do not see how a man can go on his knees, day after day, and yet go to a Methodist meeting. You keep your children from Taverns, lest they learn to drink : from Shanties lest they learn to swear : and yet, you send them to Methodist meetings, where they learn *dissent*, which is worse ! Oh let me intreat you to keep your children from the Methodist Sunday Schools."

Now, Sir, I am sure, from *you*, I have no favors to expect, and am, therefore, thankful that I have none to solicit : and hence, Sir, I proceed to inform you, that your conduct is the very essence of spiritual despotism. To every discerning mind, it indicates conscious moral weakness. Christianity repudiates it as unholy ; and true wisdom rejects it as impotent and unworthy.— And for one whom such conduct attracts, it will repel a hundred from your churches.

I am exceedingly sorry that I am compelled, in self defence, to draw, what I consider, a contrast, between the *Church of Christ*, and the *Church of England*.

The Christian Church is one outward and vis-

ible Society, divinely instituted : the most admirable and glorious Society under Heaven. Mind this, Sir, and it will soon end the debate. If the Christian Church, is a society divinely instituted, then, whatever society, is not of Divine, but of merely human institution, is not *the* CHURCH of CHRIST. Now, here, shall I entreat you, Sir, with the impartiality of a christian, who has nothing but truth and the will of God in view, to stop a moment, and compare the *Constitution* of the *Church of England*, and the *Constitution* of the CHURCH OF CHRIST, and see if they are not societies of quite a different frame : the one, a *Human*, the other a *Divine* institution : the one resting entirely upon the authority and will of *men*, the other upon the will and authority of *God*. The Church of England is constituted and governed by Acts of Parliament : the Church of Christ, by his spirit, doctrine, precepts, and example. The King or Queen as the case may be is the *Head*, of the Church of England : CHRIST is the *Head* of *his own Church*. The one excludes from its pale *all other Churches* ; the other includes *all* who fear God and work righteousness, in *every* Church, under Heaven. The one has existed but for a few centuries, the other for

more than eighteen hundred years. The one may fall and come to an end, but the other will remain forever. By your taking it for granted, that, your Ecclesiastical establishment, and the CHURCH OF CHRIST are one, and then inferring, that a departure from the former, is a departure from the latter you have greatly erred. And, hence, Sir, I ask, where is the *sin of schism*? Now, your 19th Article informs us, that:—

“The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly ministered according to Christ’s ordinance in all those things that of necessity are requisite to the same.”

Therefore, to separate from a minister, who is a sinner, and his wicked ungodly hearers, can be no separation from the Church of Christ, of which they form no part; but, on the contrary, to continue in fellowship with them is to become one with those, who are not members of his Church.

Do you not remember, Sir, that the first Reformers were counted Heretics, and open Schismatics, by the high Churchmen amongst whom they lived? Sir, it has ever been so. As a proof I would refer you, to that misguided Prince, Charles 1st and his furious primate, Laud, these

Sir, and kindred spirits are the *real Schismatics*, who by their intolerance cause us to depart.

I would, here, put you in mind of a fact, that has escaped your reading or memory. Upon the earnest solicitation, of the Queen of Bohemia with the King, her brother, [Charles 1st, in the year 1634] a collection was ordered throughout England for the poor persecuted ministers of Palatine, who were banished the country for their religion. In the brief which was granted for this purpose, was this clause:—"Whose cases are the more to be deplored, because this extremity is fallen upon them for their sincerity and constancy, in the true religion, which we, together with them profess." Archbishop Laud excepted against this clause, and denied, that the religion of the Palatine Churches was the same with ours, because they were Calvinists; and their ministers had not Episcopal ordination. Laud acquainted the king with his objection. The clause was ordered to be expunged, and the brave unhappy Palatines were thus publicly disowned by the governors of the Church and not allowed to be the professors of the same true religion. How unchristian and schismatical this! And now, Sir, I ask do we not see your own character portrayed, in the conduct of Laud?

Schism is, indeed, a division, or separation, but not in the sense generally supposed. You know Sir, the papists, since the Reformation took place in Europe, have been sufficiently lavish, in bestowing the odious epithet of *Schismatics*, upon *your church*; and *you*, Sir, have not been sparing, in giving the same opprobrious appellation to the Methodists. But do the holy Scriptures authorize this conduct? do they justify you in calling those Schismatics, who in obedience to the Apostolic command, *separate* themselves from the ungodly members of any church, and meet together, from time to time, for their mutual instruction? Surely, Sir, if you say they do, you demonstrate your ignorance of the Scriptures, and the nature of true religion. The *schism* condemned in the New Testament, can have no place but in the body of Christ; and, it does not consist in the separation of the body from the world, but in its being divided in, or against itself.

And now, Sir, I ask, in reviewing the above, do you not think a person may separate from your church, without the least danger of thereby, separating himself from the *ONE scriptural, apostolic and catholic CHURCH*? And now, having so largely discussed this point, I hope you will not

be displeased at my treating your grave assertions upon "the heinous sin of Schism," as solemn, and ecclesiastical scarecrows!

Believe me, Sir, Methodism is not a thing of yesterday, that it can be scared away, even from your locality by the frown of any man, no matter how influential his rank or high his profession: and much less by such a weakling as yourself. Methodism bears scriptural evidence of its being a work of God. As such, the stamp of Heaven's approbation has been affixed to it. The blessings flowing through this gospel system have extended to millions.

We can point to the sons of "sires departed to the skies," who well know, that under God, the revival of religion which originated with the Wesleys was the means under God of their fathers' and their own salvation. Vain then is your insignificant attempt to crush Methodism.

Sir, it contains the germ of immutable truth: it has outlived the storms of a century, and still prospers, and that in its strength and verdure, it will continue to flourish after you and I are called to the bar of God to answer for the deeds done in the body, requires no prophetic inspiration to predict. And now, Sir, let me once more inform

you, that ages have tested the wisdom of the learned Gamaliel's counsel, in the case of the Apostles,—Acts v, 38, 39 : follow it in reference to the ministers of the Methodist Church, and you will have no cause to regret it, in the final day. Your hostility is impious, and as such, it must prove utterly unsuccessful. You may possibly inflict injury or pain on a few individuals ; but the daughter of Zion laughs you to scorn.

With due respect, yours, &c.,

BENJAMIN NANKEVILL.

L E T T E R V I I .

TO THE REV. J. A. MULOCK.

REV. SIR,—Concerning the Methodists, in the course of your accusations against them, you asserted, that, “ they have no lawful ministry : no sacraments, and no church :” that, “ their so called church, is not a church of Christ. It was founded in schism—cradled in deception—supported by imposture—continued in falsehood—it is a lying system.”

Such sentiments of which the above is but a small specimen, happily carry along with them, their own confutation. They seem indeed more like the ravings of insanity, than the words of truth and soberness, and in reflecting upon them, it is difficult to say, whether pity or contempt, should predominate.

And, these dreadful consequences result from our not having *apostolic succession* and *episcopal ordination*! In a work, now before me, [written, Sir, by one of your school,] the author says, that the Presbyterians, in Scotland, "are in a state of unjustifiable separation from the lawful bishops; and consequently, are cut off from the apostles fellowship and catholic communion." Presbyterian ministers are denominated, "humanly-appointed professors of the art of persuasion." So that, all dissenters are in the same predicament with ourselves.

Now, Sir, If your notions are correct, then all protestant churches that lack this amazing blessing of apostolic succession, and an immense majority of them do, are no churches; their ministers, ministers and their sacraments, no sacraments; ecclesiastically considered, indeed, they are annihilated. Now to a pious & charitable mind (I know

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not that it is so with yours, Sir,) there must be something painful and revolting, one would think, in the very idea of uprooting the reformed churches of Scotland, France, Holland, Switzerland, Germany, Hungary, Denmark and America; together with all the Independent, Baptist and Methodist churches.

Oh, Sir, the recollection of the great, (and to use your own words) *good men*, by whom they were founded,—Luther, Calvin, Knox, Bucer, Melancthon, Beza, Zuinglius, Wesley, &c. &c. of the eminent servants of God, whose praise is in all the churches that have adorned their annals, and of the numerous believers that have been converted and trained up for glory, within their pale, I should think, Sir, would lead you to pause, and doubt, whether, after all, there might not be some flaw in the argument, or in your judgment, which is fraught with such fearful consequences. How shocking the thought, therefore, that a high episcopalian, like yourself, Sir, distinguished for nothing but bigotry and intolerance should, *without evidence*, yea, *against all evidence*, take a kind of savage delight, in reducing these renowned ministers of Christ to mere “humanly-appointed professors of the art of persuasion:” in turning these fair portions, of the christian vineyard of

the Lord, into a howling moral wilderness : and in handing over their millions, of devout worshippers, like unbaptized pagans, to the uncovenanted mercies of God.

Now, Sir, you must allow me, to speak my mind freely, on those principles involved in your charges against the Methodists ; and in doing so, you must, also, permit me to take exceptions to your own church : for, if you give, you must expect to take. I think this is fair, and I want nothing more, but this I am determined to have.

Sir, I do not deny that your church is a department of the CHURCH of CHRIST, neither can you infer this from my previous letter. In that letter, I was contrasting the Constitution of your church, with the Constitution of the CHURCH of CHRIST, and I confess, the resemblance is very faint. Your church, Sir, is the least reformed, of all the reformed churches : and, on various grounds, justly obnoxious to the charge of being semi-papistical, we shall adduce ample evidence : yet, Sir, we will not, we dare not assume her exclusive tone, nor imitate her offensive example by denying her a place among the reformed protestant churches. You assert, that " the Methodists shun investigation." Allow me to tell you, Sir,

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we court it. It is the glory of christianity that it shuns not the severest search : it is bigotry and error, only, that love to hide themselves in darkness, and grow touchy and alarmed, if you seek to bring them into open sight.

You assert, that the Methodists have no lawful ministry, &c. The Hon. and Rev. Charles Knox (a divine of your own church) has written a sermon, descriptive of true ministers and of the true church. I cannot do better, perhaps, than give you a few extracts from his sermon. The writer observes,—“ True ministers derived authority from Christ, the head of the church.” It appears, also, from this writer, that, “ to invade the authority so derived, is to be guilty of a sin, similar to that of Korah which God declared to be worthy of death.” It necessarily follows, if the clergy of the Church of England, derived authority from a commission, issuing from Christ, the head of the Church, that is, legislative and executive power, as the legitimate governors of his church, by relinquishing their divine right to govern the church for that which is merely human, they have profanely betrayed their trust. For, as the ministers of the establishment, they have no power or authority, but what they derive from a

commission, issuing from the Queen, who is the head of the national church, which is constituted and governed by acts of parliament.

The same writer says :—

“ To set up any church authority, as founded upon human appointment, is to be guilty of a fundamental act of SCHISM.”

Hence, Sir, according to this authority, (and it is your own, and I have no disposition to quarrel with him, or you, upon the subject,) the Queen and parliament, having set up a church authority, founded upon human appointment, have been guilty of a fundamental act of *schism* : and have been guilty of a sin, similar to that of Korah.

Mind this, Sir :—

“ All authority in the Church, must be derived from Christ : such a bond of union, to Christ must exist, otherwise, we cease to be his Church.”

So says the Hon. and Rev. Charles Knox ; but Sir, all authority, in the Church of England, as established by law, is derived from the civil power. Hence it follows, that the Church of England, according to this author, has, long since, ceased to be *the Church of Christ*. Really, Sir, your church, appears to be a poor, *schismatical* church ! I might here retort upon you, all your

vile epithets, against the Methodists; yet I forbear; but my forbearance is not for your sake; but for those, of my sincere friends, connected with your church.

I shall now proceed to answer your grave charges, and trust I shall be able to prove the contrary, to every unbiassed mind. The question to be decided is, who are, and who are not, the ministers of Christ? Let us hear the Apostle Paul, himself:—"Am I not an Apostle?" Here the question is fairly stated; and the answer follows: "Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord? If I be not an Apostle to others, yet doubtless I am to you: for the seal of mine apostleship, are ye in the Lord." Cor. xi, 1, 2. Now, it never could be the intention of St. Paul to rest the proof of his apostleship upon the fact of his having "seen Jesus Christ." Hundreds of persons saw the Lord, after his resurrection: thousands prior to that event, not one of whom, has ever pretended, to have been an Apostle. That he was an Apostle, he proved, by the decisive fact, that God had wrought effectually by his ministry:—"The seal of mine apostleship, are ye in the Lord."

