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**THE LIFE OF JOHN EMORY**  
**Bishop of the Methodist Episcopal Church**

**By Robert Emory**  
**(Eldest Son of John Emory)**

New York:  
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PREFACE

For publishing a memoir of one who occupied so prominent a position as the late Bishop Emory, no apology is needed. But it may be necessary to account for its delay and its authorship. Shortly after the death of the bishop, the preparation of his biography was committed to one peculiarly fitted for it by intimate acquaintance with his subject, and superior skill as a writer. When, however, after some time, but few materials presented themselves, the undertaking was relinquished, as not likely to meet public expectation. In this state of things, the present author was urged, as indeed he was at first, to make the attempt. To this he was, on many accounts, repugnant. To appear, for the first time, before the public as an author, was in itself sufficiently embarrassing; how much more so as the biographer of his father. To these personal objections was added the still more painful apprehension that, in such hands, injustice would necessarily be done to the subject. Apart from his inexperience as a writer; his near relation to the subject of the memoir would cause many to interpret the simplest narrative as the overwrought panegyric of filial partiality; and thus, while endeavoring to perpetuate his father's memory, he would be detracting from his reputation.

These objections seemed conclusive; and, for a long time, all thoughts of the work were abandoned. At length, however, the author was led to believe that he should sacrifice such feelings of delicacy, whether toward his own reputation or his father's, rather than not give the church and the world some memorial, however imperfect, of one who was so bright a model of the Christian and the minister. Accordingly, about eighteen months since, he undertook the work amidst his professional engagements at Dickinson College. Even the slow progress, however, which, under such circumstances, he must necessarily make, was still further retarded by the author's entrance upon a life as little propitious as any, perhaps, to such pursuits -- that of a Methodist itinerant preacher. And it was amid the engagements and interruptions incident to traveling a circuit, that the manuscript was at length so far completed as, about eight months ago, to be placed in the printer's hands. Since that time its publication has been necessarily delayed by the transmission of proof sheets, through irregular and infrequent mails, to and from the author's residence.

If any shall consider him rash in attempting what one of greater experience had declined, he would plead, in further justification, the fact that, in the progress of the work, papers which had been thought useless were found to add some facts, and throw light on others, so that the materials proved to be more ample than was at first supposed. Still it has been a source of embarrassment to the author, and doubtless will be one of regret to the reader, that Bishop Emory did not keep a full and regular journal of his life. His apology and our consolation must be, that the time which this would have consumed was not wasted in idleness, but was scrupulously devoted to what he conceived to be, and what probably was, more important business.

Wherever it was practicable, the communications of others, and extracts from Bishop Emory's own writings and correspondence, have been introduced in preference to original matter. This course has, in some instances, interfered with the unity and symmetry of the composition, but it has been adopted in the belief that whatever it might detract from the literary merit of the author, it would add to the fidelity of the biography.

Mr. Emory's various official relations to the church, and the impress which his master mind stamped on its history and its institutions, have made it necessary to enter into some details, which would otherwise be out of place. But it is believed that the chapters on the Canada affairs, on the

"reform" controversy, and on the Book Concern, to which this remark particularly applies, will not be found the least interesting or instructive portions of the work.

By some, the Appendix [OMITTED IN THE DIGITAL EDITION] will, probably, be considered the most important part. Mr. Emory's sermon before the British Conference, the only one, it is believed, that he ever published, or even wrote at length, is valuable, both for its intrinsic merit, and as a specimen of his style. The report on the Book Concern, coming, as it did, from one better prepared, than any other of his day, to write on the subject, contains information and advice, in regard to that institution, which should be treasured up as a precious legacy. The extracts from Mr. Emory's editorial writings present, in a small compass, his maturest opinions on subjects of vital importance, and permanent interest to the church. The plan of an education society, which follows, though but a first draft, furnishes the outlines of a system, which, it is to be hoped, will yet be put into operation.

To those who were intimately acquainted with the subject of this memoir, the author is apprehensive that he will appear sometimes to have sacrificed the reputation of the father to the delicacy of the son. If others shall rise from its perusal with the belief that it is an eulogy exaggerated by the partiality of the writer, let them consider that this itself would be no small tribute to Bishop Emory's character, if, in the contemplation of it, the fidelity of the biographer had yielded to the overpowering influence of filial affection. But it is believed that no such charge can justly be preferred. The author has certainly not sought to find faults in the subject of his memoir merely to show his own impartiality as a historian; but, at the same time, he has given as faithful a narrative as an intimate acquaintance with the deceased, access to all his papers, and communication with his friends, enabled him to prepare.

If any anticipate from this work a tissue of incident and adventure, they will be disappointed. If such occurred to Mr. Emory, as doubtless they did, he seldom thought them worthy of mention, much less of record; and, of course, they are lost to the biographer. But if any desire to trace the influence of parental training, the development of intellectual and moral character, the fruits of untiring industry, of early piety, and of devotion to the cause of God at the sacrifice of worldly ease and emolument, together with the effect which one master spirit can produce on the institutions, the economy, and the action of an entire denomination, it is believed that few more profitable subjects of contemplation will be found than the life of Bishop Emory.

With these observations, and with sincere acknowledgments to those who have kindly assisted in his labors, the author commits this first production of his pen to a candid public, with no other anxiety than that it may incite many to imitate the example of one whose memory it will ever be his delight to honor.

Baltimore, Md., May, 1841

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## Chapter 1

MR. EMORY'S PARENTAGE AND YOUTH -- A. D. 1789-1805

"It pleased God," says Bishop Emory, in a brief sketch of his early life, which he wrote a year or two before his death, "to give me birth on the eleventh day of April, 1789. The place still endeared to me as my native spot was on the left shore of Chester River, in Spaniard's Neck, Queen Ann's county, Eastern Shore of Maryland. My parents were Robert and Frances Emory, both members of the Methodist Episcopal Church, in which my father was a leader. His house was also one of the constant homes of the preachers of the circuit, to whose company and conversation I was consequently accustomed from infancy; and at none, I believe, were they ever more welcome; while at few, if any, probably, did they or their beasts fare better. I have been informed, by my mother, that in her confinement at my birth she made a solemn dedication of me to God, earnestly desiring and praying that I might be called of him to the holy work of the ministry, and always having a strong impression that her desire and prayer would be fulfilled.

"My father, the oldest son of John Register Emory, of the same county, and near the same place above mentioned, was a man of great industry, probity, liberality, and firmness of purpose. To his own family he was diligently attentive, and greatly endeared. The confidence and affections of his neighbors he enjoyed in a high degree, and uninterruptedly throughout his life, as was evinced in the frequency with which he was called upon to aid them as an arbitrator, and in various other ways in their domestic and local concerns. Though he had been favored with but moderate advantages of education in early youth, yet, so diligently had he improved himself, and so much integrity and practical good sense did he always evince as a man of business, that the public estimation of him was shown in his appointment to the judicial bench of his county, as an associate with that amiable man, and distinguished jurist, James Tilghman, the late chief justice. This appointment he held till the legislative reorganization of the judiciary system of Maryland, by which it was required that professional lawyers alone should occupy the bench; after which he received the appointment of a justice of the Orphan's court. He was also, during many years, and, I believe, till his death, in the commission of the peace. His constitution was robust, and he had enjoyed almost uninterrupted health till within a few years previously to his death. He died on the sixteenth of March, 1813, in the fifty-fourth year of his age, of a prevailing epidemic, which, during that spring, spread great mortality through Queen Ann's, and the adjacent counties. I had the melancholy satisfaction to be with him in his last illness, having received information of it from my mother, by an express, while on Talbot circuit. His last words were characteristic and emphatical. Perceiving that his end was fast approaching, as I watched by his side, I said to him, 'My dear father, do you see your way clear to heaven?' He answered, 'Yes; I am as sure of it as that two and two make four.' In a few minutes after which, drawing the covering closer about him, he tranquilly breathed his last.

"My mother, whose maiden name was Thomas, was the daughter of Tristram and Ann Thomas, of Wye Neck, in the same county. To cherish the fond remembrance of a mother, and to bear testimony to her worth, is so natural for a son, that my testimony, in the case of my own mother, will probably be regarded as only an additional instance of the common partiality in this all but tenderest relation. Could the spirits of the dead, however, be evoked, they would support me in asserting, as many of those also yet living will testify, that her praise was not only in her own family and neighborhood, but throughout the church, wherever she was known. Her death took place on the eighth day of September, 1822, in the sixty-fourth year of her age; and though I received no intelligence of her illness until I received that of her death, being then stationed in Hagerstown, Md., more than a hundred miles distant, with slow and infrequent mails across the

bay, -- yet her unwavering faith, her established piety, and the uniform tenor of her life, were a sufficient assurance to me, as they are, indeed, the most desirable assurance in all cases, of her peaceful and happy death. She had been the mother of seven [1] children. Of these, my eldest brother, Robert, and sister, Ann, (Mrs. Hopper,) had died before her, as my youngest sister, Susan, (Mrs. Sellers,) has since, all members of the church, and leaving the most satisfactory evidence of the triumphant close of their earthly course. Four of us yet remain, (January, 1834,) among whom I have the honor and responsibility of being the oldest survivor, -- William and Samuel Thomas, younger brothers, and Margaret, (Mrs. Sellers,) a younger and only surviving sister, being all also members of the church, and pressing, I trust, toward the same heavenly goal which our departed friends have already safely reached.

"The first rudiments of an English education I received in the country schools in the vicinity of my birthplace. The last and best of these, in which I was a pupil, was taught in a small log out-house [We might say today, "out-building". -- DVM] on the premises now owned by Colonel Thomas Emory, my father's paternal brother. The first teacher was one Stattard, of the true abistlepha and ampersand [2] stamp of those days. The name of the second was Waites, of whom I remember little more than that I rode to his school on horseback, behind my older brother Robert; and that when we wanted holiday, the custom was to turn out the master, and keep him out till he agreed to our terms. Thomas Reynolds, an Irishman, was a teacher of a very different order. He was a good English scholar, and understood his business well; and to him I was indebted for the first regular induction into an efficient course of English education.

"At this time it was, while under the tuition of Mr. Reynolds, that my father adopted the determination of educating me for the profession of the law. Accordingly, in pursuance of this design, he took me, before I was ten years of age, to Easton, in Talbot county, thirty miles distant from his residence, and placed me under the care of Robert Elliott, a popular classical teacher, also from Ireland, who had recently established himself in that town. This was on the first of January, 1799. I continued under the tuition of Mr. Elliott in Easton about three years, when, on his removing thence to Strasburg, Lancaster county, Pa., my father placed me under the care of the Rev. Francis Barclay, a clergyman of the Protestant Episcopal Church, who had succeeded the late Rev. Mr. Bowie as classical teacher in the same town. With him I continued about a year, after which I was again entered in the school of Mr. Elliott, in Strasburg, and there continued till the close of the year 1803, when I was transferred to Washington College, Eastern Shore of Maryland, of which the Rev. Colin Ferguson, a Protestant Episcopalian of the old school, and a very able scholar and apt instructor, was then principal. Here my academical education was completed, and in the spring of 1805 I entered, as a student of law, the office of Richard Tilghman Earle, Esq., of Centreville, Eastern Shore of Maryland, then in very extensive and successful practice, and now (as he has been for many years) chief judge of the second judicial district of Maryland. My fellow students were William N. Earle and Walter I. Clayton, -- the former since deceased, the latter yet living.

"In August, 1806, while a student, I embraced religion, at a two days' meeting, then called an extra quarterly meeting, at Roe's Cross Roads, in Queen Ann's county, Eastern Shore of Maryland. From very early years, indeed, the instructions and example of my parents, and the religious privileges I had enjoyed, with the divine blessing, had made deeply serious impressions on my mind; and while at school in Easton, during a religious excitement there, particularly among

the youth, through the instrumentality of that eccentric man, John Chalmers, (the elder,) I had made a profession of religion, and was met in a class of boys by a very faithful and affectionate leader, Thomas Goldsborough: My entire sincerity in that profession is still undoubted; but whether I was then in reality a subject of true converting grace I am not now so certain. After some months, however, having yielded to a temptation into which I was suddenly and unexpectedly led by a classmate, -- to climb a tree, in a retired wood, to view a distant horse-race, -- my tender conscience was wounded, I became discouraged, neglected my class, and gave up my profession. Had I, on the contrary, gone to my leader, and acquainted him with my fault and my sorrow for it, as I should have done, I might, in all probability, have been again encouraged to humble myself before the Lord, to ask and to expect the divine forgiveness, and to continue to seek, at least, the kingdom of God."

Thus far Bishop Emory had proceeded in his proposed undertaking to record "Memoranda of his Life and Times." That he did not complete it, though a subject of regret, cannot be surprising, when it is considered that he was, at the same time, engaged in discharging all the duties of a laborious episcopate, and that he preferred to devote his hours of private study to writing in defense of the doctrines and discipline of the church, or maturing plans for her advancement, rather than to any pursuit which might seem to promise less extensive usefulness. This brief notice of the first seventeen years of his life, while it evinces the modesty with which he always wrote as well as spoke of himself, will perhaps be deemed scarcely sufficient by those who in the study of biography delight to trace the stream back to its fountain, and to mark the causes, however trivial, which have given it one direction rather than another. Before we pass on, therefore, some further notice will be taken of his family and of his own life during the period comprised in his autobiography.

The piety of Bishop Emory's parents, as well as of his brothers and sisters, so gratefully commemorated by him in the preceding sketch, deserves, in view of its influence on the formation of his own character, more attentive consideration. The scene at his father's death seems to have made a lasting impression on all who witnessed it. Dr. Sellers, his son-in-law, who was also present, has added the following particulars: "With an hour after this [namely, the declaration of assurance above quoted] the good man passed into eternity, conscious and collected to the last moment of his earthly existence. When this had come, his son John expressed to him, firmly and confidently, 'The Lord is present and receives your soul.' It seemed, at that solemn moment, as if the divine presence was signally manifest. His daughter Ann, as little excitable as her father ever had been, was literally overwhelmed with unusual grace, and exulted audibly in the God of her salvation, exclaiming, as she sunk exhausted into my arms, 'O, Jesus! in thee all fullness dwells!' Never were the well-known lines of Young more fully verified:--

'The chamber where the good man meets his fate  
Is privileged beyond the common walk  
Of virtuous life, quite in the verge of heaven.'

I never had such demonstrations of the power of faith, and love, a joy in the chamber of death. I was literally myself confounded. It was a scene of durable interest and benefit to me."

To Bishop Emory's mother, who was, indeed, the presiding spirit of the family, the author, with a grateful recollection of her care of his own motherless infancy, would fain pay an additional tribute. Though deprived of her parents while very young, she early became sensible of her lost condition by nature. Educated, however, only in the forms of the Church of England, which, in that region, was then lamentably destitute of the power of godliness, she had little light to guide her in the path of piety. With earnest solicitude she applied to religious instructors of other denominations, but never was her inquiring mind satisfied until a Garrettson, and other flaming torches of early Methodism, began to disperse the spiritual darkness which then shrouded the whole peninsula. It required, in those days, no small fortitude to join the Methodists. For it was at this very time, and in Mrs. Emory's own neighborhood, that Garrettson was knocked from his horse, and Hartley was put in prison, for preaching the gospel. [3] Convinced, however, that these were a people of God, she resolved that they should be her people. Accordingly, soon after her marriage, though opposed by her nearest friends, she united herself to the Methodist Church; and having obtained the pardon of her sins, became a zealous, lively Christian. Her faith thus fearlessly exhibited was not unrewarded; for her husband, who, though not a member himself at the time, had been induced to open his house for preaching, was afterward, under the prayer of a colored man, made partaker of like precious faith; and for years this pious pair had the happiness to see their house, thus dedicated to God, prove the spiritual birthplace of many souls. Distinguished for an excellent judgment and great energy of character, Mrs. Emory was still more remarkable for her uniform spirit of devotion. It was her custom, when company came to the house, to take the female visitors into a private room, not to interchange the gossip of the neighborhood, but to unite in prayer; and whenever her image is recalled by the writer of these pages, it is either in the attitude of prayer, or with the Bible on her lap. But her piety had in it no element of moroseness or gloom. Her spirit, naturally cheerful, was so chastened and enlivened by habitual communion with God, and a sense of his approbation, that the joyousness of her heart could not but find expression in her countenance and utterance from her lips. So happy a disposition, combined with superior powers of mind, gave her an influence over her family and friends which she continued through life to exert, to their delight and improvement.

The hallowing effect of such parental example is sufficiently attested by the fact that not one of their children failed to follow their steps. Their eldest son, Robert, was the first that was removed from this happy circle. Though arrested by an illness short and severe, his death was most triumphant. On the evening before, according to the statement of his sister, who was present, a violent storm raging without, he desired that all the family, including the domestics, might be called to his chamber. On being asked if he was alarmed, "No, no," he replied, with energy, while ecstatic joy beamed from his countenance; "I want you all to pray, and help me to praise my God." And in this frame he continued, until, in his father's arms, he calmly breathed out his spirit.

Their eldest daughter, Ann, having been converted in early life, during family prayer, at the house of a pious relative, maintained, amid much affliction, an unsullied Christian character, and died, as she had lived, "rejoicing in tribulation."

Their youngest daughter, Susan, the only other child that died before the subject of this memoir, also embraced religion while very young, during family prayer in her father's house. The sentiments and habits of piety thus early imbibed were fully exhibited in all her subsequent life, and enabled her, amid much bodily affliction, to sustain the various relations of daughter, wife, and



mother with exemplary fidelity. The close of her earthly course was such as might have been anticipated from its previous tenor. It was thus described by her husband, Dr. Sellers, of Pittsburgh, in a letter to her brother:

"No death could be more glorious. In certain assurance of ultimate salvation, her joy in the Lord was great, -- was exulting. Her faltering tongue cried, 'Glory! glory!' till it could not articulate.

'I'll praise my Maker while I've breath,  
And when my voice is lost in death,  
Praise shall employ my nobler powers' --

was her language, on one occasion of great happiness, and truly did she this. It was a place near the throne of grace, -- her dying chamber."

What a comment do such instances afford upon the truth of the wise man's declaration, "Train up a child in the way he should go, and when he is old he will not depart from it!" And what encouragement to Christian parents to command their children, and their household after them, that they may keep the way of the Lord, to do justice and judgment!

The piety of the children of this family was no result of accident, but the natural consequence of the means which God blessed for its attainment. With them family prayer was not a mere form, to be dispensed with on the slightest pretext, but a most solemn and edifying exercise: hence two of the children were converted while thus engaged. With them public worship was not made a matter of convenience or of ostentation; but, sacrificing all minor interests, provision was made for the attendance of the whole family upon religious meetings, and that not merely at the regular preaching places, but at camp meetings, quarterly meetings, and two days' meetings, far and near.

Indeed, it was no uncommon thing for them to go some fifteen miles or more to love feast early on Sunday morning. Accordingly, the remaining five children were converted at such meetings. "No wonder Mrs. Emory's children are all converted," said one of her friends, "for she always keeps them in the front of the battle."

But it is to their son John that we are to look for the principal fruit, under God, of their pious influence; and to his history, therefore, we now return.

Of the years of his childhood, spent, as above related by himself, at a country school in his father's neighborhood, no incident is preserved except one, which his mother, anxiously looking for omens of the fulfillment of her early hopes respecting him, was wont to dwell upon with peculiar interest. It is here given in the language of one who had it from her own lips. "Some of his schoolmates accompanied him home one afternoon, a short time before the exhibition and public recitation came on at the academy in the neighborhood. Aware that the little boys had each committed to memory, for the approaching occasion, a short speech, she prevailed on them one by one to take their stand on the parlor floor, and pronounce their orations in her presence. As a matter of courtesy to the other boys, it being in her house, her own son was called on last. His

associates went through with their task as children of that age generally do, in a rapid and hurried manner, without, however, evincing any deficiency of recollection. The piece which had been selected for John was that beautiful paraphrase of the nineteenth Psalm,

'The spacious firmament on high,' &c.

This was spoken by him with the most appropriate emphasis and action. His gestures indicated that the subject was printed in his mind more deeply than on the mere surface of the memory; that it had become involved with reflections which contemplated the vastness of the universe, as well as the ineffable power and glory of its Projector. During the utterance of the first line, which was pronounced slowly, deliberately, and distinctly, he elevated his countenance toward the heavens, and seemed rapt by the grandeur and loftiness of the celestial scene, which had been the subject of the poet's survey. And the entire piece was spoken rather as if it was the spontaneous result of the child's own meditations, while addressing the little audience around him, than as if he was delivering sentiments for which he was indebted to another. 'Ever since that hour,' remarked Mrs. Emory, 'I could not give up the impression then made upon my mind, that if John should ever become a Christian truly converted to God, he would be found among his servants whose duty it is to proclaim his power and goodness to a fallen world.'"

His father, like many others of that day, and too many at the present, seems to have decided, at an early period of their lives, what vocation his children should pursue, and to have educated them accordingly. The absurdity and injustice of such a practice, by which many a towering genius has been checked in its aspirations, while inferior minds have been elevated to stations for which nature had not designed them, and education could not qualify them, are now generally acknowledged, and the more rational custom is prevailing, of waiting until the mental character is more fully developed by proper culture ere the destiny of the child is fixed for life. Following, however, the general custom of his times, Mr. Emory resolved that one of his sons should be a farmer, another a merchant, a third a physician, and John, as we have seen, he selected for the law. As it is not to be supposed that this choice of the legal profession, though made before John was ten years old, was without reference to his capacity, it affords some evidence of the rapid progress he had made, and how early he inspired hopes of future distinction. Nothing, it is presumed, but an earnest desire to afford him every opportunity to realize these hopes, could have induced his affectionate parents to suffer him to be deprived of their watchful care at so tender an age, and for so long a time; for, in pursuance of his father's purpose, he was now sent from home, in the tenth year of his age; and, with the exception of occasional visits, he never afterward lived under the parental roof.