"By their fruit, ye shall know them, - Matt.

vii, 20. The teacher, truly and divinely authorized, is compared to "a good tree" bringing forth "good fruit:" that is "the fruits of righteousness unto the glory and praise of God." This, Sir, is a rule that is equally applicable to the man and to his ministry. A rule (as might be expected) which all may understand. These are the men to "feed the Church of God." Neither do we think, whatever may be said by modern zealots, or Puseyite men of popish principles, respecting the "uninterrupted succession, and the prerogatives thereunto belonging," that in the earlier days, and when they had a better opportunity of ascertaining the point, they themselves claimed such an exclusive right.

To this conclusion, Sir, we are most happily conducted by the 23d article, respecting "ministering in the congregation" which expresses nothing of such monopoly and exclusion. Besides, Gilbert, Lord Bishop of Sarum, in his Exposition of the Article, plainly evinces that the compilers of it were quite of another mind. In his explanation of it he says:—

"We have two particulars fixed in this Article: the first is against any that shall assume to themselves, without a lawful vocation, the authority of dispensing;

the things of God. The second is the defining in very general words, what is that which makes a lawful call."

On the second part of this Article, which is the definition here given of those that are "lawfully called and sent," his Lordship speaks:—

"This is put in very general words, far from that magisterial stiffness in which some have taken upon them to dictate in this matter. The Article does not resolve this into any particular constitution, but leaves the matter open and at large: for such accidents as had happened, and such as might still happen."

Then, Sir, the learned and liberal author of the Exposition goes on to suppose the case of "a company of christians," placed in peculiar and untoward circumstances who:—

"Finding some who had been ordained, although to the lower functions should submit itself entirely to their conduct: or finding none of those, should by common consent, desire some of their own number, to minister to them in holy things, and should upon that beginning, grow up to a regulated constitution, though we are very sure that this is quite out of all rule; and could not be done without a very great sin; unless the necessity were great and apparent: yet if the necessity is real and not feigned; this is not condemned or annulled by the article, for when this grows to a constitution, and when it was begun by the consent of a body who are supposed to have an authority in such an extraordin-

nary case, whatever some hotter spirits have thought of this since that time : yet we are very sure, that not only those who have penned the Articles, but the body of this Church for above half an age after, did notwithstanding those irregularities acknowledge the foreign churches so constituted to be true churches, as to all the essentials of a church, though they had been at first irregularly formed, and continued still to be in an imperfect state.— Our Reformers, had also in view two famous instances in church history, of laymen that had preached and converted nations to the faith. It is true, they came as they ought to have done, to be regularly ordained, and were sent to such as had authority so to do: so Frumentius preached to the Indians, and was afterwards made a priesst and a bishop by Athanasius. The King of the Iberians before he was baptized himself, did convert his subjects, and as, says the historian, he became the apostle of his country, before he himself was initiated.”

The Bishop further supposes similar circumstances, wherein episcopal ordination cannot be obtained, and then adds:—

“In that case, neither our Reformers, nor their successors, for near eighty years after the Articles were published, did ever question the constitution of such churches.”

Thus groundless and ill supported, Sir, are your defamations of the Methodists, which your ear hath been widely extended greedily to receive and

your tongue and pen so officious to publish to the world. But suffer, Rev. Sir, I beseech, you the counsel of one who would be a friend. Put away far from you that little angerous, unmanly, bigoted spirit by which you advise the members of your church *to shun our places of worship, and the company of Methodist ministers, as being notorious schismatics and sinners!*

Indulge the more *christian* and *catholic* disposition Dr. Nicols recommends, who informs the world, with pleasure,—

“Of the charitable correspondence, and strict degree of friendship, which subsists, betwixt the Established Clergy, and some of the Dissenting Ministers.”—NICH. DEF., PAGE 145.

Sir, it is because you are so ignorant of us, that you do not love us better. Shyness begets estrangement: estrangement, aversion and aversion prepares the mind, not only to receive with pleasure, but industriously to propagate gross misrepresentations, false accusations scandalous and little things, utterly *without foundation and contrary to truth.*

Had you freely conversed with the Methodist ministers around you: or consummated that friendship begun between yourself and the unwor-

thy writer of this epistle, you had saved yourself a good deal of public mortification, which your injurious accounts (both of their principles and practice) have now unhappily drawn upon you. Cultivate at length, Sir, a familiar acquaintance with them. Their acquaintance will do you honour: will edify and enlarge your mind: will give you juster notions of men and things, than a mere college education is capable of doing: and prepare you for *that happy world* where bigotry and party-zeal no more *alienate* pious spirits: but where *all* the children of God are gathered together in *one*.

I shall resume this subject in my next.

Yours &c.

BENJAMIN NANKEVILL.

LETTER VIII.

TO THE REV. J. A. MULLOCK.

REV. SIR,—Should you still contend, that the Hierarchy of the Establishment only has authority to send labourers into the Lord's vineyard, what will you say of the many excellent men, who, of various denominations, and in various countries, have, independently of that authority, and by the success of their labours in translating the scriptures, preaching the Gospel, and administering her ordinances, exhibited indubitable and imperishable demonstrations, of the validity of their divine call and appointment as the messengers of the churches, and of the glory of Christ, not only in ancient but also in modern times.

What character, Sir, would you assign to a Doddridge, a Watts, a Carey, a Marshman and a Ward &c.; the men sent out by the "London Missionary Society," or those by the "Wesleyan Conference," who in common with their episcopally ordained brethren of the "English Church,"

have successfully labored in diffusing the knowledge and blessings of the Gospel, and are honored of God, as instruments in the conversion of the Heathen, and in the edification and establishment of christian believers in their most holy faith.

And where would you place a Paul, the great Apostle of the Gentiles, who gives, in the page of inspiration, the following account of his call to the ministry :—

“ But I certify you, brethren, that the gospel preached of me is not after men, for I neither received it of men, neither was I taught it, but by the revelation of Jesus Christ: neither went I up to Jerusalem, to them which were Apostles before me: but I went into Arabia, and returned again into Damascus, then after three years I went up to Jerusalem to see Peter, but other of the Apostles saw I none, save James the Lord's brother: and was unknown by face unto the churches of Judea, which were in Christ; but they had heard only that he which persecuted us in times past now preached the faith which once he destroyed.”

And, Sir, did they question the propriety of his conduct? nay, but adds the Apostle “ they glorified God in me.”

Here, then, permit me to say, Rev. Sir, that the Methodist preachers claim, for the exercise of the christian ministry a *divine call*.

“ Though he should be a man both of eminent piety, and of superior talents, and though there be no objection to him on the ground of doctrinal belief, the Wesleyan Conference would not dare to admit into its ministry a candidate, who could not conscientiously avow his solemn belief that he was ‘ moved by the Holy Ghost’ to take upon him ‘ this office.’ ”— WESLEYAN TRACTS, No. 4 page 5

This, however, is only the supreme authority: there is one also, inferior and subordinate, which they rejoice to acknowledge, and which they have derived, under God, from Mr. John Wesley, (who during his life appointed all the Methodist preachers) and since his demise, from the Conference, which was instituted, legalized and established by him. See his “ Deed of Declaration” which he had enrolled in his Majesty’s High Court of Chancery, 1784.—*Myles’s Chronology of the Methodists, Lon. Edit., page 145.*

If, Sir, you enquire, by what authority John Wesley sent forth preachers, I would answer, the authority of a minister of Christ. Besides, he had been episcopally ordained, and was himself *once* a presbyter of the Church of England, and being fully persuaded, (as they certainly are) that bishops and presbyters, in the primitive church, are the same, and only different designations for the

same office, he believed himself fully justified on this ground, as well as in the sight of God, to appoint or ordain his own preachers. See, Sir, "Archbishop Usher's Model of Church Government, or Episcopal and Presbyterial government conjoined" which the venerable prelate contends "was the order of the primitive church," in proof of which, after bringing in some text of scripture, his Grace quotes from the Writings, the corroborating sentiments of St. Ignatius, Tertullian, and Cyprian, and then adds:—

"That the same also was inserted in the Canons of Egbert, who was Archbishop of York, in the Saxon times, and afterwards into the body of the Canon Law itself. True it is, that in our church, this kind of presbyterial government hath been long disused: yet seeing it still professeth, that every pastor hath a right to rule the church (from whence also the name of Rector was given at first unto him) and to administer the discipline of Christ, as well as to dispense the doctrine and sacraments, and the restraint of this exercise of that right proceedeth only from the custom now received in this Realm. No man can doubt, but by another law of the land this hinderence may be well removed."—MEMOIRS, of the LIFE OF ARCHBISHOP USHER, page 45, pub. in Lon. 1702.

See Dr. A. Clark's Commentary on Acts 20, 17 and 28.

Sir, I have weighed this matter with a great deal of attention, and upon the whole, am fully satisfied, both from scripture and antiquity, as well as from the history of your own church, (I should be glad, Sir, if you had been better acquainted with it, for then you might have avoided the mortifying position you now occupy,) that presbyters have a right to, and did from the Apostles' times, actually ordain.

Its "validity" is to be further examined, by the fruits of which it has been productive. To pursue this subject in all the avenues through which it would naturally lead us, would be a tedious, although not an unpleasant task, but as I study all the conciseness which I judge consistent with the subject, a brief review at present must suffice.

I shall therefore only add, that the Methodist preachers, have, by the blessing of the Lord been enabled to preach the Gospel throughout the United kingdom of Great Britain, and America, thence it passed to numerous Islands, in the bosom of the ocean and has crossed the watery world, to plant the Gospel among the Heathen in the East; they have also reached Africa South and West, and penetrated the interior of that Continent where they have also preached the gospel, and by their

means the degraded Hottentot has been taught to know, "he is a man." The Methodists have endeavoured to make known, or extend the knowledge of religion, by the establishment of christian schools, the dissemination of the holy scriptures, combined with the preaching and practice of the gospel: they have been blessed in every place, in turning men from darkness to light, and from the power of Satan unto God. And in the extended field of their arduous labors, which is now diffused through both hemispheres, it has been their joy to witness the happiest results, in the domestic quiet, the social order, the benevolent co-operation, with other christians, the holy lives, happy deaths of their people, the decisive and satisfactory evidences of a "divine call," to the work of the ministry. And what, though they have not the official sanction of your episcopacy, and though you call forth your puny effort to debase it, Heaven has indubitably applied *the broad seal of its approbation*. The above, Sir, may answer as a rebuff to your unfounded, mean and contemptible assertion, that "*God has left the Methodists, ! !*" as well as the following extract, taken from a shrewd writer who cannot be suspected of Methodism, who justly says:—

"That these people, have, in the last fifty years, instructed more of the lower orders of the people, in the obligations of Christianity, and have called more from gross vice to piety and virtue than the Church has ever done since the Reformation, while at the same time, they have not cost Government one farthing, but have been treated with insult and contempt."—See BUCK'S THEOLOGICAL DICTIONARY, Vol. 2, page 123. London Edition, 1806.

By this time, Sir, I think that even your narrow mind must discover, that Methodism was founded and built by true christian ministers, that their church is at least a department of the church of Christ, and consequently, they have true christian ordinances, &c. I believe your friends will be surprized, Sir, and that an ingenuous blush will cover your own face, when they and you find that your account of us is absolutely without truth and quite contrary to fact.

Sir, before I close this letter, allow me to notice your remarks on the increase of Methodism: you say, "Mr. Nankevell boastingly tells of the increase of the Methodists, but, is numerical strength a proof of their righteousness? Is it not rather an evidence of their ungodliness?"

Rev. Sir, in what does the true glory of the church consist? The nominal church, it is true has presented an imposing aspect to the world,

when we behold the solemn pomp, that charms the eye, when we consider the immense revenues poured into the coffers of His church "who for our sakes became poor," when we observe the numerous retinue, addressed as "lords over God's heritage," now professedly in the service of Him who was once attended only by Fishermen and Publicans. when we behold crowned and mitred heads, for you well know, Sir, the King or Queen is supreme head, vested with power to exercise all manner of ecclesiastical jurisdiction.

"There is one thing," says Bishop Burnet "yet wanting to complete the reformation of the church, which is to restore primitive discipline against scandalous persons, the establishing the government of the church in ecclesiastical hands, and taking it out of lay hands, which have so long profaned it: and have exposed the authority of the church, and the censures of it chiefly excommunication, to the contempt of the nation: so that the dreadfullest of all censures is now become the most scorned and despised."—*HIST. REFORM.* page 367. See also 26 Hen. 8th chap. 1, 37 Hen. 8th chap. 17, 1 Eliz. chap. 1.

Sir, the glory of the church consists not in anything human, or earthly, nor in worldly riches &c. but in knowledge, in purity, in benevolence, charity, meekness, selfdenial, devotedness to God.

Her glory will also consist in the number of those who truly belong to her. "The kingdoms

of this world shall become the kingdoms of our God and of his Christ." Thus the world will become the church, and the church the world, and it shall be said without a hyperbole, "the whole world is gone after him."