The family circle, when properly regulated, seems to be peculiarly adapted to the training of the young heart. The happy blending which it affords of the wisdom and sobriety of age with the liveliness and activity of youth, of the boldness and energy of man with the modesty and delicacy of woman, exerts an influence highly conducive to the harmonious and symmetrical development of character, and of which children should not be deprived until it has produced an abiding impression. In Mr. Emory's case this seems to have been effected at an unusually early age; and accordingly his parents, with the greater confidence, adopted the only practicable plan for securing his intellectual culture.

To his mother, however, who never entered into her husband's design of making him a lawyer, the separation was a trial under which she was sustained only by unshaken confidence in the overruling providence of that God to whom she had devoted him from the hour of his birth. Indeed, so much had he endeared himself to the whole family, by the gentleness of his spirit and the correctness of his conduct, that all witnessed his departure with a grief equaled only by the gladness with which they welcomed his return at the summer and Christmas holidays; when he failed not to reciprocate their greetings by substantial tokens of his affection, procured for them out of the pocket money he had saved during his absence.

John's continued progress in study and propriety of deportment fully justified the confidence which had been reposed in him. The habits of accurate investigation which, he tells us, began to be formed under Mr. Reynolds, his last teacher, at the country school, appear to have been kept up under all his subsequent instructors. He seems, at this critical period of his education, to have had the good fortune to be placed under masters of the true stamp, who make it a rule to have their pupils thoroughly drilled in the rudiments of the studies which they undertake. It would seem that he commenced the study of Latin immediately after he went to Mr. Elliott at Easton, for among his papers is found a Latin prosody, copied in Latin with his own hand, which purports to have been finished Sept. 20, 1799, only a few months after he entered the school. It is probable that the Greek language was undertaken shortly after, as he had advanced considerably in that study before he left Mr. Barclay, which was in the spring of 1803. This is evinced by another notebook, containing an analysis of numerous Greek words from Xenophon's Cyropedia, with their meaning in Latin. In the mode of study here indicated, and which was continued by Mr. Emory until long after he was engaged in the absorbing duties of the Christian ministry, may be found an explanation, in part, of the accuracy of knowledge and clearness of perception for which he was ever remarked. It not only caused him to retain the elements of learning thus acquired with a distinctness which was often, in his later years, a matter of surprise to others, but it imparted to his mind a discipline which was still more valuable. At this school he soon attracted the attention and secured the esteem of those to whose care he was committed. The friend with whom he boarded, writing to his father, under date of February 22, 1799, says: "Your son is as hearty as a buck, and I am well assured he will make his way good anywhere if he has a chance." And in another letter, written in the summer of the same year, after apprising his father that the examination was near at hand, and begging him not to be alarmed at an accident which had happened to John, and detained him from school for some time, he adds:

"Notwithstanding your son has broken his arm, it is expected he will get a premium." A more full view, however, of his standing at this time may be obtained from a letter addressed to his father by the Rev. Mr. Barclay, on the occasion of John's being taken from him to be placed under his old teacher, Mr. Elliott, at Strasburg. After expressing regret at his removal, he proceeds: "I had conceived a great partiality for him, and you may, sir, consider yourself blessed in a peculiar manner by Providence in possessing such a son, and that you confer a favor in sending him whither he is going, as he will, by his application, talents, and good conduct, add greatly to the credit and reputation of his instructor." Such testimony sufficiently proves that the lessons he had learned at home were not forgotten while abroad. It is also an evidence that his ceasing to meet in class, as related above by himself, was not in order that he might be relieved from the restraints of a religious profession, but in consequence of his exceeding tenderness of conscience. These gratifying commendations from those who had charge of their son at school, his parents had the

farther satisfaction to find corroborated, by his deportment during his visits to them in vacation. At such times we are told it was his delight to read to his mother, selecting for the purpose, of his own accord, the Bible, Fletcher's Letters, the Saints' Rest, or the Preachers' Experience.

The earliest letter of his which has been found is dated "Easton, July 16th, 1802." It relates to the expenses to which he would be subjected at Mr. Barclay's school, to which he was about to be transferred, and shows that he already considered economy in these matters to be a personal duty, -- a trait too seldom found in those who are living upon a father's bounty. But few other letters written in his boyhood have been preserved. These present no other characteristics of style or sentiment than are usual in the correspondence of well-educated boys; but all of them exhibit a most affectionate disposition, and a serious, yet cheerful spirit.

About, the time of closing his academical studies at Chestertown, young Emory's constitution, which in childhood had appeared uncommonly good, began to exhibit signs of feebleness; so much so, indeed, that he was induced to return, for a season, to the paternal mansion. During this period of relaxation he applied himself to the regular instruction of a younger brother and sister.

Having completed the course of study pursued in the highest seminaries of the day, young Emory, at the early age of sixteen, in the possession of a mind disciplined by the severest training, and virtue unsullied even by the ordinary foibles of youth, arrived at that eventful epoch when the retirement of academic shades was to be left for the bustling activity of professional life, and the restraint and security of the school were to be exchanged for the freedom and the anxiety of the office.

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## Chapter 2

### MR. EMORY AT THE LAW. A. D. 1805-1810

Nothing but the natural strength of Mr. Emory's mind, and his uncommon advancement in study, could have justified so early a commencement of the study of law. That his powers, however, were fully adequate to the task, we have the testimony of those who were associated with him at the time. His fellow-student, Walter I. Clayton, Esq., speaking of this portion of his life, in a letter to the author, says:

"At the period to which you have called my attention, your father resided with your uncle Robert, at Needwood, now the residence of my uncle Earle, a mile from Centreville, and walked or rode to the office, as the weather was favorable. Systematic in all he did, a very hard student, and great economist of time, he never delayed, relaxed, or took recreation, except his walks to and from the office. I should not have known of his once taking amusement in all the time, but he informed me he killed a large quantity of birds (by measurement) at a single discharge of a gun. At this period he was proof against all the allurements of pleasure, and all and everything that could divide his attention with his studies. He told me he was up at four o'clock A. M., and read by candle some time every morning; and such then was the effect of his close application, that he had

acquired the habit of frequently puffing out the breast of his shirt to obtain relief from the pressure of which he often complained.

"Never inclined to listen to, much less indulge in, the light and very trifling conversation in which youth waste time, he did not relish the coarse jesting of \_\_\_\_\_, an old classmate of his at the Easton school, in Talbot county; and on such occasions, when silence would have been reprehensible, by an aphorism, or terse quotation, which conveyed a rebuke, he supported the dignity of sense and self-respect. An occasion of this kind informed me, that before our acquaintance commenced, he, with other boys, had, while at the Easton school, publicly evidenced a strong sense of religion, which \_\_\_\_\_ told me in his presence, jestingly, was erased by the pleasure anticipated from a turf-race, and out of which conceit he told me an amusing story. Your father's reply, the words of which I do not remember, conveyed an idea of such exalted moral sense, and veneration of religion, as stayed my mind to the true dignity of the character of both, and perhaps favorably influenced the formation of my character.

"Reading the same authors, we interrogated each other, and compared our written notes. It appeared to me that your father's acquirement in the same course was much more than my own, while his notes were less voluminous, but much more comprehensive. With an obstinate debater he liked to syllogize, and was not the less pleased if the sophism couched was not detected; and afterward, as from a sense of propriety, he would explain, to the no small confusion of his silenced adversary. It appears to me he gave early indications of becoming the accurate debater his polemic and controversial writings exhibit him. A circumstance this moment occurs to my recollection which will prove the accuracy of his memory, &c. In a debating society, of such as the village could produce, and of which he was a member, in a debate in which a Mr. \_\_\_\_\_ made a dash, as it was called, your father detected in it a verbatim et literatim plagiarism from Hume's History of England, and from memory or from the book read out the whole passage, -- in kind terms acknowledging its applicability, but frowning upon the imposition."

The debating society here referred to was the "Centreville Polemic Society," the constitution of which is drawn up in Mr. Emory's handwriting, and dated January 12th, 1806. There can be little doubt that these youthful contests contributed much toward imparting the skill and strength with which, in after life, he so successfully wielded the weapons of debate. At least, we have here the testimony of his fellow student, that he was even then distinguished for that logical acumen which has ever been remarked as one of the most striking features of his performances, whether through the public press or on the conference floor. It appears also, from the same communication, that the practice of making notes on the authors which he studied was continued by him with increased efficiency during his law studies. This is fully corroborated by the relics of them which are yet to be found. A first reading having given him a general view of the subject, upon a second and more careful perusal the principles contained were digested and reduced to writing. This mode of study, slow indeed, and laborious, can yet never fail to impart an accuracy of knowledge and strength of mind which are to be derived from no other. There was one principle which he adopted in his law course which he used afterward to urge strenuously upon others. Instead of hastening prematurely to the books of common law, he endeavored to ground himself in the elements of the law of nature and of nations. To this he was indebted for the permanence with which he retained his legal acquisitions, and the readiness with which he could apply them.

We are now approaching the period of Mr. Emory's life, already mentioned in his autobiography, when he became a subject of converting grace, and attached himself to the church of Christ. If ever amiableness of disposition and unimpeachable morality of conduct could assure one of the favor of God, it is believed that this would have been Mr. Emory's case. But he had learned that "whoso keepeth the whole law, and yet offendeth in one point, is guilty of all;" and that "by the deeds of the law shall no flesh be justified;" -- that "without faith it is impossible to please God;" and that "he that believeth hath the witness in himself." And having no such immaculate purity by nature, and no such evidence of justification, his awakened conscience could not rest. His interest in the subject of experimental religion was further increased by the recent conversion of his elder brother and sister. For months he had been laboring under strong convictions, but his naturally retiring and silent disposition made it the more easy for him to conceal the fact from the rest of the family, until the day when he made an open profession of his determination to be on the Lord's side. The following account of the circumstances attending his conversion has been communicated by his surviving sister, who was present on the occasion:

"The evening before the quarterly or two days' meeting, (already named,) several members of our family, among whom were an elder sister and myself, had assembled at our brother Robert's, where my brother John was then living. The hours having been spent in singing hymns and conversing about experimental religion, when family prayer was concluded, John betook himself, as he afterward told us, to a retired part of the garden, and there gave vent to the feelings of his burdened spirit. Early on the succeeding Sabbath morning the family prepared to go to love feast, expecting that, as public preaching did not commence until an hour or two later, John would not follow until some time after. He himself, however, proposed to accompany us, and on the way introduced the subject of religion to a pious relation, Richard Thomas, but without disclosing the real state of his feelings.