Hence, Sir, as it respects Methodism it may be said, "a little one has become a thousand, and a small one a strong nation," Methodism has been an apostle to thousands, and we thank God yet is, and instead of her "ship sinking," as you intimate, she was never more active, vigorous and efficient: this is proved by thousands and tens of thousands flocking to her standards.

Sir, our blessed Saviour never carried on his sacred cause with rage, bitterness, falsehood, invective, slander, and calumny. Such methods the Papists made use of, and so did the persecuting Churchmen of former days; what a pity it is that the same leaven should be seen fermenting in you; but, Sir, you cannot injure us, you may and will injure yourself, nor can the love of God dwell with such tempers, and therefore if you are wise you will seek to have them destroyed.

Your obedient servant,

BENJAMIN NANKEVILLE.

LETTER IX.

TO THE REV. J. A. MULOCK.

REV. SIR,—I promised you, in my first epistle, that I would notice, among other things, the monstrous doctrine of *baptismal regeneration*, distinctly taught in the office of baptism: the following are some of the particular proofs, taken from the Liturgy. Immediately after baptizing the infant, the priest says:—

“ Seeing now, dearly beloved brethren, that this Child is regenerate, and grafted into the body of Christ’s Church, let us give thanks unto Almighty God for these benefits, &c.”

And again:—

“ We yield thee hearty thanks, most merciful Father that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, &c.”

And, to place the matter beyond all doubt, the following declaration is appended to the baptismal service:—

“ It is certain by God’s Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.”

Now, Sir, can you inform me, where this passage is in God's word? I would like to see it; for then, all controversy, on the baptism of infants must forever cease.

"Again, if we carry out the above idea, the church forbids the funeral service to be read over unbaptized infants."

(If I am not wrongly informed, Sir, this was the case with yourself, not long since, although the parents of the child were both members of the Church of England.)

"Thus unbaptized infants are classed with excommunicated persons & self-murderers, and homologating the abhorrent and cruel popish doctrine, that baptism is essential to salvation, and hence that infants dying unbaptized, perish everlastingly."—See the SCOTTISH PRESBYTERIAN, Article PRELACY.

Now if there be any meaning in words, and if the words we have just quoted, are to be taken in their common, obvious, literal and popular acceptation, (and the language is as plain and perspicuous as it can be) they most certainly teach the doctrine of baptismal regeneration.

Sir, we may further show, not only from the baptismal service, but also from other parts of the Book of Common prayer, that the Church of England holds the doctrine of baptismal regeneration. I refer to the Catechism. In answer to the question:—

“ Q. Who gave you this name ? ”

The catechumen is required to reply : —

“ A. My Godfathers and Godmothers in my baptism, wherein I was made, a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.”

The child is also taught the popish doctrine of the efficacy of the sacraments, in the following questions and answers.

“ Q. How many Sacraments hath Christ ordained in his Church ?

A. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Q. What meanest thou by the word Sacrament ?

A. I mean an outward and visible sign of an inward and spiritual grace.

Q. What is the outward, visible sign, or form in baptism ?

A. Water.

Q. What is the inward and spiritual grace ?

A. A death unto sin, and a new birth unto righteousness : for being by nature born in sin, and the children of wrath we are hereby made the children of grace.”

Now, Sir, I ask is it not surprising to you that any dissenters should send their children, to the Church of England Sabbath schools as is sometimes the case, where it is required, as a test of orthodoxy, that all the children should repeat the Church Catechism. Why, Sir, one of the first duties to be performed by the child of a Metho-

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dist, or any dissenter, in such schools, is to tell lies, by saying: *his Godfathers and Godmothers gave him his name*, whereas he had no sponsor, or perhaps, was never baptized at all. Again, in affirming that: *by his baptism he was made a member of Christ, the child of God and an inheritor of the kingdom of Heaven*, while all this was utterly false.

And now, Sir, I ask, did not you, in the very neighborhood where you commenced your attack on the Methodists, select Methodist teachers to carry on your own Sabbath school? And what was your object? Why, you said:—

“I'll take them by guile!”

Now, Sir, look for one moment at the inconsistency of your conduct, and blush with shame. Your language to your members now is:—

*“Oh let me intreat you to keep your children from the Methodist Sabbath schools! * * * * **
Who are the greatest enemies to the church! !”

And now, Sir, allow me to say, through you, to those Methodist teachers of your own selection, and to all classes of dissenters: do not send your children where they are taught the sentiments alluded to above; but send them where they are *“trained up in the way they should go.”*

Sir, the words employed in the Burial service teach the doctrine of baptismal regeneration.— The first direction given in the Rubric prefixed to that service, is that “ It is not to be used for any that die unbaptized,” however holy and useful, their lives may have been : but it is, and must be used for all, however vile and worthless, who have been baptized : except “ the excommunicate, and those who have laid violent hands on themselves.”

The doctrine of baptismal regeneration is taught in the 27th Article :—

“ Baptism,” says that Article “ is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby as by an instrument, they that receive baptism rightly, are grafted into the Church : the promises of forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost are visibly signed and sealed : faith is confirmed and grace increased by virtue of prayer unto God.”

Again, Sir, the 69th canon utters the following denunciation :—

“ If any minister be duly informed of the danger of death of any infant unbaptized in his parish, and thereupon desired to go to the place where the said infant remaineth, to baptize the same, shall either wilfully refuse so to do, or shall so defer the time as that it dieth through his default, unbaptized, the said minister shall

be suspended for three months, and before his restitution shall acknowledge his fault, and promise before his ordinary, that he will not wittingly incur the like again."

It is here evidently implied, that the child dying unbaptized, dies unregenerated, and consequently its soul is lost.

But what proportion is there, between the guilt incurred and the penalty inflicted? The guilt is that of sending an immortal soul to perdition, by not applying a few drops of water to the body; and the penalty for such soul destruction, is only three months suspension, and the promise not to do the like again. Surely, Sir there is required, some revision of the criminal laws of your church, or some revision of its doctrines.

Rev. Sir, the passages which I have quoted, from the standards of faith in the Church of England, viz. the Book of Common prayer, the articles and canons, evidently prove, that the doctrine of baptismal regeneration, is held by your church.

"That all persons partake of the new Birth who are rightly baptized, or in other words, that regenerating grace invariably accompanies the application of the baptismal fluid, when administered in due ecclesiastical order. The whole population of the country, therefore, who have been baptized by the ministers of the Church of England, although from the dawn of reason multitudes of them never manifested a single symptom of pi-

ety, but on the contrary, have shown every sign of an unholy disposition and unrenewed heart: all these have been regenerated."—JAMES'S DISSENT, page 50.

I shall continue this subject in my next.

With due respect, yours, &c.,

BENJAMIN NANKEVILL.

L E T T E R X.

TO THE REV. J. A. MULLOCK.

REV. SIR,—In my last letter, I commenced, without concluding my remarks on baptismal regeneration. I shall now resume the subject.

Sir, many of the clauses in the Baptismal service, are so unscriptural, and pernicious in their tendency & consequences, that it is by no means a matter of surprise to me, that numbers of the enlightened, pious, and conscientious of the clergy, who have ventured to speak out, and to give unequivocal utterance to their sentiments, have lamented over those objectionable expressions, in such terms as the following:—

"I would most solemnly protest," says the Bishop of Lichfield and Coventry, in alluding to the doctrine of baptismal regeneration; as taught by his own church

"I would most solemnly protest against that most serious error of contemplating all the individuals of a baptized congregation as converted, as having all once known the truth, and entered upon the right path, though some may have wandered from it, and others may have made little progress, as not therefore, requiring (what all by nature and most, it is to be feared through defective principle and practice require) that transformation by the renewing of the mind, that 'putting off the old man, and putting on the new man' which is so emphatically enjoined by St. Paul to his baptized Romans and Ephesians."—See Bishop Ryder's primary charge, to the clergy in the diocese of Gloucester.

"Fully convinced," says the late Rev. Melville Horne, "That Baptism never was designed to convey regeneration, and has no such promise (as the Church of England teaches) I confidently conclude that no mortal ever was so regenerated. The expectation, therefore, I treat as universally vain and fallacious. I believe it was the great leading error, which first, essentially corrupted christian truth; and probably, will be the last, to be generally banished from the church. It strikes at every thing vital in christianity—subverts the covenant of promise—makes faith of no effect—supersedes the genuine work of the Spirit—vacates the necessity of repentance and conversion, to decent moralists—carualizes religion—substitutes the form of godliness for the power of it, and has destroyed (I believe) more souls, than any one

single error, which has been branded on the black list of heresy." *

Please bear in mind, Rev. Sir, that this is the testimony, not of a dissenting minister, but of a clergyman, respecting the doctrine of his own church.

Rev. Sir, that this is the doctrine of the church of England, may be further proved from the testimony of the orthodox and consistent clergy, (I believe, Sir, you are one of that number, at least, I have heard so) I say orthodox, because, Sir, the writer of the pamphlet, to which I referred, in my preface to the reader, has selected that appellation to distinguish the Puseyite and high church clergy from the evangelical. Is it not a pity, there should be such **SCHISM** in your own church?

The orthodox you are aware, refer to the Prayer-book as their standard: and in this particular, fully preach its doctrines. The evangelical, prefer making their appeal to the New Testament, and conceal or explain away, the doctrines of the Prayer-book, and dare preach the gospel. "Oh, what presumption!"

* Scripture and Common Sense, on the doctrine of Regeneration and Baptism,—page 13th. See also Ryland on Church Reform.

You are to understand, therefore, that these two bodies of the clergy are to be thus distinguished. The evangelical, in this day of enlightenment, are the heterodox, with that old-fashioned book the New Testament, as their standard, and are in the estimation, of the great body of those hated dissenters. The other party, you know, Sir, are orthodox, with the Prayer-book as their standard, and are in the estimation, of all sound churchmen and papists. The latter, however, by preaching the tenets of the church. These you know, Sir, are much more consistent than the former. Because the sound, orthodox, anti-evangelical clergy preach baptismal regeneration.— The former evangelical clergy, believe not a word about it.

Need I remind you, Sir, who is so well informed, in the history of the Church, that there has long been a controversy, among churchmen, upon this subject : one party maintaining, that baptismal regeneration is the doctrine of the Church of England ; and the other party, that it is not the doctrine of scripture : and both opinions are correct : it is as true, that this is the doctrine of the Prayer-book, as that it is not, the doctrine of the Bible.

You are aware, Sir, that one of this orthodox party, in a sermon founded on the words in Matt. 28, 19, 20, thus paraphrases his text:—

“Go ye therefore and disciple, or make disciples of, or convert—whom? not merely individuals, but nations whole communities, consisting of men women and children: disciple or convert them—how? even by administering to them the sacrament of regeneration. This done, then teach them to observe all things, whatsoever I have commanded you to do: having thus given them a title to, then instruct them in the conditions of eternal life. The direction then is this, that we are to receive whole nations into covenant with God—into the number of the elect.”

With respect to the operations of the clergy in this land, the Author says:—

“Our business in this country, where the church is already established, is to teach the people thus favoured by the inscrutable grace of the saviour, what those duties are, which are consequent upon their calling and election: their calling, in being born in a christian land: their election, in being admitted by baptism into the christian church.”—Hook’s SERMON, pages 6, 10.

In a sermon, preached by another divine, we are told that:—

“With the waters of our baptism the grace of regeneration, the seed of the Holy Ghost, the principle of a higher existence is committed to the soul, it grows within us as an innate impression of our being. * * *

As long as the believer trusts to his baptism as the source of spiritual life, all is well: he strives to improve

that spiritual talent which was committed to his trust, and he fears lest it should be impaired by any act of voluntary transgression : but the moment he is taught to look on baptism as a mere empty rite : to unhallow the ceremony : to expect a new birth of the Holy Ghost, independent of the sacrament to which the Saviour has allied the blessing : from that moment all his faculties become bewildered—he is no longer attentive to his duty that he might grow in grace, but waiting the moment when that grace shall begin to act, &c.” *

Many more quotations, Sir, I could give from different authors, connected with the Church of England, on this subject, but the above must suffice.

Such, then, are the absurdities promulgated by the orthodox ministers of the Church of England, legitimately derived, Sir, from your own authorized formularies, which positively and unambiguously declare, that baptism is a saving ordinance : that it is identified with regeneration and conveys renewing, converting, justifying and sanctifying grace to the soul.

But, Sir, where is the proof of all this? Can it be substantiated by an appeal to facts? And now, Sir, I seriously ask, can you or any of the orthodox clergy, produce one text from the New

* Rev. W. Harnes, Minister of St. Pancras, London.

Testament, or proof, that God has promised to bestow regenerating grace, in the administration of this sacrament.