"This was, however, sufficient to induce Mr. Thomas to invite him to attend the love feast. To this my brother assented, provided he would obtain permission of the preacher. But before he had an opportunity of doing so, the preacher presented himself at the door, and stated that none but members of the church need apply for admission, the house being too small to hold them. This was an appalling stroke to him, and he said to his cousin, 'You need not apply, for they will not let me in.' But this good man, believing that God was at work, succeeded in procuring admittance for him. The house was quickly filled, and the exercises commenced, and soon the mighty power of God was displayed. My sister and myself had secured seats near the door.

"But few had spoken, when our attention was arrested by a voice which sounded like our brother's. We gazed at each other, and said, 'Is it he?' (for we were entirely ignorant, as yet, of all that had passed, and had not the least idea of his being in the house:) 'Yes,' we said, with eyes streaming with tears of joy, 'it must be his voice,' for see him we could not. With intense interest we listened, while he there, in the most solemn manner, called upon God and angels, heaven and earth, and the assembly then present, to witness that he that day determined to seek the salvation of his soul. He then sunk upon his knees, and thus remained during the love feast, calling upon God for the pardon of his sins.

"After public preaching the same humble posture was resumed. Many prayers were offered up for him, and much interest manifested. A circle was formed around him of those who knew and felt that their God was a God of mercy, forgiving iniquity, transgression, and sin. All of a sudden he rose from his knees and seated himself; and with such composure and sweetness as never witnessed in any, before or afterward, declared that he felt peace and comfort, -- that all was calm."

This was on the 18th of August, 1806. From this time Mr. Emory pursued a course of piety and active Christian zeal from which, it is believed, he never deviated. Some evidence of his spiritual condition and views, at this time, may be derived from a record of "Religious Transactions and Observations," which he commenced about two months after his conversion, and which is still preserved. For about six months it gives, with much minuteness, an account of the meetings which he attended, with analyses of the sermons which he heard, interspersed, occasionally, with pious observations. It then continues, at greater intervals, to give only outlines of the sermons, some of them at considerable length, until the time when, having joined the traveling ministry, he was more frequently a preacher than a hearer of the word. The following are the contents of this record, omitting the notices and digests of sermons and exhortations:

"1806. Thursday, Oct. 16. At fifteen minutes after three, P. M., Rev. R. Sparks met the class in Centreville. But few members attended, owing, in part, to the hour of meeting being changed from four to three, without previous notice. This, no doubt, disappointed some, but others, we fear, were absent from want of inclination to be present. Such are inexcusable: how will they be able to give an account of themselves in that day? Are we not commanded to wait in all the means of grace? And is not the deliberate omission of a known duty equally as culpable as the willful commission of a known crime? Most certainly; for the same God that has forbidden the one has commanded the other. O that God would revive religion in this part of his vineyard, and rouse lukewarm professors from their lethargic Laodicean security!

"It had been given out that at candlelight this evening there would be a prayer meeting held. From some undiscoverable cause, scarcely any regard was paid to the appointment. How can we expect to have our souls benefited, and a holy God to hear our prayers, if we are thus forgetful of our duty? When on the day of Pentecost the Holy Ghost descended, with the sound of a mighty wind, were not the disciples all with one accord assembled together in one place? If, then, it were so absolutely necessary for them, immediately consequent upon the death of their divine Head, to be of one heart and of one mind, how much more so for us! It may be asked, Why is not the power of God so perceptibly felt in small congregations, and at prayer meetings, as at camp meetings? The answer is easy; when we go to the latter, it is with a determined resolution to serve God with all our hearts, with all our mind, and with all our strength, our minds disengaged from temporal concerns and worldly affairs, and our whole heart fixed on the worship of the living and true God, knowing that it must be done in spirit and in truth. We go with our souls uplifted and drawn out after God, confidently expecting to see the wonders of omnipotence displayed; and consequently He who has promised to give whatsoever we ask in faith, in the name of his Son, descends in mighty power to strengthen, refresh, and invigorate the souls of those who are all with one accord assembled together in one place. But as to the former, we are lukewarm and half-hearted, thinking it merely a performance of external duty, and not considering that the great I AM can do a great work in a little time.

"Let us then awake from this our carnal security and Antinomian spirit, and set out in earnest for the kingdom of heaven, seeing it suffereth violence, and the violent take it by force. Let us have our ladder made of faith and good works, firmly fixed on the Rock of ages, determined to mount step by step till we reach the summit of perfection, till finally we scale the mount of God, and enter the heavenly city of the New Jerusalem, triumphing in the free grace of our glorious King, who works in us to will and to do of his good pleasure. For, as a certain Calvinist author very beautifully and forcibly expresses himself, 'Miserably shall they be disappointed who dream of seizing the kingdom of heaven without violence. When the husbandman can reasonably hope that indolence will fill his barns with plenty, when the soldier can think that victory will present him with her palms without striking a blow, then may the yawning Christian, whom it grieves to work out his own salvation with fear and trembling, expect to reap fruit unto life eternal, and tread upon the high places of his spiritual foes.'"

"Thursday, Oct. 28. A very cloudy, cold, and chilly day, but at three P. M., being the time in course for the meeting of such part of the society as are in the Thursday class, a few of the friends accordingly assembled together at the house of God, remembering the words of John the divine, saying that those who obtain a lot among the sanctified are such as go up through many tribulations. If we were maturely to reflect upon this evangelical truth, we should esteem all the difficulties, trials, and afflictions of this life as great gain in the cause of Christ; for the more we suffer for his sake, the more we are like him who drank the bitter cup, and suffered infinitely for us, and consequently the nearer we are to the kingdom of heaven.

'Shall we be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas?'"

"Sunday, Nov. 2. After sermon was over the sacrament was administered, -- that awful, solemn, heavenly institution

'Prophets and kings desired it long,  
But died without the sight.'

Whoever would observe this ordinance should always have the eleventh chapter of Paul's first epistle to the Corinthians imprinted on his mind, particularly these important words: 'For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.'"

"Thursday, Nov. 6. Brother Harper prayed at three P. M., without calling over the class, it being a very rainy day, so that but two members attended besides himself. We find by experience that inclement weather does not deter the servants of the devil from going to horse-races and other like demoniacal institutions, and yet the most trifling incidents are sufficient to prevent the



professional children of the most high God from observing the appointed places and hours of worship."

"Sunday, Nov. 16. A cold day to the body, but should it, of course, be so to the soul? A small number assembled in Centreville. Brothers Harper, McFeely, and Sherwood sang and prayed. God knoweth the most secret intentions and motives of every soul. He must be worshipped in spirit and in truth, and in the beauty of holiness. Let us first take the beam out of our own eye, and then we may see clearly to take the mote out of our brother's eye.

"At candlelight a prayer meeting in Centreville, but not yet properly regarded. Until there is a revival among professors, sinners will not be converted, for how can wheat be sown or reaped without laborers?"

"Thursday, Nov. 20. Candlelight this evening the time in course for prayer meeting in Centreville. I really am at a loss what to say without repeating over what I have formerly said. Such lukewarmness, such dullness, such carelessness about the things which pertain to our present, future, and eternal welfare!

'Our souls, bow heavily they go,  
To reach eternal joys!  
Nothing hath half the work to do,  
Yet nothing's half so dull.'

"O that we were wise to flee these things, and follow after righteousness, godliness, faith, love, patience, meekness; that we might fight the good fight of faith, and lay hold on eternal life, whereunto we are called!"

"Sunday, Nov. 23. After preaching, a love feast, in token of the unity and friendship of such as partook thereof, was held, and the power of God manifested in the assembly; -- a time of refreshing to every soul fervently engaged in prayer. Nothing is now wanting to shake the devil's kingdom to the very foundation, and destroy the works of darkness, but faithfulness in professors of Christianity; for all things are now ready, and God would surely do his part if we would ours, and he has promised to answer prayer."

"Sunday, Dec. 21. Man is prone to wander, as the sparks to fly upward. How strict a watch should we keep over every thought, word, and deed, lest in an unguarded moment the enemy of our souls should get the advantage, and the Son of man come in an hour when we think not."

"Saturday, 27. The people very much affected at the conclusion (of the sermon.) Some ministers are sons of consolation, others of thunder; but if all are from God, love all, reverence all, without partiality."

After the preaching, on the evening of the same day, mourners being invited to come to the altar, "several came, and one professed sanctification. Glory to God in the highest for so many witnesses of sanctifying love. O my God, break the power of canceled sin, and fully set my spirit free! increase our faith, that we may be filled with the Holy Ghost and with fire!"

"Dec. 21. Alleluia to God and the Lamb! we have lived to see the close of another year! O my soul, hast thou been progressing in the divine life? Examine thyself, and arouse to greater diligence."

"1807. Thursday, Jan. 8. Not one member present when I went to class meeting this evening, at three o'clock; by half after, a few; but from the absence of the leader they were not met. Says Christ, 'If ye love me, feed my sheep,' &c. But O, the world, the flesh, and the devil, how fond we are of them! We are zealous one day, and cool the next. But heaven is not to be obtained thus. Christians must be Israelites indeed, in whom there is no guile."

"Sunday, 11. O my soul, thou must be cleansed from all those little pollutions that still remain. Every temper and desire must be sanctified, or we can never see God. O then now renew thy covenant with God, hereafter to live more to his honor and glory, that thou mayest perfect praise in holiness, and know that eternal life abideth in thee."

"Thursday, 15. At late candlelight a prayer meeting. People have no encouragement to come out. The candles are lighted so late, and the meetings so dull and lifeless, that there is nothing to allure the wicked, and catch those who care for nothing but the novelty and fun of the thing, till, perhaps, by the power of God, one is brought to know in whose house he is. This makes way for another, and thus many are caught by the well-baited hooks of the word of God, and instead of being subjected under the grievous law of sin and death, are initiated into the perfect law of liberty.

"Sunday, 18. Being a snowy day, very few attended at the house of God. How are we blinded by the god of this world! How careless and indifferent about things that most nearly concern us! Were our earthly houses on fire, and we and our children about to be consumed, how would we rush out into the streets, through wet or dry, hail or snow, and beg and entreat our neighbors to come and assist us! But when our eternal all is at stake, and about to be consumed and devoured by the world, the flesh, and the devil, we cannot incommode ourselves so much as to go through the snow to the place where prayer is wont to be made, to entreat our merciful Redeemer to become our helper and protector! What wonder, then, should we in the day of retribution, when weighed in the balances, be found wanting!"

"Thursday, 30. At three P. M., a class meeting; and though a most beautiful day, but a very few present. Expected prayer meeting at night, but how is the house of God forsaken! Only four whites there."