Among all the errors, that ever were propagated, scarcely one can be selected, which has proved so pestilent and destructive, as that of Baptismal regeneration.

Yours,

BENJAMIN NANKEVILL.

L E T T E R X I.

TO THE REV. J. A. MULOCK.

REV. SIR,—in this letter I shall call your attention to the rite of Confirmation, and notice, or make some strictures on your observations on this rite. In your last attack on the Methodists, you said :—

“ On the Bishop’s coming round, I preached a sermon on confirmation, in which, lest I should give offence, I made not *one* solitary remark of *my own*.”

This, Sir, I believe to be true, because it corresponds with what you *admitted to me* before,

that, *the principal part* of your sermon, you got from three Letters, written by a Presbyter to a Methodist. But does this justify you, when you knew that these letters were the most defamatory that were ever penned? By so doing, do you not identify yourself with him, and become a partaker of his sin?

The meaning of the word "Confirmation" as used in the New Testament, simply implies; strengthening, comforting, settling and establishing those in faith and obedience, who have been savingly converted to God. That this ceremony of confirmation, is no part of genuine and primitive christianity, I again avow, and I think those premises are defensible. Rites and ceremonies, of human institution, have almost invariably corrupted the simplicity, and destroyed the spirituality of the christian church: hence the Great Head of the Church, foreseeing the abuse that would be made of every thing external in religion, instituted no more than two rites, viz. Baptism and the Lord's Supper, and those of such entire simplicity, as to confine the corrupt inventions of man, within the most narrow limits possible.

The Church of England as well as other protestant churches rejects five of the seven, said

to be sacraments in the church of Rome, among which is confirmation. "This" it has been remarked, "is not a sacrament, because it wants one of the essential qualities of a sacrament, not having been ordained by Christ himself," and not being according to the definition of the word given in the Church Catechism, "an outward and visible sign of an inward and spiritual grace." Rev. T. Biddulph, in a tract circulated by the Bristol Tract Society.—No. 8, page 5.

Hence, Sir, (as declared in your 25th Article) it is not *a ceremony, ordained of God* Now what is not ordained of God, is only a mere *human* appointment; so after all your flourishing, about Mr. Nankevell calling it a *human arrangement*; he stands side by side, with the compiler of this article! I can assure you, Sir, this is honorable company.

I believe that, in your church, no one is allowed to partake of the Lord's Supper till such time as he be confirmed, or be ready and desirous to be confirmed. Thus in the Church of England, no one is permitted to observe an express command of our Lord until he has first yielded to the usurped authority of fallible men: he cannot enjoy the benefit of a sacrament instituted by Christ, unless he previously attend to a ceremony insti-

tuted by "the Church;" a ceremony which the same church acknowledges, *God has not ordained.*

The confirmation spoken of in the sacred scriptures, by no means refers to any specific religious ceremony, or the laying on of hands. The text usually urged for it, (Acts viii, 14,) and which you quoted, surely has no weight. Peter and John's going down to Samaria to pray, and lay their hands on those whom Philip baptized, is, surely, no precedent, no direction, no institution, nor command, for our bishops to do likewise. For, the end for which the Apostles did it, it is expressly said, (ver. 15, 17.) was, that they might receive the Holy Ghost, that is, its miraculous gifts:—

"And they prayed for them, and laid their hands upon them, and they received the Holy Ghost."

That it was his miraculous gifts (such as prophesying, speaking with tongues, &c.) to form them into a church cannot be disputed; because they were something visible and obvious to sense; something which struck the wonder and ambition of the wicked sorcerer; for it is said:—

"And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money."

Besides as Dr. Whitby justly observes, if they

laid not their hands on all who were baptized, it makes nothing for confirmation: if they did then Simon Magus, also was confirmed, and received the Holy Ghost; which I think you will, by no means admit.

Besides, Sir, there is not a word in the whole narrative about confirmation. You may connect the above text with the one you quoted from Acts xix, as well as, those passages which occur in the xiv and xv chapters, which speak of confirmation as the effect of public instruction and admonition, and assert, that "the Apostles confirmed the disciples by the laying on of hands:" but no such thing appears to have been done. The connecting link, between what is said of confirming, and what is said of the imposition of apostolic hands has never yet been pointed out; and never will. The two acts were altogether different in their nature: the one being the communication of miraculous power, the other simply preaching the gospel.

Sir, is it not surprising, that wise and good men—men who profess to understand the scriptures in their connexion and harmony, should thus confound and connect things so essentially different; and thus practise such delusions, on the ignorant and unwary.

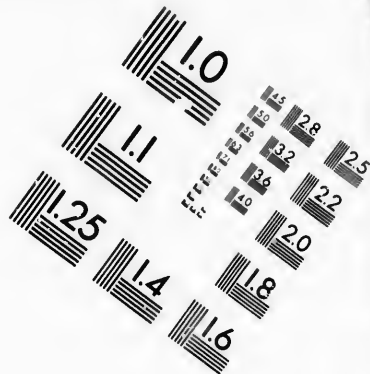
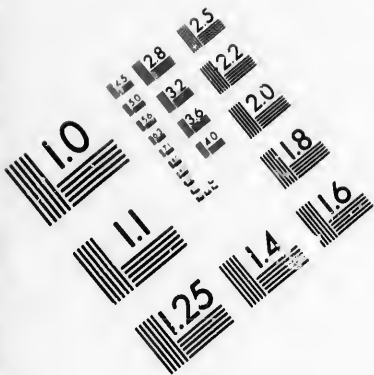
You refer to Heb. vi, 2, in defence of the imposition of hands in confirmation, In that passage the apostle, alluding to "the first principles" of religion speaks of "the laying on of hands:" and as it follows the mention of the "doctrine of baptisms," you consider it as referring to the rite of confirmation. The learned Dr. Clarke is of opinion, that the language refers to the—

"Laying on of the hands of the person bringing the victim as a sacrifice, who confessed his sins over it, and then gave it to the priest, to be offered to God, that it might make atonement for his transgressions, The imposition of hands; the true sacrificial system; and by and through it, the communication of the various gifts of the Holy Spirit, for the instruction of mankind and the edification of the church."

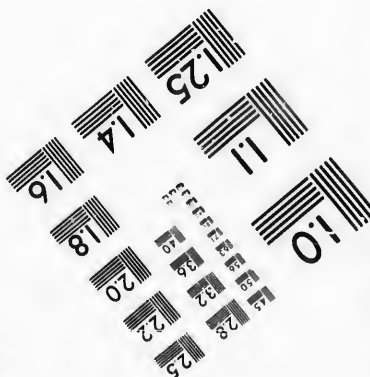
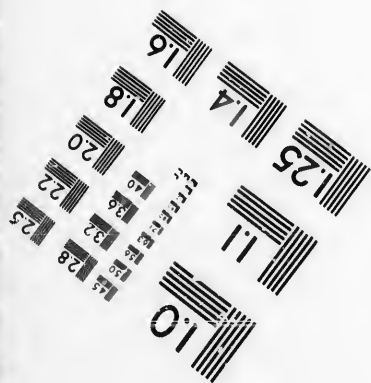
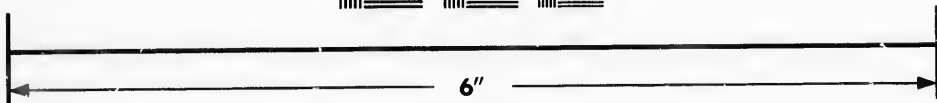
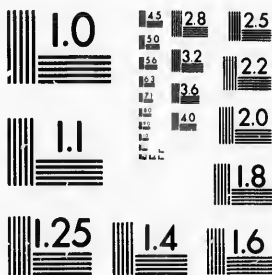
Dr. Owen, Dr. Doddridge, and Mr. Scott, however, think it refers to the laying on of the apostles' hands, by which miraculous power was conferred, as an attestation of the truth of the gospel. It is very evident that it has no connexion with apostolic confirmation, which was not identified, as is "the laying on of hands" with "first principles," but with advancement, establishment, and "perfection" in religion.

Not finding, however, sufficient authority in the New Testament, you informed your hearers, that the rite was derived from the Patriarchs.—





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Now, Sir, it is true that the Patriarch Jacob, put his hands on the heads of Ephraim and Manasseh, and blessed them; that is, as simple young people are taught, *confirmed them*.— There is one thing, however, wanting in this circumstance to render it analogous to *modern confirmation*; and that is, that Joseph, the beloved father, stood as *Sponsor, to his own children!* which the Church of England, on no account allows!

You quoted, also, from the Fathers, commencing with Tertullian: and this is the most ancient author in which mention of it is found: who lived about the year 200. But, by this time, it is well known, a great variety of superstitions, and ridiculous and foolish rites, were brought into the Church.

And you are also, I presume, not ignorant that confirmation was then performed (not as it is with us) *immediately after baptism*; as it is now, also, throughout the Greek Church, and all the churches of the East. A due regard to this will lead you to the true meaning of that expression, in your office, which you are so embarrassed in clearing up, where the bishop declares to God:

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That He hath vouchsafed to regenerate these his servants by water and the Holy Ghost, and to give them forgiveness of all their sins. An expression, taken probably from some ancient Liturgy, and which was suitable and well adapted to the practice of those times, but is utterly incongruous and unsuitable to ours.

And as, Sir, you quote from Tertullian, I presume you are aware that he observes:—

“We are not baptized that we may cease to sin but because we have already ceased.”

Now when this was the case, and immediately after baptism, confirmation was administered there was some decency and propriety in the bishop or presbyter's addressing Almighty God as having vouchsafed to regenerate these his servants with water and the Holy Ghost.

But how different, alas! vastly different, the case at present is, with the multitudes who flock to our modern confirmations. How rude and unserious, they rush to receive this episcopal grace. In how perfunctory and slight a manner the ceremony is performed. What riot and disorder frequently concludes the day—is too obvious to the world, and would seem, perhaps, *invidious*, if set in its proper light.

Sir, I shall now notice the most serious and awful part of the confirmation service, viz:— the prayer which the bishop presents, previous to the imposition of hands; a prayer which cannot but be productive of the most injurious, if not fatal consequences to the souls of men.

Concerning promiscuous multitudes, consisting in some instances of scores and hundreds of young persons of both sexes, the bishop thus addresses the Divine Being:—

“Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins: * * * *”

Having thus pronounced a most absolute pardon over them, lest this should be too little to satisfy the doubting sinner, and appease his upbraiding conscience, he feels the consecrating hand of the bishop resting on his head, and hears *himself* distinctly and personally certified, and *assured* from the bishop's mouth, that this is a token of God's favour and gracious goodness to him in particular. Now I ask, Sir, what is the obvious and natural construction which the person puts upon all this? Why surely, unless he thinks the whole solemnity a farce, and that the

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bishop and priest (his spiritual guides, whose lips are to preserve knowledge, and who are to be the mouth of God to him) have conspired to put a dangerous cheat upon his soul, he must conclude his soul to be in a happy and safe state, in a state of favour with God, and a partaker of that forgiveness, which his gracious goodness hath promised in the gospel of Christ. Sir, I have the Church Catechism, enlarged, explained, &c. as used in the United States, which bears me out in the above remarks. I will here introduce a few questions with their answers.

“ Q. What do you mean by confirmation ?

A. The solemn laying of the hands of the bishop, accompanied with prayer, on those who have been baptized, and are come to years of discretion.

Q. Why do you call this confirmation ?

A. For several reasons. 1st Because by this ordinance I ratify and confirm the vows and promises, which I made, or which were made in my name at my baptism.

Q. What is the second reason ?

A. 2d, Because the bishop, as chief minister of God's church, ratifies and confirms in the name of Christ, the promises made to me in that sacrament.

Q. What is the third reason ?

A. 3d, Because ' God's favor and goodness,' are confirmed or renewed to me.

Q. What is the fourth reason ?

A. 4th, Because, if I receive confirmation properly, I am confirmed or 'strengthened' with the 'Holy Ghost the comforter,' and have the promises of being defended by God's grace, that I may continue his forever."

Now, Rev. Sir, on these questions and answers, I beg leave to make a few remarks. Is it not inconsistent, and solemn mockery on your part to present to the bishop, persons for confirmation, who, according to your own doctrine were never baptized? And yet this was your conduct at the last visit of the bishop to Carleton Place, two persons were presented to his lordship for confirmation, who had no other baptism than what they received from the hands of Methodist ministers. One of these persons was baptized by a Methodist episcopalian bishop in the U. S., the other, by one of our own ministers in this province. If you admit the validity of their baptism, then I ask, what vows had they to ratify and confirm, which were made in their names at baptism? Having no sponsors, surely their confirmation is null and void.

Again, another object of confirmation, is that the recipients may be confirmed or 'strengthened' with the 'Holy Ghost the comforter,' and have the promises of being defended by God's grace, that they may continue his forever.

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Can you, Sir, for one moment conceive, that those thoughtless, giddy, and profligate young persons, such as are commonly confirmed by modern bishops are His, or that by the act of confirmation they are defended from future sin? Why, Sir, I could point you to a person who after receiving confirmation from the hands of the bishop at his last visit, spent the whole evening of the day in a ball room.

Sir, ask yourself the question, whether the continuance of this ceremony in its present form of administration, be either for the honor of the administrator, or the benefit of the church? Whether it hath not the tendency to cherish a delusive hope, and to speak peace to such persons as are not by their conduct entitled to peace? I, with all humility, submit to the consideration of those whom it more immediately concerns; who should be faithful in God's house; and to watch for mens' souls as those who must give account to the Great Shepherd who will shortly come; before whom, it will be a tremendous thing to have the immortal souls of thousands required at their hands.

Your obedient servant,

BENJAMIN NANKEVILL.

LETTER XII.

TO THE REV. J. A. MULOCK.

REV. SIR,—Not having finished my remarks on Confirmation in my last, I beg the privilege to call your attention once more to this subject.

I find by the order of your Common Prayer Book, that :—

“All persons baptized, when they come to competent years and are able to say the Lord’s Prayer, Creed and the Ten Commandments, and the Answers of the short Catechism, are to be brought to Confirmation.”

The bishop having asked :—

“Do ye here in the presence of God and this congregation renew the solemn promise and vow that was made in your name, at your baptism, &c.”

Upon their answer “we do,” proceeds hereupon to declare in the most solemn manner, (as seen in my previous letter) even in an address to God himself, that he has vouchsafed to regenerate these his servants, by water and the Holy Ghost, (note, Sir, *Not by water only, but also by the Holy Ghost*, and to give them *the forgiveness of all their sins*.

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I pray you, Sir, in the name of the great Head of the church, to inform me, what warrant has the bishop to pronounce a man's sins *all forgiven* and himself *regenerated* by the Holy Ghost, upon no other grounds, than his being able to repeat the short Catechism, and declaring that he stands by his baptismal engagements. Will you say Sir, that this is the christian doctrine concerning the terms of acceptance and forgiveness with God? Are good vows and resolutions, declared in the gospel *infallible* or proper proofs, of a regeneration by the Holy Ghost? Is a man's *professing* that he repents, and *promising* that he will live godly, that *actual repentance and amendment of life, which alone can ensure the divine pardon and favor.*

Are there not multitudes who call Christ their Lord, and publicly profess to stand by their baptismal covenant, whom yet he will reject with abhorrence at last? Will you inform me, Sir, how his lordship upon this mere profession and promise, *presumes* to declare to Almighty God, and to *assure* the person, *that he is regenerated, forgiven,* and without all peradventure, *in a state of favour with Heaven.* The expressions you must acknowledge, are couched in absolute, and strong terms, you must excuse me, but I be-

lieve in my conscience, that this rite as performed in your church is awfully delusive, and injurious to the souls of men.

See, Sir, the inconsistency of your church, for in the 25th Article it is declared that it has not any visible sign or ceremony ordained of God. Yet we think by you, great importance and efficacy are attached to it. Hence, Hooker says:—

“The Fathers every where impute to it, that gift or grace of the Holy Ghost, not which maketh us at first christian men, but when we are made such, assisteth us in all virtue, and armeth us against temptation and sin.”

It is to these “Fathers” that you referred, in defence and support of this rite, particularly to Tertullian, who says:—

“We do not receive the Holy Ghost in Baptism, but being purified therein, we are prepared for the Holy Ghost.”

And again:—

“At the imposition of hands the soul is illuminated by the Spirit.”

Another of these sage Fathers observes, that, “When our Lord said to Nichodemus, ‘Except a man be born of water and of the Spirit,’ He meant to say, Except a man be baptized and confirmed, he cannot enter the kingdom of God, one” he adds “is not sufficient without the other, the Spirit cannot operate without

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the water, nor the water without the Spirit. Therefore, it was necessary to be regenerated by both sacraments, viz. by baptism and confirmation." *

Law says of confirmation, that it is,

"A means of conferring grace by the prayer and imposition of the bishop's hands."

Thus, though the Church of England teaches that all who are baptized, are regenerated, yet it seems, the work is not complete, till the ceremony of confirmation is performed : for, if this be neglected, the soul, after all, is in danger of being lost ! This is the impression which your church endeavours to produce, on the minds of her young disciples. And, which you, Sir, labored to produce on the mind of a young man, a member of another church who told him, that, so great was its importance, that if you had not attended to it, you would have jeopardized your soul's salvation ! The remarks of the Rev. T. Scott, on the above subject, are very judicious ; and being made by an episcopalian, are well worthy attention :—

"The rite of confirmation" says that candid expositor, "as practised by many christian churches, has often been stated to be a continuation of this apostolical imposition of hands, for the confirmation of new converts by the Holy Ghost thus given to them. But, it is far from evident, that this was done universally by the

* Lord King's inquiry into the constitution, discipline, &c. of the primitive church, p. 86, 87.

apostles, or those who immediately succeeded them.— However, as miraculous powers, rather than sanctifying grace were thus conferred, unless such gifts were now connected with that observance, the parallel must fail. To advance this observance into a sacrament, and even above a sacrament, (as it is when the Holy Ghost is supposed to be conferred, by imposition of hands, and the use of the apostle's words) puts the subject in a very different light. Doubtless it was at first magnified, in order to exalt the episcopal order, to whom it was confined, as if they were properly intrusted with apostolical authority : but as miracles are out of the question, to follow the apostles in faith, humility, diligence, piety, self-denial, &c. is the only adequate method of magnifying either the clerical or episcopal office: assuredly, as this matter is generally managed, it must be allowed to be an evil : and it ought either to be attended to in another manner, or not at all."

Now, Sir, I might retort, and throw back your own language, and ask: What think you of the Rev. T. Scott? a minister of your own church, who says : "*it must be allowed to be an evil.*" Why, really, Sir, he must be worse than Benjamin Nankevill, who you say, calls it a *human arrangement!* I must be permitted, in conclusion, to tell you, you will search the New Testament in vain to find the origin of this rite.

Yours, with due respect,

BENJAMIN NANKEVILL.

LETTER XIII.

TO THE REV. J. A. MULOCK.

REV. SIR,—In this letter, I shall, according to promise, notice your claims to "*Apostolic Succession*." The question is often asked, what is meant by this said apostolic succession? and what are its consequences? I will then explain the matter as stated by Dr. Hook, of Leeds, in his two sermons, on the Church and the Establishment:—

"There is not a bishop, priest, or deacon among us, who cannot, if he please, trace his own spiritual descent from St. Peter or St. Paul.

"The only ministrations to which the Lord has promised his presence is to those of the bishops, who are successors of the first commissioned apostles, and the other clergy acting under their sanction and by their authority."

Sir, I have given you this extract to show you the source, whence the presbyter of Maryland derived his matter, contained in three letters, to a Methodist: from which you obtained your superior wisdom, to carry on your unholy crusade,

against the Methodists. But, Sir, is it not very awful in its consequences, as concerns the millions, who have composed the Non Episcopal church of Scotland, and all the continental, protestant reformed churches, if true and unanswerable. But as a set-off to Dr. Hook and yourself, Sir, I shall produce authority, which will hide you, and your puseyite associates, in *obscurity invisible* !

I shall commence, with the Rev. Richard Whately, D. D., Archbishop of Dublin, in his recently published work, 'The Kingdom of Christ,' the Archbishop says :—

" There is not a Minister, in all Christendom, who is able to trace up, with any approach to certainty, his own spiritual pedigree. The sacramental virtue, (for such it is that is implied, whether the term be used or not in the principle I have been speaking of) dependent on the imposition of hands, with a due observance of apostolical usages, by a bishop, himself duly consecrated, after having been in like manner baptized into the church, and ordained deacon and priest,—this sacramental virtue, if a single link of the chain be faulty, must, on the above principles, be utterly nullified, ever after, in respect of all the links that hang on that one. For, if a bishop has not been duly consecrated, or had not been previously rightly ordained, his ordinations are null and so are the ministrations of those ordained by him ; and their ordinations of others, (supposing any of the persons ordained by him to attain to the episcopal

office) and so on without end. The poisonous taint of informality, if it once creep in undetected, will spread the infection of nullity to an indefinite and irremediable extent : and who can undertake to pronounce that during that long period, usually designated as the Dark Ages, no such taint ever was introduced. Irregularities could not have been wholly excluded without a perpetual miracle : and that no such miraculous interference existed, we have even historical proof.

“Amidst the numerous corruptions of doctrine and of practice, and gross superstitions, that crept in, during those ages, we find recorded descriptions not only of the profound ignorance and profligacy of life, of many of the clergy, but also of the grossest irregularities in respect of discipline and form. We read of bishops consecrated, when mere children : of men officiating, who barely knew their letters : of prelates expelled, and others put into their places, by violence : of illiterate and profligate laymen, and habitual Drunkards, admitted to Holy Orders : and, in short, of the prevalence of every kind of disorder, and reckless disregard of the decency which the Apostle enjoins. It is inconceiveable that any one, even moderately acquainted with history, can feel a certainty or any approach to certainty, that amidst all this confusion and corruption every requisite form was, in every instance, strictly adhered to, by men, many of them openly profane and secular, unrestrained by public opinion, through the gross ignorance of the population among which they lived : and that no one not duly consecrated or ordained was admitted to sacred offices.”—*Wheatley's Kingdom of Christ*, pages 58, 59.

Dr. Adam Clarke, Sir, pronounces your theory, of apostolical succession, as false and dangerous: and utterly unworthy, of the charitable, and dignified spirit of Christianity:—

“It is dangerous, as it might involve one of the most important state questions, that could come before the British public. Mr. Thomas Secker, afterwards Archbishop of Canterbury, was the son of a dissenting minister, born in 1693, was baptized after the form of that church, and studied at three dissenting schools, successively, until he was 19 years of age: when, he went to the University of Oxford, and afterwards entered the communion of the Church of England. He was, in 1732, nominated one of the chaplains of the King: in 1733, was appointed rector of St. James’s: January 5th, 1734, he was elevated to the Bishopric of Bristol: to that of Oxford, in 1737: in 1750, exchanged the prebend of Durham and rectory of St. James’s, for the deanery of St. Paul’s: and, in 1758, he was named and confirmed to the Archbishopric of Canterbury. He officiated at the funeral of king George 2d: and the proclamation of his present majesty, whom he had baptized, when rector of St. James’s, and whom with his queen, he married and crowned, 8th September, 1761: and, on the 8th of September, 1762, he baptized the prince of Wales, and afterwards, several of their Majesties’ children.

“We hear nothing of his ever having been re-baptized. If his baptism was not christian, efficient and legal baptism, consequently he could not baptize or confer orders: but he did both. Now were we to allow the

antichristian and dangerous doctrine, that no baptism is either efficient or legal, but that which is conferred by a popish priest or a clergyman of the Church of England: then these monstrosities and abominations would follow:—Our blessed King is no christian, for he was baptized by a person who was never himself baptized: and he is no rightful sovereign, for he was consecrated by a man who was no christian. And added to all this—the true succession in the church is interrupted and broken: for all the baptisms and ordinations of Archbishop Secker, not only while presiding in the see of Canterbury, but also while he was a country clergyman, and successively bishop of Bristol and bishop of Oxford, were invalid and antichristian: and all the Ecclesiastics and high Church dignitaries which have descended through that line, are spurious: and the whole state of the English Church is unsettled and corrupt. God save us from such antichristian, unholy and unconstitutional doctrines.”—Dr. Adam Clarke’s letter to a Preacher, pages 141, 142, 143.

We are informed, by you, Sir, that:—

“The *succession* is not the worse, by coming through the *impure* channel of Popery!”

You also asserted, that:—

“The Church of England existed in Britain 57 years after Christ, it was subdued by the Romans, and corrupted by their errors, but at the Reformation threw off the Roman yoke, turned from Rome as it is, to Rome as it was in its purity.”

Rev. Sir, allow me for a moment to glance at the moral character and proceedings of a few of the succeeding popes. Steven 6th is called the most wicked of men. Clement 2d was poisoned by pope Damasos 2d. Sergius 3d rescinded the acts of his predecessor, pope Farnosos, beheaded his dead body, and threw it into the Tiber.— Pope John 9th, the illegitimate son of Sergius 3d, is said to have been the blackest monster, that ever lived. Pope John 13th was killed in the act of adultery. Sixtus 4th licensed brothels in Rome, for the sake of the income. Pope Alexander 6th, was guilty of incest, with his own daughter. But, to end this horrible list of incarnate demons, let it be sufficient to say, that Prideaux, himself, an episcopalian divine, of high standing, enumerates among the popes:—

“Thirty-eight usurpers, forty sodomites, forty magicians, or jugglers, forty-one devourers,” (as he calls them). “and twenty incurable babylonians.” And we may add, Sir, if your “Homilies” are correct, one prostitute.