"Thursday, Feb. 12. But few attended class meeting, so that our leader did not speak to us, but sang and prayed."

"Friday, Dec. 11. Between eight and nine A. M., Rev. Mr. Sparks preached a funeral discourse over the remains of our lamented sister, H. B., from 1 Cor. xv, 58. He was well acquainted with her life, and attended her in her last moments, and now expressed the most perfect confidence of her being safely lodged in Abraham's bosom. O death! where is thy sting? O grave! where is thy victory? The discourse was applicable, close, and affecting. A little before ten A. M.,

we proceeded with the corpse to the place of interment, on Miles River, where we arrived after three P. M. Solemn sight! distressing thought! O, sister, did I think my next visit with you to this place would be to follow you to your grave? This tender frame, these delicate limbs, which could not bear the air of the night or the wind of the day, now lie covered in the cold damp clay, are now exposed to the worms of the earth, and left for the vilest reptiles to glut themselves upon. O, vanity! vanity! vanity! Lord, what is man, that thou art mindful of him! O, sister, we are parted to meet no more! Those eyes no more diffuse happiness on all around; those lips have lost their fragrance; those organs cease to play; and thy reviving presence here on earth is lost for evermore. O, Jesus, bring us to meet on thy right hand, in the morning of the resurrection, and prepare my soul to follow after her that's gone before!

'Who next shall be summoned away?  
My merciful God, is it I?'

The remainder of this record, for 1808, 1809, and part of 1810, contains nothing but skeletons of sermons. The foregoing extracts, while they exhibit in their style something of the pleonasm [pleonasm n. the use of more words than are needed to give the sense -- Oxford Dict.] and repetition which might be expected in a youth of seventeen or eighteen, at the same time manifest in their sentiments a maturity of judgment and ardor of piety which are less common. They are especially valuable as evidence that Mr. Emory's religion did not fluctuate with the changeable feelings and practice of others. Doubtless the apathy of some of his religious associates was a sore trial to this young convert. But, having borne it, his spiritual strength was increased. The tree of the forest may be protected by its fellows from the blast, but losing in strength what it gains in security, it does not attain the depth of root, the sturdiness of trunk, and the expansion of bough that characterize that which has to abide alone the fury of the storm.

It was not long after Mr. Emory's conversion, before his talents and zeal were put in requisition in the respective offices of class leader and exhorter. And at length, believing it to be his duty to labor still more extensively, he obtained, in accordance with the admirable economy of the Methodist Episcopal Church in this respect, license as a local preacher, and in this capacity, while still carrying on his legal studies, officiated constantly in the town where he resided, and in the surrounding country. In these excursions he frequently preached at the meeting house in his father's neighborhood. The society here being composed of a number of aged members, together with his own parents, such occasions presented a great trial to the young preacher; "and often," says one who heard him, "have I seen him, at such times, melted to tears, acknowledging his inability and unfitness to stand before them in the character of a preacher." Such, however, was not the opinion of those to whom he ministered, and justly also, if we may judge from the evidences of his religious attainments which have been preserved.

In addition to those already presented, the following letter to his brother Robert's wife will bear further testimony to his competency at that time to feed the flock of Christ.

"Centreville, 8th August, 1809

"Dear Sister, -- I know not what cause to ascribe it to, but it has always been a task to me to write letters; -- as much so as it has been a pleasure to receive them. I look upon it that we

should be as guarded in writing as in speaking or thinking. For if these last, even to our idle thoughts, are to be brought into judgment at the last day, how much more cautious should we be when about to commit our sentiments to paper, to stand as a witness for or against us! 'Out of the abundance of the heart the mouth speaketh.' Though at the same time we should never forget that, as it respects the Deity himself, all our thoughts, and words, and actions, are noticed and recorded, to justify or condemn us in the great day. But, thank God, not unalterably recorded, for by faith they are blotted out, and by virtue of the blood of Jesus atoned for and washed away, never more to condemn us in time or in eternity. I am led into these reflections unawares, though I am sensible they ought to have a daily influence upon our minds. But this, like every other good, may be carried to an extreme and abused. Religion does not enjoin silence on us, nor inactivity of either mind or body; but requires us, first, never to be idle or unemployed; secondly, never to be triflingly or uselessly employed; but, thirdly, always to be well and profitably employed. This last may be either for the benefit of our souls or bodies, for both of these are the gift of God, and as such to be esteemed and cared for. And since, according to St. Paul, 'we are to glorify God both in our bodies and in our spirits, which are his,' it at once becomes our duty to preserve and improve the powers of both, (by the means which he hath also graciously given us,) that they may become capable of doing and suffering in his cause. In short, every blessing, every faculty, mental or corporeal, is a talent entrusted to us, to be improved and used to his glory. And this glory consists in our own happiness and that of our fellow-creatures.

"It has always been the grand scheme of Satan to set the soul and body at variance, by separating their interests. He persuades the wicked that happiness consists in riches, honors, or sensual pleasures, in dress, eating, drinking, &c., and if he succeeds, his point is gained. If he fails here, and they get religion, he makes the commandments appear grievous to flesh and blood, and a yoke too heavy to be borne; persuades them to neglect their duties and depend upon faith, knowing that faith without works is dead. And by this he ensnares many unwary souls. But if these stratagems fail, he transforms himself into an angel of light, and pursuing his design of dividing in order to conquer, he pushes the sincere Christian to extremes, and, by excessive abstinence and mortification, renders the body incapable of performing the duties necessary to strengthen the soul, and the soul suffering for want of that assistance due to her from the body, each becomes enfeebled, and both an easy prey.

"Now, to avoid all these dangers on either hand, we should be careful every day, first, to strengthen the soul by meditation, searching the Scriptures and other religious books, watchfulness and prayer, and constant faith and trust in God, which brings down an unfailing supply of all grace, heavenly and spiritual food; and, secondly, the body, by a due degree of food, sleep, and recreation; and thus discharging our duty in both respects, we should cheerfully leave the event to Him whose providence and promise both assure us that all things shall work for good to them that love him. Thus shall we glorify him by life and by death."

On the 21st of July, 1808, having satisfactorily completed his preparatory studies, Mr. Emory was admitted to the bar, although, according to strict usage, not eligible until the period of majority, of which he then lacked nearly two years. He shortly afterward opened an office, and had obtained considerable business, when his career in this profession was arrested by an entire change in his plan of life. While engaged, as a local preacher, in calling sinners to repentance, a desire was awakened in his bosom to devote himself wholly to this work, as an itinerant minister.

But to accomplish this he knew that he would have to encounter sore trials; -- not in relinquishing the prospect of worldly aggrandizement, for what things were gain to him, those he counted loss for Christ; not in enduring the privations and toils of an ambassador of Christ, for he gloried in tribulations also; not in any reluctance of his affectionate mother to part with him, for she, having dedicated him to God in infancy, had long waited, in prayer and faith, for this consummation of her hopes; but in what ought least to have been expected, and was most difficult to overcome -- the opposition of his father. It must not be supposed that this opposition arose from any objection, on the part of this worthy man, that his son should be active in the cause of God, for he was himself a man of unquestionable piety, and was not unwilling that Mr. Emory should officiate publicly in a local capacity; but, as has been seen, he had destined John from childhood for the bar; to educate him for this he had been at much expense, and now that he had entered into business, with a prospect of an honorable and lucrative professional career, he could not bear to have his long-cherished plans thus thwarted, especially when he considered that his son's health (still so feeble as to render it necessary again, for a season, to suspend his studies) gave him reason to expect that he would have in a few years to locate.

With the firmness of purpose, therefore, for which he was characterized, and which, in this instance, verged toward obstinacy, he refused to consent to John's abandoning the law. The sorrow and conflict of feeling which such opposition must have produced in so affectionate and dutiful a son can well be imagined. It was nothing but the pious sympathy and counsel of his devoted mother, and the close communion which he enjoyed with God, that sustained him in this trying hour. So intense were the exercises of his mind at this time, that often, as he afterward declared, his office door was locked, and calls of clients disregarded, while he was pouring out his soul in ardent prayer for heavenly guidance.

At length the contest between apparently conflicting duties was decided. "It was on the ninth of October, 1809," he writes, "that I made a covenant on my knees, wrote and signed it, to give up the law, after much reading, prayer; and meditation, and on the tenth I did so, though my father was very unwilling." However his father's resistance to this step before it was taken might be palliated, here it ought to have ceased. But such was not the fact. On the contrary, his displeasure seems to have increased, and to such a degree, that after Mr. Emory entered the itinerancy, he did not for two years hear him preach, or permit him to write to him, (though he did write, notwithstanding.) The effect of this imprudent course was to cast a gloom over the whole family, and especially to mar the happiness of the son, and to aggravate the ill health under which he labored for some years. It would, doubtless, be an instructive and affecting lesson to peruse the private diary which he kept at this period, but, from motives of delicacy, he some years after destroyed it. Some view, however, may be obtained of the state of his feelings from the following letters. The first two were written to his mother, the one immediately before, and the other immediately after, forming the resolution above recorded.

"Candlelight, 2d October, 1809, Centreville

"My Dear Mother, -- Bear with my weakness and unworthiness, and pray for me. I think sometimes, if I am like my Lord in nothing else, I may be in this, that 'pierce you through with many sorrows.' But when you are satisfied it is also in doing your heavenly Father's will, I trust the wounds will be healed by the application of that precious blood shed for us both.

"My Lord is very gracious to me. This evening, while at prayer, I was filled with such an humbling sense of his presence, as sweetly kept me upon my knees for a considerable time. I cried, O my Lord! why cannot I 'rejoice evermore?' &c. It seemed immediately impressed, 'What do you desire to enable you to do this?' If you love Christ, then what more do you need? Hold him evermore, and rejoice evermore. In him you have all things, for all is his, and all for your good, therefore in all things give thanks, and so will you always be more or less kept in a joyful, thankful, praying frame.' I acknowledged these truths, and felt them as life to my soul. Lord, save us all!

'Dear Saviour, let thy beauties be  
My Soul's eternal food,  
And grace command my heart away  
From all created good.'

"Your unworthy son."

"Centreville, 21st October, 1809.

"My Dear Mother, -- It seems as if I had spoken prophetically when I told you that I expected I should 'pierce you through with many sorrows.' But let me point you to the sacred oracles for comfort, and to the precious 'balm of Gilead,' which you as well as myself know by happy experience to be

'A sovereign balm for every wound,  
A cordial for our fears.'

"What if you had been in the place of Mary, to have beheld your son, your only son, the darling of your bosom, the joy of your life, and only support of your declining age, (for it seems her husband was dead, and she had no other dependence in the world,) so innocent and holy, so wonderfully great, who was even the 'light of the Gentiles, and the glory of his people Israel,' to have seen such a son, I say, betrayed by one of his friends, carried before and condemned (though guiltless) by an unjust judge; spit upon, buffeted, and beaten, and forsaken by all, even those for whom he had done so much; crowned with a crown of thorns, with the points inverted and driven into his sacred temples by the blows of his malicious enemies; loaded with a heavy cross, and compelled to drag it up the mountain, till he fainted beneath the mighty burden; led to the fatal spot appointed for execution, his hallowed feet and hands transfixed and torn with the rugged iron which fastened him to the wood, after his back had been plowed with long furrows by the scourgers; the cross then raised and thrust into the earth, with violence dislocating all his joints; the spectators mocking and reviling, while he groaned unutterable groans, cried, 'It is finished,' gave up the ghost, and died; and while the cruel soldier, not yet satisfied, thrust his spear into his defenseless side, as if to vent his rage upon the breathless corpse. Had you seen such a sight, had this been your son, what would have been your feelings? But this was Jesus, the son of Mary, and this a faint picture of the spectacle Mary saw. And yet, 'blessed was Mary among women,' and we count her happy in having endured such things. What then have you or I to say about trials, as the

mother or the son? Should I not rejoice if I should be counted worthy to suffer such things? Lord, give us that same grace thou hast heretofore given to many weak believers.

"In love, yours, &c."

It is difficult, in perusing these letters, to decide which most to admire, the affection for his mother which induced him to forget his own sorrow, or the delicacy toward his father which prevented his even alluding to the source of their mutual affliction.

The following letter, on the same subject, was written a few days after the preceding, to the Rev. James Bateman, in whom Mr. Emory found a judicious friend and adviser, and contains some additional incidents relating to this most interesting crisis.

"Centreville, 2d November, 1809

"My Dear Brother, -- With sincere pleasure I embrace this opportunity, by brother Charles Tilden, to acknowledge the receipt of your kind and most welcome letter of the ninth ult. (He goes off in the morning; it is late at night, and I am fatigued, but must write.) I was returning from class meeting when I received it, and with eager anxiety hastened to see its contents. The peculiar circumstances in which I was placed had compelled me to act decisively before; but your advice fully confirmed me in everything I had done, and encouraged me to proceed. I have entirely given up the law, and transferred all my business, with a solemn promise to devote myself to the service of God, according to the light and assistance of his gracious Spirit.

"The moment I entered into this covenant upon my knees I felt my mind relieved, and the peace and love of God to flow through my soul, (though I had before lost almost all the comforts of religion.) And ever since I have enjoyed closer and more constant communion with God than ever before. I continue to be more and more satisfied of the propriety of the step I have taken; and though fully convinced of my entire insufficiency and unworthiness for so high an office and so great a work, yet my trust is in the Lord, whose grace hath hitherto been sufficient for me, and I trust will be to the end. The Lord is good, and greatly blesses me, confirming me in the faith and glorious hope of the gospel; and I frequently feel willing to 'count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.'

"What I have done sometimes alarms me. I look back, and see all possibility of retreat cut off, for 'woe is me if I preach not the gospel.' Within, indeed, is peace and confidence, and great encouragement to cast my care upon the Lord. But before me obstacles almost insurmountable seem to rise. Weakness of body and mind, the treachery and unfaithfulness of my heart, continually bent to backslide and to shrink from the cross, frequently agitate my breast with anxious fears, and cause me to groan, from the depth of my soul, 'Who is sufficient for these things?' But when I reflect again that He chooses the weak and foolish things of the world to confound the strong and wise, my fainting soul takes courage, and hoping that he may even have chosen me, I determine to persevere in the strength of the Lord. O that he may clear my way, baptize me with fire and with the Holy Ghost, and anoint me with the unction from above! I am afraid of going without this. I feel it essentially necessary. My soul pants for it.

"My conduct has alienated my father more than ever. After the answer to my letter to him, (mentioned in my last to you,) the amount of which was, 'I might act as I please,' I determined to do so, and without consulting him any further, (for it seemed unnecessary, if not improper, his reply being uniformly the same thing,) to decline the practice at once. Coming to town, not seeing me at court, and hearing what I had done, he wrote to me, in a few days, a letter, very unexpected and surprising indeed; in which he gave me to understand, that as I had determined to take my own course, it was time for him to be done, and for me to find myself; and I began to fear that I had not only lost his support, but even his affection. Seeing him the next day, we had an explanation. He told me that in that letter he had determined to let me see the worst at once, without any further parleying, and I was glad of it. Being so affected I could scarcely speak, I soon discovered he was nearly as bad as myself; his relents began to kindle, and I am satisfied the force of love will bear down all things. He mentioned to me many difficulties, and the probability that, in a few years, my mind would be changed. But, instead of this, I told him I thought his would be; that the difficulties he mentioned would only make my cross heavier; but if he would persuade me not to go, he must first convince me it was not my duty, and thus cut up the root; and, till this was done, everything else must necessarily be in vain. 'But,' said he, (which helped me much,) 'I am determined not to have your blood hanging to my skirts, -- I cannot say you shall not go.' Then he is afraid, and at least thinks it possible it may be my duty. And I really believe he has in fact been as much exercised as myself, and I trust, in due time, the Lord will bring all things straight, and make this work for his good as well as mine.

"You see, my dear brother, I have written freely and plainly. I hope you will do so toward me, and tell me all you think wrong as well as right. I am ignorant and inexperienced, and shall receive it most gratefully from you. I beg you to write me a long letter the first leisure moment you can spare, and give me some directions for my future guidance.

"Does the Lord bring me to your mind at the throne of grace? I often cry with David, 'What am I, that ever thou shouldest be mindful of me?' But in the various duties of your station, may he bring to remembrance

"Your affectionate, though unworthy brother."

In this letter also is exhibited the same amiable tenderness toward the author of his distress. Mr. Emory's principles were of too elevated a character to permit him, even under such circumstances, to forget the reverence due to a father, or the gratitude which he owed for past kindness. Accordingly, writing to his mother, a little more than a year after the above date, while on his first circuit, he says: "Give my love to papa. Tell him I love him as well as I ever did, and strive with the Lord for him in prayer daily. I wish to write to him, but fear to hurt his feelings. Tell him how strange it seems, to be kept at such a distance for what I think my duty. I trust and pray we shall be together and be of one mind in heaven. Why not here?" And to his youngest sister, about eighteen months after, while on his second circuit, he thus expresses himself: "I am glad to hear from all the friends you mention, but you do not tell me how the family are, nor one word about papa. Could you think that I had forgotten him, or did not wish to hear from him? No, my dear Susan, he is daily in my mind and heart. I honor and love him as a father that hath done much, very much for me, and expect, by the help of the Lord, so to do as long as I live. Let me, then, when you write, always hear from him."



It was amid difficulties such as these, -- with a beloved father strongly and resolutely opposing his wishes, with precarious health, promising a speedy fulfillment of his father's forebodings, -- that Mr. Emory abandoned a profession which was then, even more than now, the high road to honor and emolument, and for which his talents and education eminently qualified him, to undergo the labors and privations of the Methodist itinerancy. The extent of this sacrifice, in a worldly point of view, can perhaps be better inferred from the testimony of two of his contemporary brethren of the bar. The first is that of Kensey Harrison, Esq., still an able lawyer in Centreville, in a letter to the author:

"When he retired from our profession he was in good practice for a young man, and had every prospect before him of acquiring wealth and fame. His business habits, added to his clear and discriminating mind, would have rendered him, in my opinion, very eminent in his profession as a lawyer."

The second is that of J. M. G. Emory, Esq., since deceased, a lawyer of Easton, in whose father's house Mr. Emory had boarded while attending school in that town:

"I knew him almost from his earliest youth, always sedate and moral in an eminent degree, attentive to his studies, and bearing off the palm of victory generally from every class with whom he was associated. The last Latin author I read with him was Terence, and the last Greek, Xenophon. I saw but little of him from this time until he had completed his study of law. And there is not a shadow of doubt but such was the strength of his intellect, the retentive character of his memory, and his powerful discrimination of mind, that, had he continued in the practice, he would have attained a most conspicuous eminence."

During the time intervening between his leaving the bar and his admission into conference on trial, he was employed, under the direction of his brethren, in various parts of the peninsula. In February and March, 1810, he attended several quarterly meetings with his presiding elder, afterward filled the appointments on Talbot circuit one week, and thence, meeting with Bishop McKendree, accompanied him to Virginia, and back to the Philadelphia Conference, which began at Easton, April 20, 1810. The following extracts are from his correspondence during this interval. The first is from a letter to his mother, dated

"Centreville, 14th February, 1810"

"Last night I was sent for to see Mrs. N., who is not expected to live long. Her husband (next door to us) seemed affected, and I felt more than I had done all day. Praise the Lord! My soul is now happy in him. O that I had grace and strength! I am ashamed of my unprofitableness, and burn with desire to devote myself to God. I wish to give all for all. I believe that afflictions and trials await me everywhere. But none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. Grace is all I ask, and glory in the end, and for this I have the promise of my God, whose word cannot fail. Pray for me, my dear mother, as you have always done, and willingly, nay, joyfully, give me up now, that you may receive me, with the rest of us, eternally hereafter. You have frequently conversed with me on religion, and I have not said

much. I can talk with the young, but with the aged I always wish to be swift to hear, slow to speak. I know that He in whom you have believed is able, and will keep you and yours to that day, and give you the desire of your heart. Remember, 'you shall see better days.' And as the Lord has been good and never failed us in time past, let us trust him for what is to come."

The second extract is from a letter to the same, dated

"Easton, March 10, 1810"

"I have been well and happy. The Lord supports me, and I am still willing and determined to trust him with my all. I see daily more and more the necessity of more grace, and long to be wholly devoted to God. Without this the ministry must be irksome, but with it glorious. The thought of my dear friends praying for me often helps me much. I have no doubt I have your prayers."

It was at the Philadelphia Conference, already named, and at which the venerable Asbury presided, that Mr. Emory, then just twenty-one years of age, was received on trial. He would probably have taken this step sooner had it not been for his father's opposition. It was, however, well, perhaps, that he did not, as the delay gave him greater maturity of mind and experience. His health too, which for some time after was quite feeble, would probably have failed entirely under an earlier effort.

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### Chapter 3

#### MR. EMORY ON CIRCUITS. -- A. D. 1810-1813

Well prepared by natural gifts and a liberal education, and already partially trained by the various offices of class-leader, exhorter, and local preacher, Mr. Emory was now, in pursuance of the economy of Methodism, to be subjected to the further discipline of the circuit. His first appointment was to Caroline circuit, on the Eastern Shore of Maryland, with Rev. D. Best. No incidents worthy of mention have been gathered respecting this year, but the following letters will present a full view of a more interesting subject -- his religious state.