Here, then, is a chain, with no less than one hundred and eighty links; a pretty long one, it is true, but whether such a one as to excite admiration, and cause men to glory that they are

regularly connected with it, and that the "succession" may be traced through it, is a matter I must leave for you to decide.

I certainly should think, however, that this is a desperate refuge, attended with a train of monstrous absurdities, all which yet, rather than admit the orders of other protestant divines, and the regularity of their ministrations, you resolutely swallow.

That popery is an undoubted fundamental subversion of the whole scheme of Christianity, that it is that apostacy from the christian faith, described by St. Paul, 1 Tim. iv, 1, 2, 3. The man of sin and the son of perdition, sitting in the temple (church) of God, opposing and exalting himself above all that is called God, foretold by the Holy Ghost, 2 Thess. ii, 3, 4.

And, that the church of Rome, is represented by the prophetic Spirit in the Revelation of St. John, as an adulterous woman, who hath broken her marriage covenant that espoused her to Christ, and is fallen into a state of abominable and open lewdness, multiplying her fornications, and instead of bringing forth and cherishing a faithful seed to the Redeemer, breathes out horrid threatenings and persecutions against them,

makes war with the saints, destroys them from the earth, and is drunk with their blood: that the Papacy or church of Rome is thus described by the Holy Ghost, protestant divines, and even those of your own church readily admit. How astonishing, then, to see, that from this idolatrous apostate church, you derive, by ordination, your spiritual and sacerdotal powers, and boast that you can trace from her, by an uninterrupted line, your ecclesiastical descent.

Strange, Sir, that without shame you declare yourselves before the world, the offspring of this "filthy withered old harlot," as your church expressly calls her, and that the validity of your ordinations and holy offices in Christ's Church, you rest upon their transmission to you, Sir, from this antichristian and false church. What miracles are here! That which is no true church nor has been anything like it, for a thousand years past, conveys true, regular, church offices and powers,—an anti-apostolic church imparting genuine apostolic orders,—the synagogue of Satan becomes the sacred repository where the powers of ordination to holy offices, in Christ's Church, for more than ten centuries, principally rested, and was almost only to be found,—the church of Rome, which by apostacy hath cut it-

self off from the body of Christ, hath, nevertheless his spirit and authority dwelling in it, and is commissioned by Christ to examine, ordain, and send ministers into his church, for the edifying of his body and perfecting his saints. How, in every view, marvellous, and transcendent, is this!

But harlot as she is, you intimate, she may bring forth children as well as a virtuous matron, and sometimes children far better than herself. Poor consolation this, for the children she brings forth in this state of her divorcement: they must be born of fornication, a spurious and corrupt race. This, Sir, is that church of Rome, which you own as your *Mother*, and from which you claim by ordination to be ecclesiastically sprung and to which you trace your descent, and from which you claim your Apostolic Succession, and her sons you acknowledge as brethren, duly born into the church, whereas the glorious company of foreign reformed churches, together with the church of Scotland, and all dissenters, and Methodists you utterly disown as your brethren, and affirm, that because they have not the three orders of ministers, their ordination is irregular, their communion can be neither lawful nor safe. Where, alas! is the decency, the consistency,

and common sense, to say nothing of the christianity, or charity, of this?

Why, Sir, the church of Rome by the 19th Article of the church of England cannot possibly be a part of the true visible church of Christ, for thus it defines the church of Christ:—

“A congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.”

But, do you not acknowledge that the pure word of God is so far from being preached in the Romish church, that it is there corrupted by most erroneous and abominable traditions, idolatrous rites and blasphemous fables, as your 31st Article most righteously styles them. Do you not confess the wine to be an essential part of the Lord's supper? Is that sacrament, then, duly administered, according to Christ's ordinances, in the church, where the cup is taken from the people?

Sir, the church of Rome, then, having by her abominable immoralities, blasphemies and idolatries, excommunicated and cut herself off from the body of Christ, she cannot have his spirit and power dwelling in her, consequently has no authority to convey sacerdotal characters and offi-

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ces in Christ's church ; the characters and offices therefore, which she pretends to convey, and which you profess to receive from that source, are spurious, and of no validity or efficacy whatever.

Where now, Sir, is your Apostolic Succession ? Is your chain perfect ? Can you trace your descent back to Peter or Paul ? Allow me to enquire, Sir, whose conduct plainly indicates the heart inclined to popery ? Is it the writer of this epistle or the individual to whom it is addressed ?

I can hardly comprehend, why you referred to the church of England as existing in Britain 57 years after Christ, unless you intended to make the impression on your hearers, that you are not indebted to, nor dependent upon this Romish chain for your succession ; I know, Sir, that this is maintained by some of your school, that long before the church of Rome had become corrupt, the church of England had obtained its episcopacy, and that the stream thus obtained from a pure fountain, has retained its original purity, uncorrupted by, and independent of the church of Rome.— This you know, Sir, is the view of the Maryland presbyter, with whose Letters I presume you are by this time thoroughly acquainted : and conse-

quently, fully prepared to slander the Methodists.

However, the above sentiments, are certainly strange assertions, for professed ministers of the gospel to make; and lest you should fly to this source I must be permitted to examine this subject. I say strange, because it is notoriously untrue; contradicted not only by ecclesiastical, but also profane history.

The Romish succession of bishops was introduced into England in the person of Augustine, a monk, who was ordained by the pope's authority. On his arrival in England, accompanied by several others, they found bishops in the church: but be it remembered, that these English bishops had only presbyterian ordination. Augustine, anxious to bring them into the succession, as you would have been, Sir, insisted on their re-ordination, by the imposition of his hands, to which many of them submitted. These facts prove, that till nearly the close of the 6th century, the English clergy had by some means got along without the popish succession, and that they appear to have been satisfied till then, with the ancient order of things, namely, presbyterian ordination.

Now, Sir, subsequent history proves also, that

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the clergy, instead of preserving themselves and the church from contact with the "mother of abominations," had recourse again and again to the pope, for the ordination of their bishops, so that in the archiepiscopal see of Canterbury from the time of Theodore, A. D. 668, till the year 1414, no less than fourteen bishops and archbishops obtained their appointment and ordination at the hands of the pope or the pope's legate.

In the Archbishopric of York, during a space of a little over two hundred years, from 1119 to 1342, no less than ten bishops were ordained by the pope or his orders. In the see of Durham, four of its bishops were ordained at Rome during the same period. In the see of Winchester, during nearly the same period, six of the bishops were ordained by the pope. Thus we might go on, from one diocese to another, over the whole of England, and we should find that all of them received more or less of their bishops from Rome. Now, Sir, bear in mind that the prelates above, were given by Rome to England, during the darkest days of the popedom.

And as it respects pope Joan, some authors state, that she filled the papal chair for more than two years, Platina, a Romish historian, who wrote the history of the church, affirms it to be a "generally admitted fact," Prideux, Flavius, Illyricus,

Mosheim, the compilers of your own Homilies, and a large number of authorities belonging to the church are in favour of it. Now I ask, Sir, in the name of candour and decency, could this abandoned female transmit the true apostolic virtue to her successors in office? Sir, I will not insult your understanding, nor the understandings of those who may peruse these Letters, by attempting a reply.

And now, Sir, having examined your claim to apostolic succession we are prepared to ask in all sincerity, what think you of your claim? Is it well founded? Does it commend itself to your sober judgment and enlightened reason? Are you prepared to admit, that those who have this spurious and pretended succession, constitute the *only* true church of Jesus Christ, and that all other christians are schismatics and heretics? Why then, Sir, we have only to say, from such an exclusive, monopolizing episcopacy as this, we earnestly pray to be delivered, and we pity the minister who, supposing there is a divine warrant for such claims, suffers himself to be so far blinded by error, as to withhold from ministers and members of other churches, an acknowledgment of their true relation to the body of Christ.

Your obedient servant,

BENJAMIN NANKEVILL.

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LETTER XIV.

TO THE REV. J. A. MULOCK.

REV. SIR,—I shall now address you on the subject of Scriptural Ordination. You affirm, that the *Methodist ministers are not ordained*: and you infer from this that *they are no ministers*! And, I am informed, that on this subject, you make a very solemn parade.

“All pre-eminence” says Archbishop Secker “of one church above another was nothing originally, but an institution of men for convenience and order.”—Vol. of SERMONS, page 76.

Now, Sir, that ordination was not necessary, to qualify for preaching, appears from Paul’s preaching before he had been ordained. Immediately after his conversion, as we have it in the ix chapter of the Acts of the Apostles, 20 verse, “And straightway, he preached Christ in the Synagogues that he is the Son of God.” Now, Sir, he had not received ordination at this time and we have no account of his ordination taking place, until we come to the xiii chapter. In the

beginning of that chapter, when the Holy Ghost said to some of the officers of that church, "Separate me Barnabas and Saul for the work whereunto I have called them: and when they had fasted and prayed and laid their hands on them, they sent them away." Here, is the first time we read anything of the Apostle Paul's ordination.

I would ask further, Sir, by whom was it that he was ordained? Not by bishops, according to your acceptance of the word, but by the prophets and teachers. Not by the other apostles: no, but by the secondary officers of the church. From them he received his ordination: and therefore, it is warrantable, when a person is so disposed, and when providence has given a capacity and an opportunity to make known christianity to his fellow men.

We see further, from the viii chapter of Acts, 4th verse. I shall notice this circumstance from the beginning of the chapter:—"And at that time" (this was after the death of Stephen) "there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria except the Apostles," (they tarried at Jerusalem.) Now, Sir, who was it that went everywhere, preaching the word? It was not

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the Apostles, who acted as the pastors of the church of Jerusalem. No, but it was the common members of the church. "They went every where preaching the word." These preachers were made instrumental in doing good, although they had not what you would term regular ordination. But to give you, Sir, more just and favorable impressions of ordination by presbyters; and to sink a little, your esteem of episcopal ordination, on which you pride yourself so much, I recommend to your consideration, the following things.

Timothy was ordained by the laying on of the hands of the presbytery,—1 Tim. iv, 14. So here is an instance, not of episcopal, but of presbyterian ordination : an instance of ordination by pastors, the very same that is practised in the protestant churches, scattered through France, Germany and all parts of the continent. Here, Sir, is an ordination authenticated by the word of God : altogether different from the ordination practised by *the Church of England* ! Do you think it was a valid ordination ?

And then, Sir, I ask, is it not a well known and established fact, that presbyters, in the celebrated church of Alexandria, ordained, even their own bishops, for more than 200 years, in the earliest ages of christianity ?

Again, Sir, *bishops* and *presbyters* are, in scripture, the very *same* : and ~~are~~ not a distinct order or office in the Christian Church. The church at Phillippi had but two orders of church officers viz. *bishops* and *deacons*,—Phill. i, 1. And, that the name *office, work of a bishop,* and *presbyter* are the same, appears from Titus i, 5, 7: For this cause left I thee in Crete, that thou shouldest ordain elders. (*presbyters*) in every city, for a bishop must be blameless.—Paul called the elders (or presbyters) of the church of Ephesus together, and charged them, Acts xx, 17, 27, to take heed to the flock over which the Holy Ghost had made them overseers (or *bishops*.) So 1 Peter, v, 1, 2, The elders which are among you I exhort, who am also an elder (or presbyter) feed the flock of God among you, taking the oversight thereof. Hence, Sir, you perceive, that to pretend, that ordination by a bishop is valid, but by presbyters invalid, is untrue and cannot be supported by facts drawn from the Bible, nor from the history of the church of Christ. In the beginning of Christ's religion no such distinction was known.

How is it, Sir, that the great blessing (if it be a blessing) of Episcopal ordination is wanting in the foreign churches? Is it *through necessity*

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or choice? Why, Sir, the world knows, that in their public confessions and formularies of faith, bishops and priests are declared originally the same; and that the power of ordination belongs equally to both.

“Mr. Du Pessis, (says Bishop Jeremiah Taylor) a man of honour and great learning, attests, that at the first reformation, there were many archbishops and cardinals in Germany, France, Italy, &c. who joined in the reformation, whom they might, but did not employ in their ordinations: and, therefore,” says the bishop, “what necessity can be pretended in this case; I would fain learn.”—EPIS. ASSERTED, &c. p. 191.