To his sister Margaret

"Hillsborough, 2d September, 1810

"My Dear Peggy, -- I hope you are still striving to adorn the cause of God our Saviour. Religion is the one thing needful for time and for eternity, and is profitable to all things, having the promise of the life that now is, as well as that to come. Brother Ridgeway's sermon on early piety was very encouraging. I hope you and Susan will remember it. Never mind what the world and half-hearted professors of religion think or say; follow thou Christ, and let your one object be to gain the mind that was in him, and to walk as he walked. Watch and pray. Be simple, plain, and sober. Search the Scriptures, and meditate upon them. Live near to the Lord in the diligent use of all the means of grace, and you shall neither be barren nor unfruitful. Be ashamed of nothing but sin, but shun every appearance of evil. I had rather see you holy and happy in religion than anything

else in the world. What I say to you I say to Susan: 'Be holy,' and you will live and die happy. Tell William and Sam I should love to hear of their getting religion. It is time."

To his mother

"28th September, 1810

"My Dear Mother, -- Through Providence, I still enjoy good health, notwithstanding the sickliness of the season, and have a hope, if it be the Lord's will, that he will yet give me grace and strength, of soul and body, to do the work to which he has called me. I have often had many fears from various sources, but this consolation remains after all, that when we cannot do, we can suffer; and perhaps the Lord is more glorified, our own souls more blessed, and our future reward more glorious, through sufferings than actions. But why, say some, should such and such persons suffer so, and be thus disqualified from duties to which they once seemed called? Who can tell? Does not God often afflict his dearest children in ways most unaccountable to us? Does he tell his ways to any? Is he not in the fire, the lion's den, &c., as well as elsewhere? The pride of our wisdom is humbled before his providences, and we can only, in every event, say, 'It is the Lord, let him do as seemeth him good, for even the hairs of our heads are all numbered!' And while we know we love him, we know as surely that 'all things shall work together for our good.' Let hell rage, the world burn, the Judge come, yet the wings of faith and arms of love will bear us through. Let winds blow, rains descend, and floods beat, (as they surely will, to try us,) yet the Rock of ages is a sure foundation amidst 'the wreck of matter and the crush of worlds.' Canst thou believe? All things are possible to them that believe. 'It is good indeed to hope and quietly to wait for the salvation of God,' present and eternal; for though he seem to tarry, he will come, and not tarry; he is not slack concerning his promise, though some count it slackness. Salvation is purchased for us by the blood of Christ, promised by the word and oath of God; already experienced in part, as the earnest of what is to come; many have proved his faithfulness even in death, and shall we doubt or fear?

"I have felt of late, I think, my mind raised above every thing under heaven. The world sinks in my esteem, and my soul hungers and thirsts after God and glory. Yet the enemy and my treacherous heart thrust sore at me, and I see and feel it is through violence the kingdom must be taken. Bless the Lord! he is greater than all against us. There is plenteousness of redemption in the Lord Jesus, and, by divine help, in him I have trusted, do, and will trust, in spite of myself the world, and the devil, in joy or heaviness, sickness or health, life or death, time or eternity."

To the same

"November 26, 1810 -- Hillsborough

"My Dear Mother, -- When I am with you, in general, I believe, I do not say a great deal, and wish sometimes to have said more, but I am well satisfied my saying little does not proceed from thinking little, perhaps the reverse. I am astonished often at the affection of a mother, and wonder if a son is capable of making suitable returns. Sure I am I never have nor can. Yet I strive to present you continually before the Lord, that he may supply my lack of service to you.

"I tried to preach today from this text, (which I think contains matter of great encouragement,) 'Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was

impossible for God to lie; we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus,' Heb. vi, 17, &c. Why then should we doubt or fear for a moment? Knowing, indeed, our unfaithfulness, our unworthiness, and fickleness among ourselves, we are hard to believe. The Lord, acquainted with our weakness, condescends to give us his word and oath, in either of which it is impossible for him to lie, much more in both; that our consolation may be strong, that we may have the full assurance of faith and hope, like an anchor of the soul, entering into Jesus, who hath entered into heaven itself, there to appear in the presence of God for us as our intercessor and forerunner, to prepare a place for us, and to keep it till we come; whither we shall soon follow after, that where he is, there we may be also.

'His hold the Christian fastens in the Lord,  
And bids earth roll, nor feels her idle whirl.'

"Rejoice in the Lord, then, and again I say, rejoice! Let nothing take away your crown of rejoicing from you. Rejoice in temptations, afflictions, in hope against hope. At all events, rejoice. 'The God of peace shall bruise Satan under your feet shortly, and make you more than conqueror through the blood of the Lamb.' I still love the Lord, his ways, and work; and have no greater joy than this, to hear and see the prosperity of Zion."

To the same  
"21st December, 1810

"My Dear Mother, -- I received your welcome letter by the girls, and am very glad to hear that you are 'better, both in health and mind.' I had nearly determined with myself to come and see you, when they came in sight, and bringing word that all was well, I declined it. I have been in good health myself, except a bad cold, which still continues. I might be induced to attribute it to my many changes in traveling, but those who travel not [those who don't travel] experience colds, sickness, death, as well as we, and it is probable, on the whole, that the preachers are as healthy as other people. Our best way is to be always ready for every event, whether by sickness or health, life or death, to glorify the Lord. It is good to suffer as well as do his will, and to hope and patiently to wait for his great salvation. This is a state of trials; and trials of various kinds are absolutely necessary. Blessed are they who endure to the end; they shall receive the crown. It is not far off at most. A little more patience and courage, a few more steps and battles, and the race is run, the battle is won, the prize secured, and the warfare for ever over. Let us then gird up the loins of our mind, be sober, and hope to the end, for the grace to be brought at the revelation of Christ. Here we have tears, trials, crosses, heaviness, sorrows, groanings, (as our blessed Lord while on earth, to whom we must be like,) mixed in our cup of blessings; but hereafter it will be unmixed, when we shall have eternity to admire and adore the wisdom and goodness of our heavenly Father, in bringing us, as he did his Son before us, through sufferings to glory."

To his sister Margaret  
"16th February, 1811

"Dear Sister, -- I have but a few minutes to write, and nothing in particular to say. I am striving to devote myself to the Lord, and feel happy in so doing. Time appears to me to pass away very fast, and our great work in a short space requires diligence and care. I hope you are endeavoring to walk circumspectly. Nothing gives me greater joy than to hear this of you. Watch and pray."

Mr. Emory's second appointment was to Cambridge circuit, in the same district with the Rev. George Sheets. The following sketch of this portion of his ministry has been kindly furnished to the author by his esteemed colleague, who, having some time after this period joined the Protestant Episcopal Church, has for many years been the respected rector of Trinity church, Oxford, Pa.

"Frankford, July 17, 1839

"Very Dear Sir, -- When the number of years are considered which have elapsed since your worthy father and myself were colleagues upon the Cambridge circuit, in the state of Maryland, in 1811, it will not, I suppose, be expected that much should be contributed by me toward the memoirs which you purpose publishing. The widow's mite furnishes encouragement for performing the little in our power, particularly when the mind is oppressed with a consciousness of inability. The lapse of twenty-eight years has not erased from my memory the most distinct recollection of the truly amiable character of my much beloved and lamented coadjutor. He was one of the few in whom I had noticed, upon the most intimate and familiar intercourse, nothing reprehensible.

"Negative goodness, indeed, is deemed by some of little moment, but in fact it is a matter of great importance for a professor of Christianity, and especially for a minister of this holy religion, so to take heed unto himself at all times as to furnish no occasion for adversaries to speak reproachfully, or for friends to be shocked at, and to mourn over discrepancies, which, if they do not stamp the person with the character of impiety, at least excite suspicions deeply mortifying. I have felt disposed to attribute his uniform exemption from all unseemly levity, and indeed from everything exceptionable, to his having been trained up in the way of righteousness from infancy... All those, I am conscious, who were most intimate with him from day to day, could not but have observed his childlike innocence. The solemn supplication of the poet was a favorite one with, and was frequently made use of by him, at family worship, in the evening

'Teach me to live that I may dread  
The grave as little as my bed.  
Teach me to die that so I may  
Triumphant rise at the last day.'

The apostolic injunction, 'Be ye blameless and harmless, the sons of God without rebuke,' was, I am quite sure, but seldom more carefully observed by any one than by him.

"But his positive virtues shone with clear and strong, though with mild and majestic radiance. He never lost sight of the dignity and sanctity of the Christian and ministerial character. In the closet (for we frequently lodged together) his prayers were the aspirations of a heart filled

with the spirit of grace and of supplication. His Bible especially, and whatever theological work he was studying, were attended to most sedulously. There was one great and all-absorbing object which he had continually in view, -- the attaining of all that knowledge which was best calculated to qualify for a faithful and useful discharge of ministerial duty. He was no enthusiast, -- expecting the end without the means. No, 'he inclined his ear unto wisdom, and applied his heart unto understanding. He sought her as silver, and searched for her as for hid treasures.' Hence, in the family circle, he was 'apt to teach.'

"An aged and pious matron once observed to me, after he had passed some time in her family, 'If brother Emory should ever marry, he will maintain strict domestic discipline.' The youth had no cause to regret, after he had taken leave, that by his 'lightness' he had contributed to their natural levity, and retarded their spiritual progress. Something useful was carefully and kindly inculcated. Nor were the most menial of the domestics forgotten; the servants, according to apostolic precedent, received their portion of instruction in due form and season. The aged and infirm were sympathized with, the hands which hung down were lifted up, and the feeble knees were strengthened. It is not strange, therefore, that he should have been at home in the pulpit. Here there was no effort made to secure the applause of man; no beautiful tropes and figures; no rhetorical flourishes; no theatrical airs and gestures, to secure the plaudits of the vain and gay. But there was, in rich abundance, the purest milk of the word for babes, and also the strongest meat for those of full age, whose senses were exercised to discern both good and evil.

"Upon a mutual interchange of sentiment respecting the most proper mode of preaching he has observed: 'I always feel best satisfied when I have endeavored to preach in the most plain and practical manner.' Hence he labored, not so much to inflame the passions, as to inform the mind. Still there was such 'an unction from the Holy One' accompanying his exercises, that even those who attached the greatest importance to highly excited animal sensibilities could not but be both pleased and profited. It was, however, as will readily be expected, the intelligent and sober minded who best knew how to appreciate his excellences.

"Although it was only his second year in the ministry, I soon found that in intricate cases, as it regarded the execution of discipline, I had in him an assistant, whose mind was matured far beyond his years, and with whom I could take counsel with the greatest advantage and safety. As to the effects of his ministrations, I may observe, that there was a deep religious seriousness pervading the congregations, and especially so in the town of Cambridge. Not only was there a considerable ingathering among the adults, but there were so many children under exercise of mind, who we thought were too young to be enrolled among and met with the adult classes, that it was deemed preferable to form them into a catechetical class by themselves, the fruits of which, I am happy to learn, are conferring benefits on the church to the present day.