Can anything be more manifest than that episcopal ordination might be obtained, if chosen and desired by them. Hence, Sir, whatever censures you pass upon the orders and administrations of the Methodist ministers, they equally fall upon *all* the Reformed churches, throughout the whole protestant world. If ours is an unnecessary and wanton departure from the primitive order theirs is the same. Now, Sir, it gives me great pleasure to see myself in such a crowd, of excellent and good company: and unless you can offer something more demonstrative, on this head, than I have ever yet seen, I can assure you, my mind will enjoy full peace, as to the regularity of our ministrations.

Now, Sir, I have yet to learn, and it deserves your serious consideration, whether, by the constitution and frame of the Church of England, *sacerdotal ordination* be really at all necessary to the making of a valid minister, and giving success and efficacy to his ministrations: or, whether there is really any such *ordination*, in the Church of England, at all. It seems clearly the sentiment of our first reformers that it was not. For, at the first establishment of this church, under Henry 8th, and Edward 6th, all the bishops took out commissions from the crown, for the exercising of their spiritual jurisdiction, in these kingdoms, during the king's pleasure only:—

“And in their commissions acknowledge all sorts of jurisdiction, as well ecclesiastical as civil, to have flowed, originally, from the REGAL power, as from a supreme HEAD, and a fountain and spring of all magistracy within his own kingdom.”*

Yea, Sir, even the power of ordination itself, which is reckoned, by you, so important to the episcopal office, the first reformers and founders of your church derived from the king, and exercised only as by authority from him, and during his pleasure.

* See 26 Henry 8th, chap. 1.—37 Henry 8th, chap. 17.—1 Eliz. chap. 1.—Burnet's Hist. Refor. Part ii, page 91.

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"Thus Cranmer Archbishop of Canterbury, Bonner Bishop of London, &c. took out commissions from the Crown, importing, that because the Vicegerent (Cromwell, a lay person) could not personally attend the charge in all parts of the kingdom, the King authorizes the Bishop in his [the King's] stead to ordain, within his diocese such as he judged worthy of holy orders, to collate to benefices, to give institution and to execute all other parts of the episcopal authority, and this during the King's pleasure only.—See Examination of Codex, Juris &c. pages 32 33.

Even Archdeacon Echerd acknowledges that in the reign of Henry 8th, the bishops took out, and acted by commissions, in which they were but subaltern to the king's vicegerent: but, in the reign of Edward 6th, none being in that office they were immediately under the king's: but by these commissions they declare that:—

"They held their bishoprics only during the king's pleasure; and were empowered in the king's name, as his delegates, to perform, ALL the parts of the episcopal functions."—ECHERD'S HIST. OF ENG. page 299.

Is it not evident, Sir, From these commissions that all the power of ordination which the bishops had or could have and exercise in England, they derived from the *civil magistrate*, and only from him: that all the validity, significancy or weight which they have in your church, they derive purely and solely from the authority of the magistrate, incontestibly appears hence, namely:

that the magistrate has authoritatively directed and prescribed *how* and to *whom* ordination is to be given. Perhaps, Sir, you recollect the judgment of the court in the case of Howell, a nonjuring clergyman, ordained by Dr. Hicks.* His ordination was pronounced illegal and he was disowned as a clergyman.†

And should an ordination be given by all the bishops of your church in another manner, or in another form than that prescribed by the magistrate, such ordination would be of no legality or authority in your church: the man so ordained would be no proper minister in the Church of England. A minister in the Church of Christ he would be; but he would be no minister in the Church of England: nor would he have power and authority to officiate as a priest therein.— Hence, the bishop, in that day, at an ordination, would ask of each candidate for orders:—

“Are you called according to the will of Our Lord Jesus Christ, and the due order of this Realm?”

Now, Sir, I have directed your attention to this subject to lessen your *high* opinion of your ordination, above other ministers. And here I would remind you, once more, of Archbishop Cranmer's sentiments on this subject:—

* See Tindal's Hist. Eng. vol. iv. p. 502.

† See Statute viii of Elizabeth in Fuller's Ch. Hist. book ix. p. 80.

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“That though in the admission of bishops, parsons, vicars and other priests to their office, there be divers comely ceremonies and solemnities used” [he speaketh chiefly of ordination] “yet these be not of necessity, but only for good order and seemly fashion, for if such offices and ministrations were committed without such solemnity, and there is no more promise of God, that grace is given in the committing of the ecclesiastical office than it is in the committing of the civil. A bishop may make a priest by the scriptures & so may princes & governors also, and that by the authority of God committed to them, and the people also by their election. For as we read that bishops have done it, so christian emperors and princes usually have done it, and the people, before christian princes were, commonly did elect their bishops and priests. In the New Testament, he that is appointed to be a bishop or a priest, needeth no consecration by the scripture, for election, or appointing thereto is sufficient.”—Extract from Archbishop Cranmer’s M. S. Stillingfleet’s Iren. chap. 8th, p. 391.

“Archbishop Bancroft, and the rest of the bishops with him, owned the ordination of presbyters to be valid, and therefore refused to re-ordain the Scottish presbyters who were then to be made bishops, declaring, that to doubt it, was to doubt whether there be any lawful vocation in most of the reformed churches.”—Archbishop Spotswood’s Hist. page 514.

Hence, Sir, I appeal to all who know the real and true nature, of your boasted, episcopal ordinations, if traced to their proper origin, and rightly considered, whether they are any thing more than merely civil ordinations. Now, Sir, I would not be considered to depreciate your ordinations,

this is not my object, but I wish to see you occupy your proper place, among other ministers, and standing side by side with them, and no higher. Nor let it be here replied, that these bishops, who by the laws of England, are empowered to ordain, are, at the same time, to be considered as successors of the Apostles, and have received power of ordination, from these founders of the christian church, by an uninterrupted lineal descent: for the constitution and law of England, knows nothing at all of this; it rests not this power, which it commits to its bishops, upon any such lineal succession or descent, (which it knows to be a rope of sand, a ridiculous chimera, a thing which no man upon earth is able to make out.) No, but it considers the king or queen, vested, (by act of parliament, or the suffrage of the people) with a fulness of all power, ecclesiastical, in these realms, as empowering and authorizing bishops to ordain.

Do you not recollect, Sir, that this power of ordination was once delegated to Cromwell, a layman, as vicegerent to the King, and by the constitution and law of England, this layman had then as much authority to ordain, as any bishop in the realm and any priest whom he had ordained would have been as much a minister, in the church of England, and his ministrations as valid, as if all

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the bishops of the realm had laid their hands on his head. And perhaps you remember, that Heath and Day, the Bishops of Worcester and Chichester, were deprived of their bishoprics by a court of delegates, who were all lay men. See Echard's Hist. Eng. page 310.

Sir, I think, prudence should loudly dictate, that you speak gently as to the authority and orders of our ministers, when you know, or you ought to have known, that they have it in their power to retort. It was therefore, surely, not wise in you, Sir, as well as extremely unkind, to set them up as objects of public odium and avoidance to your people. Your high toned arrogance, and downright impudence, will do you no good. These remarks are not urged against the Episcopal church as such, but simply, against the unwarrantable pretensions of yourself, and that portion of your church who stigmatize all others, as heretics, schismatics, and heathens.

You, Sir, may yet boast, that you have the dignities, emoluments, and powers, of this world on your side, but you must give me leave to think, at least, that I have *truth* on mine. TRUTH, Sir, which is great, and will finally prevail.

Yours, with due respect,

BENJAMIN NANKEVILL.

LETTER XV.

TO THE REV. J. A. MULOCK.

REV. SIR,—I have been very much amused to hear of your carrying a large bag of books into your church, and then with a great deal of parade, spreading them out upon your altar. I have been informed that these books were Wesley's Works. Why, Sir, I think it is a long time since your altar was thus adorned by books so excellent, except when the Bible lay on it. And all these books were carried there to prove, that Mr. Wesley, never, avowedly, left your Church. Now, Sir, I ask, who said he did? Surely it was not I: in my former pamphlet, I have no recollection of saying any such thing. I do however recollect of saying, if not *avowed*, yet Mr. Wesley and all in connexion with him, are *real* dissenters from the Church of England, proved to be so by Mr. Wesley's conduct, by the canons of the Church, and the Act of Toleration. This, Sir, I still assert, and defy you to prove the reverse, neither have you attempted to do so: true you gave

a goodly number of quotations from his Works to prove that he never avowedly left the Church, but, Sir, did you say any thing concerning the facts I referred to above? I cannot hear that you made one remark on this subject, how could you when you knew that "facts are stubborn things" so that all your flourishing and parade, was only beating the air, and spending your strength for nought.

Now, Sir, suppose I ask you, if Mr. Wesley was a dissenter from the Church of England,—by the Church of England, I mean the whole hierarchy, as it is by law established, not only in its doctrines, but in its government and discipline, as containing a part of the legislative power in the civil state, as governed by archbishops, &c. you answer in the negative, as you declared on the different sabbaths, while carrying on your unholy tempest of defamation against the Methodists. Mr. Wesley not a dissenter, and yet preaching, and administering the Lord's Supper, in those places never consecrated by a bishop, and no bishop had any jurisdiction over them! Not a dissenter, and yet calling a conference every year, admitting men into the ministry, appointing their stations, and calling them to an account for their doctrine and conduct, sending them all over the three kingdoms, and into foreign parts,

a wider province than the Archbishop of Canterbury has : formally ordaining men to administer the ordinances, and yet not a dissenter ! Now, Sir, when you made the statement, that Mr. Wesley was not a dissenter, you must have known, that Mr. Wesley, nor any man else, could do these things as a minister of the church of England ; and consequently he was a dissenter.

The Rev. Richard Watson, in the life of Wesley, speaking of these irregularities, observes :—

“ The irregularity was in principle, as great when the first step was taken, as at any future time. It was a form of practical and partial separation, though not of theoretical dissent ; but it arose out of moral necessity, and existed for some years in such a state, that, had the clergy been disposed to co-operate in this evident revival and spread of true religion, and the heads of the Church been willing to sanction itinerant labors among its ministers, and private religious meetings among the serious part of the people, for mutual edification, the great body of the Methodists might have been retained in communion with the Church of England.”—WESLEY'S LIFE, page 93.

That Mr. Wesley was thus a dissenter will be a matter of praise to thousands, that he denied himself to be in any wise such, was his weakness, and laid him under much inconvenience.

Mr. Wesley, speaking of the ministers of the Church, who like yourself, Sir, calls us heretics

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or schismatics, observes, "although in this case the breach can never be healed." Again, "the continuance of the breach is chargeable on you and you only."—WORKS, Vol. 3d, pages 329, 331.

Now, Sir, what is a breach, but the act of breaking a gap, and Mr. Wesley asserts that the conduct of the clergy was such, that this breach could never be healed. Hear, again, Sir, his biographer.

"The care of the churches now had come upon him, and was increasing; he had a responsibility to man as well as to God, for the right management of a people, whom his labours, and those of his coadjutors had formed into a body distinct from the national Church, and indeed as to all ecclesiastical control separate from it." WESLEY'S LIFE, page 179.

"Church or no Church," observes Mr. Wesley, in one of his letters to his brother Charles, "we must attend to the work of saving souls." And in another, "I neither set it up, nor pull it down; but let you and I build the city of God."

"Mr. Charles Perronet and some others, for whom Mr. Wesley had great respect, were, at this time, urging him to make full provision for the spiritual wants of his people, as being in fact in a state of real and hopeless SEPARATION from the Church."

"In 1756, he printed an address to the clergy, plain, affectionate, and powerful: breathing at once, the spirit of an apostle, and the feeling of a brother. Happy if that call had been heard. He might perhaps be influen-

eed in this by a still lingering hope, of a revival of the spirit of zeal and piety, among the ministers of the Established Church, in which case, that separation of his people from the Church, which, he began to foresee as otherwise inevitable, he thought might be prevented, and this, he had undoubtedly much at heart. Under the same view, it probably was, that in 1764, he addressed a circular to all the serious clergy, whom he knew, inviting them to a closer co-operation in promoting the influence of religion in the land, without any sacrifice of opinion, and being still at liberty, as to outward order, to remain quite regular, or quite irregular, or partly regular and partly irregular. Of the thirty four clergymen addressed, only three returned any answer. This seems to have surprised, both him and some of his biographers. The reason is, however, very obvious. Mr. Wesley did not propose to abandon his plan and his preachers, or to get the latter ordained, and settled in curacies, as proposed a few years before by Mr. Walker of Truro: and the matter had now obviously gone too far for the clergy to attach themselves to Methodism, they saw, with perhaps clearer eyes than Mr. Wesleys' that the Methodists could not now be embodied in the church, and that for them to co-operate directly with him, would only be to partake of his reproach, and to put difficulties in their own way, to which they had not the same call."

On the next page, we are informed that:—

"Mr. Wesley had given up all hope of a union with the Church."—WESLEY'S LIFE, pages 197, 198, 199.

Mr. Charles Wesley, in a letter to his brother gives him the following advice:—

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leath, let it be given to the worthiest individual, or rather to the worthiest individuals." Thus Charles gave up as hopeless, the return to the Church, and suggested the plan which his brother adopted, to devolve the government, not indeed upon one, but upon many whom he esteemed the worthiest, for age, experience, talent, and moderation,"—LIFE, page 228.

Sir, that the Methodists are dissenters, and that they were declared so by Mr. Wesley himself, you might have learned, by consulting a legal instrument, enrolled in the High Court of Chancery, called *A Deed of Declaration*.—This instrument gives them a character, a reality in law. It makes them as distinct a body from the Church as any other body in England.

With regard, Sir, to *the true position of the Methodists in relation to the Church*, perhaps I cannot do better, than to direct your attention to the following unquestionable authority. The Rev. Richard Watson observes:—

"One of the chief reasons why full and willing justice has not been always done to the labors of Mr. Wesley, has doubtless arisen from the facts; that whatever his views might be, he raised up a people, who in his lifetime, formed a religious body independent of the Church, whilst yet, not nominally separated from it; and that since his death, although that separation, does not affect all the members, yet the great mass of the societies, with all the preachers, are as completely separated from the Establishment, as any body of professed dissenters."—WESLEY'S LIFE, p. 306.

The Rev. Joseph Benson :—

“As the law now stands, we either are or conceive ourselves to be reduced to the necessity of calling ourselves Protestant Dissenters, at the time of registering our houses as places of worship, or of taking the oaths, and obtaining licences, as preachers.”—

VINDICATION OF THE METHODISTS, p. 33.

And, as it regards the Methodist Episcopal Church in the U. S., the Rev. Wm. Waters observes :—

“We formed ourselves into a separate Church. This change was proposed to us by Mr. Wesley” himself, “after we had craved his advice on the subject but could not take effect till adopted by us, which was done in a deliberate, formal manner, at a conference called for that purpose, in which there was not a dissenting voice.”

Thus, Sir, you see that the Rev. John Wesley and all in connexion with him were dissenters from the Church of England, demonstrated to be so by Mr. Wesley’s conduct, by the Act of Toleration, by the Deed of Declaration, and by the authorities above.

Is it not a pity, Sir, that so ingenious a man as yourself, like many others gone before you, should pass so peremptory a sentence, in a cause which you do not understand? Indeed, Sir, how could you understand it? How much have you read upon the question? With what sensible Methodist did you ever calmly converse on the

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subject? What do you know of them but the little fund you derived from the Maryland Presbyterian, and that fund, by this time, you must have exhausted? Why should you condemn whole bodies of men by the lump? Before you commence another crusade, I advise you to have a little research, and some pretension to christian feelings, and the manners of a gentleman.

Yours as heretofore,

BENJAMIN NANKEVILL.

LETTER XVI.

TO THE REV. J. A. MULOCK.

REV. SIR,—May I now, without seeming to be too presumptuous, request you to withdraw your grave charges against the Methodists and myself? I conscientiously believe you are in duty bound so to do. From the great plainness of speech, which, in consequence of your impeachments against our church, I have felt myself called upon to employ, you may be inclined to conclude, that I am hostile to the Church of England. I solemnly disavow any such feeling.

But I am afraid that the intolerant spirit of yourself and others of your school will ruin the Church of England. That your church should assume to be the only true church, and its clergy the only authorized ministers: that the only valid ordinances and sacraments are administered in your communion: that you alone, of all to whom salvation by grace is so freely published, are received into covenant mercy—all this, Sir, appears to those who differ from you, as nothing else than a proud sanctimonious self-righteousness: and must be regarded by them with unmingled abhorrence, and if persisted in will be the destruction of your church. There is, Sir, an atrocity of character in this spirit, which can unchurch the saints of God of every age, in every christian communion, save one, and consign them, if not to perdition, to God's uncovenanted mercies.

I would not willingly omit noticing any of your charges against the Methodists or myself, but in looking over my notes there are two things which, I perceive, I have not noticed: and as this vindication should embrace the whole, lest if any were passed over, it might be thought unanswered and silence deemed a tacit acknowledgement of guilt, I shall now attempt a reply to these omissions. The first is, you ask:—

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“ Was there ever such a compound of error and falsehood as modern Methodism ! ”

In answer to this question, I need only challenge you to show that any one cardinal doctrine has been altered : that any one of the primary principles of Methodism, as taught by John Wesley has been sacrificed by modern Methodists. So far from this, they have been held with a tenacity which some have construed into bigotry : and defended and propagated with a zeal which others have branded with enthusiasm. And were we not fearful of being charged with too great a partiality for our own peculiar views, modes of thinking, and plans of operation, we should say that such is the strength, beauty, and compactness, of this spiritual building, that we may bid defiance to its enemies to undermine its foundations, or in any effectual way to mar its beauty, because we think its “ builder and maker is God,” and that it is “ built upon the sure foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone.” Neither can we be frowned down by our haughty contemners, nor laughed out of countenance, by those who have placed themselves “ in the seat of the scornful,” nor yet frightened from our posts by the threats of our most bitter opponents.

The second omission. March 3d, at James's Church, you said in reference to a quotation from Dr. Buchanan's *Christian Researches*, page 42 of Mr. Nankevill's pamphlet:—

"I sent to Ogdensburgh for this work, but could not get it: I never read it, yet I hesitate not to pronounce this quotation a falsehood."

March 10th, at Carleton Place, you said:—

"I did not bring forward this extract, from Buchanan last sabbath, because I had not got his work: I have since got the *Christian Researches*, and cannot find anything like it between the covers.

Now, Sir, It is with great reluctance, that I am compelled, in self defence, to bring the above extravagant assertions, and unfounded misrepresentations, before the public. Here, several things are to be observed. 1. You acknowledge you never read the work. 2. You hesitate not to pronounce the quotation a falsehood. 3. But one week after, you positively affirmed, you did not bring it forward the last sabbath. 4. You have since got the *Christian Researches*, and cannot find anything like it between the covers.

I believe your hearers and friends will be surprised, Sir, and that an ingenuous blush, will crimson your face, without any comment of my

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own, for they and you cannot but discover, that your statements are absolutely without truth, and quite contrary to fact. I ask, Sir, did you not observe in reading the *Christian Researches*, that the *Kasheshas*, is interpreted presbyters, and the *Shumshamis* deacons, and that there is no word in their translation to denote bishop; and that the Syrian clergy were in doubt as to the purity of the English ordination, and ask:—

“Whence do you derive your ordination? from Rome, you derive it from a church which is our ancient enemy and with which we can never unite.” “I observed,” says Dr. Buchanan, “that there was reason to believe, that the same ordination had descended from the apostles to the church of Rome. It might be so. But that church had departed from the faith.”

Hence, Sir, the Syrian churches deny the validity of your ordination, and declare, with you they can never unite.

Sir, see a note at the bottom of the 80th page, of the *Christian Researches*. And here I would remind you, lest you should again assert that there is nothing like it between the covers, that the following note is taken from your own book.

“It is proper to state for the satisfaction of those who may differ in opinion with the venerable bishop, that in the Syriac translation of the New Testament, there is no proper word for bishop, other than *Kashesha*.”

"The words Kashesha, and Shamshana, or properly Meshumshana, are the two terms for the two orders of bishop and deacon in the third chapter of 1 Timothy, the terms Episcopas, and Metropolitā, have been introduced into the Syrian church from the Greek. The bishop seemed to be more surprised at the striking out of the sacred order of deacon, than at not finding the order of a superintending priest or bishop."

Thus, Sir, from history, and according to the institution of the New Testament, you may learn that the offices and authority of bishops and presbyters were absolutely the same. Now do not be angry because I advise you, before you accuse others of *fabrication* and *falsehood*, to learn to speak the truth yourself.

Your obedient servant,

BENJAMIN NANKEVILL.

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LETTER XVII:

TO THE REV. J. A. MÜLOCK.

REV. SIR,—In reviewing the preceding letters, some things seem to bear hard upon yourself, this was designed, for I consider you justly deserved it: other things may appear to bear hard upon the Church, of which you are a minister; of this I am sorry, for I wish to live in peace with all men, as far as I am able. But then, I have this to comfort me, it was extorted in our just defence, and when I reflect on your insolence, wanton, and unprovoked attacks, I am rather surprised at my moderation, and I must remind you, Sir, that every thing unkind and harsh, you may ascribe to yourself.

Rev. Sir; It is not a light thing for a minister of religion to arraign, before a numerous audience, sabbath after sabbath, a body of religious people, and in almost the strongest words our language furnishes, involve them, as to doctrine and

practice, principles and morals, in one unqualified, and direful condemnation. And the man who undertakes to perform such a work, should, by an impartial examination of the subject, use the utmost precaution to guard against mistakes, and know full well what he says, and whereof he affirms, lest in the execution of his design, he spend his strength for nought, and instead of effecting any valuable purpose, do injury; increase his own and others prejudice; grieve those whom God would not have grieved; and condemn the guiltless. To those, Sir, who impartially peruse the foregoing pages, it must appear that the Methodists, by you, have been egregiously misrepresented, and that the censures pronounced upon them are as unjust, as they are severe.

Our blessed Lord defended himself, against false accusations, and the Apostle Paul followed his example when the interests of religion were involved, and even rebuked Peter sharply, "because he was to be blamed." These remarks are made, not so much in reference to myself, as to the cause of Methodism, with which this vindication may be identified, though I only write in my individual character, none being responsible, for the foregoing observations, but the unworthy writer. I admit, Sir, that I have ad-

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dressed you in this lengthened communication, with all freedom, and certainly without flattery, and in the same spirit of candour, I would finish my address, and therefore allow me to remind you, that, it is not the imposition of a bishop's hands that will prepare the soul, of either minister or lay member for heaven, but "that in every nation, he that feareth God, and worketh righteousness, is accepted of him," and that "not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Through you, Sir, I beg the privilege of addressing the pious members of your church. I hope you, my christian friends, will not think that I wish the destruction of the Church of England. No. may God in mercy prevent it, by causing her to see, in this her day, the things belonging to her peace. We bear it no enmity: God is our witness. We wish it from our souls, glory, prosperity, purity & peace: the glory of being formed according to the perfect plan of the primitive apostolic church: purged of those things, which yourselves know to be no part of the religion of Christ. We wish to see it established upon the catholic and broad bottom, upon which

alone it can stand firm, even the scriptural foundation of the apostles, and prophets, Jesus Christ himself, being its only lawgiver and king; and not upon the narrow basis on which it now rests; the articles and canons, the institutions and inventions of fallible and weak men, on which it can never be strongly and firmly fixed; which are, in the Apostle's language, "wood, hay, stubble; whose end is to be burned."

We hope that as your church opens its bosom, and admits the vilest, without demurring at their open violation of God's commands, so it would charitably extend its arms, to take into its communion, conscientious persons, without insisting upon their obedience to the injunctions and commands of men.

These are some of the improvements, we wish to see effected in your church; and which I believe a vast number of her members, and some of her pious clergy long to see accomplished.

This, my friends, would not at all lessen either the glory, stability, or prosperity of your church. Allow me to remind you of this fact, that her enemies seem to multiply, and dark clouds to rise around her: popery is making dangerous and mighty inroads on the one hand, and deism on

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the other. But the worst of all her foes is that class of her ministers, who, like the Rev. Mr. Mulock, by their exclusiveness, despotism, and arrogant assumption, unchurches all other sects in christendom. This is the very spirit of him who said:—

“Better to reign in hell, than serve in heaven.”

There may come a time, Sirs, as these formerly has been, when the frame of your Church being terribly threatened, we may again be considered as no despicable auxiliaries. But, if we be abandoned, cast out, & rejected by your ministers our consolation is this, that God judgeth in the earth, and that he will, surely, at the proper season vindicate and plead the cause of the injured and oppressed.

It is not then perhaps, too great a favor to ask, even from you, that before any censure I have pronounced on Mr. Mulock's proceedings, with regard to the Methodists, be condemned, you would calmly consider what I have written, and then honestly ask yourselves, in reference to these strictures, which I have made on Mr. Mulock's attack, *was there not a cause?*

And now, Rev. Sir, in taking my leave of you and your friends for the present; we will close

our remarks, by adopting the language of your own Liturgy, which I would devoutly pray to God, were written on the tablets of the hearts of those who so frequently repeat it.

“From all blindness of heart, from pride, vain glory, and hypocrisy, from envy, hatred, and malice and all uncharitableness,—Good Lord deliver us.”

Yours, as heretofore,

BENJAMIN NANKEVILL.

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