"There had been a camp meeting held during the year in the vicinity of Cambridge, which had contributed greatly to this general attention to religion. The soul of my departed friend was much drawn out at this meeting for a deeper enjoyment of the pure and perfect love of God. Out of the abundance of the heart the mouth speaketh. Thus, in his devotions, he was heard to pray, with strong crying and tears, 'Seal me! seal me!' He was much engaged also in labors for others. Not only from the stand, at the regular hours for preaching and exhortation, but at intervals also, his voice was lifted up, on different parts of the ground, in most affectionate and urgent addresses.

"Our services on the circuit were terminated in the most harmonious and satisfactory manner, and the result of them has, I doubt not, furnished him with 'crowns of rejoicing' in the eternal world. This was the only year we traveled together, and consequently our subsequent interviews were 'few and far between.' His reputation, both as a pious and exemplary Christian, and as an instructive and useful preacher, advanced steadily. His praise was in all the churches. In the year 1815 I succeeded him in the Union charge, Philadelphia. The condition of this church was precisely what might have been anticipated. On either hand was abundant proof that every thing had been done decently and in order. As this was my last charge in the connection, I have only to add, that, among the many cords of affection which were cut asunder by the step which I felt bound to take, there was not one more exquisitely painful than the severing of that which had united us together.

"It was by no means surprising to me to hear that he was subsequently advanced to the highest order of the ministry in the Methodist Episcopal Church. And I can readily suppose that his pre-eminent qualifications must have made him peculiarly useful in that sphere. But that he should have been removed from his station, at such a time and in such a manner as he was, is another of the cases to be added to the many in which we are compelled to exclaim, 'His judgments are a great deep; his ways past our finding out.' May we be enabled to follow him as he followed Christ. And if the Son of man should come suddenly, may we also be found watching.

"Very respectfully yours, &c.,  
"George Sheets

"P. S. -- In the allusion to the camp meeting, I do not know whether there would have been any impropriety in mentioning a circumstance which occurred during the same. It was certainly made an instrument of producing a great effect at the time. Three of us had been appointed to preach, morning, noon, and night, on Sunday. It became my duty to perform the evening service. The camp was in a dense pine woods -- the ground illuminated by the burning of pine knots on several small scaffolds prepared for the occasion. The brilliancy of these lights was such that a candle was seldom used, even in a tent: a pocket Bible, I know, could be read in those pretty near.

"It so happened that during preaching there was a considerable rustling in the tops of the lofty pines, attracting my attention at times. But there was no apprehension of a storm, -- no sound of thunder or appearance of lightning. The congregation was immense, and as still as death, while the certainty and solemnity of the day of judgment were expatiated upon. The doctrinal part of the discourse had been gone through, and an application about being commenced, when my attention, and no doubt that of the audience, was arrested by the appearance of a luminous body descending amidst the tree, which in an instant after, having arrived at apparently half way from the tops of the trees to the ground, exploded with the most tremendous roar of thunder. Flashes of lightning seemed to pervade the entire camp. The lights were struck to atoms and extinguished. The deepest midnight darkness succeeded. But the scene which followed beggars description.

"Hundreds, no doubt, were fully confident that the day of judgment had indeed arrived, and, conscious of their being unprepared for the solemnities of that dread day, were shrieking for mercy, as though hell itself was gaping to receive them; and others (perhaps I might say, without

exaggeration, hundreds) were shouting aloud in the greatest possible triumph, as though the Lord Jesus had indeed just invited them, as the blessed of his Father, to come and inherit the kingdom prepared for them. I question much whether such another scene has ever been witnessed. The concussion of the atmosphere seemed to me so powerful as almost to cast me from the stand. I, however, supported myself by holding to the fixture for supporting the hooks, and felt disposed to thank God for making such an application of my sermon as it was not in my power, nor that of mortal man, to make. A dog was found dead next day, under a bed, in a tent back of the stand, on which a person was lying, but not a human creature on the ground was injured. The results of that night will be developed in the eternal world."

The strong language in which Mr. Sheets speaks of Mr. Emory's personal piety and zeal for the cause of God is confirmed by the following extracts from his correspondence during this year, the whole of which breathes the same spirit. The first two were addressed to Mr. H. D. Sellers, of Hillsborough, now Dr. Sellers, of Pittsburgh, who shortly afterward married Mr. Emory's youngest sister, and who was then just taking upon himself the Christian profession.

"Cambridge, 21st May, 1811

"My Dear Friend, -- May grace and peace, and all the blessings of the everlasting gospel covenant, be with you. I thank God, who hath called us with a holy calling, that you have not been disobedient to his call, but, according to your convictions and grace, have given yourself to his service. If reflection and some years' experience afford me any capability of judging, I think you will never repent, if faithful, the steps you have already taken in religion. The beginning of any business is always the most difficult. Practice makes perfect. If you meet with difficulties then, at first, either from within or from without, do not be surprised or discouraged. The enemy sometimes assaults the most vehemently at the commencement, taking advantage of our weakness and inexperience. But if we watch and pray, &c., our grace shall be in proportion to our day and trials. The sooner we learn to war, the better. The young soldier, that has never been in an engagement, trembles at every approach of danger; while those veterans who are acquainted with the devices of the foe, and know how to wield their own arms, stand firm and undaunted. Let us remember, what we are now, so once were they. What they are now, so (if faithful) we shall be. We are first babes, then young men, then fathers. Some are children almost all their days, while others seem to possess the steadiness and strength of manhood even in youth. So it is spiritually. Let us 'desire the sincere milk of the word, that we may grow thereby,' and in the diligent and uniform use of all the means of grace, exercise ourselves unto godliness, till we arrive to the fullness of the stature of perfect men in Christ.

"Have you the witness of pardoning love yet from the Spirit of adoption? If not, I hope you will never rest till you have. Remember, it is obtained by faith in Christ. After we have done all we can, we are at last unprofitable, and deserve nothing of strict merit, (though it is certainly indispensably necessary to do all we can.) We must, as sinful, guilty, helpless creatures, venture ourselves just as we are upon the Saviour, who is ours by gift and covenant, and willing to receive and able to save. O, what hinders? Why not now believe? Be not afraid; you cannot be too bold in this. According to your faith, so shall it be, even this moment. Now claim the promises, appropriate them to yourself, and go in peace. Amen!"



To the same  
"Camp Ground, 3d June, 1811

"My Dear Friend, -- Your welcome letter of the 31st ult. is now before me. Its contents give me much satisfaction. I rejoice to hear of your continued resolutions, and hope you will demonstrate to the world the possibility of faithfulness from a sick-bed beginning. The Lord has many ways to bring us to himself; all are good and sufficient, if we improve them.

"You speak something of 'following the dictates of conscience.' It is well to do so, and to be able to rejoice in its testimony, that we offend not against God or man. But this, like the other faculties of the soul, is much injured by the fall. Some have bad consciences, hardened and seared. Others, scrupulous ones, which are offended, stumbled, and grieved at things indifferent. We should carefully guard against both of these extremes, and by all means cultivate and keep a good one, enlightened and informed by the word of God, with the influence of the Spirit, leading us to forsake every thing evil, and to pursue every thing good, both in heart and life.

"As to the faith of a servant, it is good as far as it goes, and acceptable to God. But there is no degree of faith, either of a son or servant, in which we ought to rest without seeking more. Yet we ought to rest in it, as what it is, hold it fast, and praise God for it; yet still to live for, pray for, and expect the spirit of adoption, and not content ourselves without it. In short, we ought to be thankful for what we have, (however little,) and get as much more as we can; and whatever is needful the Lord will show, and no doubt give us, if we are truly engaged.

"As to repentance, [4] I do not think I ever lost an hour's sleep by it, nor do I think this any mark of its not being genuine or sufficient. Repentance (in my opinion) is 'a conviction of our sinfulness, guiltiness, and helplessness, by nature.' The fruits of it are humiliation of soul and body before God, confessing and forsaking sin, and learning to do well. Hast thou these marks of a penitent? Then fear not, only believe and thou shalt be saved; yea, my brother, believe in the Lord Jesus now, and thou shalt see and experience the salvation of God."

In a letter, of the 5th November, 1811, to his mother, he thus states the principle of Christian charity, to which, it is believed, his own conduct was strictly conformed through life:

"We are men of like natures. It is necessary for us to bear and forbear, and to make thousands of allowances in various cases. Good as our doctrines and discipline are in general, (and I am fully satisfied of their goodness,) we are yet liable to err, and through our errors (sometimes sins) Zion will bleed; for 'it must needs be that offenses come; happy they who are not offended.' There are very few whose conduct altogether will bear the strict scrutiny of God or men. Let this, then, be our motto:--

'The mercy I to others show,  
That mercy show to me.'"

The revival of religion on the circuit during this year, already mentioned in the communication from the Rev. Mr. Sheets, was a source of great joy to one who longed so earnestly for the prosperity of Zion. After relating some instances of its effects in a letter to his mother, dated

25th February, 1812, he remarks: "I never was happier than I am at present at the prospects before me."

Under date of 25th March, 1812, he thus acknowledges his high sense of his mother's affection: "Reading the following lines the other day, in 'Miss More's Sacred Dramas,' brought you strongly to my mind:--

'A mother's fondness cannot be conceived  
But by a mother.  
In many lives she lives; through many a nerve she feels;  
From child to child the quick affections spread,  
Forever wandering, yet forever fixed.  
Nor does division weaken, nor the force  
Of constant operation e'er destroy  
Parental love. All other passions change  
With changing circumstances; rise or fall  
Dependent on their object; claim returns;  
Live on reciprocation; and expire  
Unfed by hope: a mother's fondness reigns  
Without a rival and without an end.'

"O! when will children ever make returns to parents? May the Lord bless you, and be with you and yours! I have lately, my dear mother, had my witness renewed of that 'perfect love that casteth out fear,' but still feel the need of more; and, more than ever, the need of humble and close walking with the Lord."

It would have greatly facilitated the labors of the biographer, and increased the interest of his work, if Mr. Emory had kept a regular journal of the incidents of his life, and the progress of his mind. This he frequently proposed to do, and commenced it from time to time. But so incessantly was he engaged, either in acquiring knowledge or applying it to the advancement of religion, that he left himself little time for duties which seemed so peculiarly personal. The diary which he kept while he was deliberating about relinquishing the law, it has been already said, he destroyed. The earliest that has been found after this, was kept about the close of his year on this circuit, from which all that would be interesting to the general reader is here extracted.

"March 10, 1812. Today, while meeting a class, and pressing the members to look for that 'perfect love which casteth out fear,' the Lord renewed to me my own witness of it, after having been for some time in doubts about it. This is the third time I have had the witness given. I believe not declaring it, and want of watchfulness, were the chief causes of my being brought into doubts before. May I be wise and more faithful hereafter!"

"11th. I find listening to ill reports of persons very injurious."

"16th. Riding on a plain road, (though somewhat muddy,) my horse stumbled; curbing him, his head touched the ground. I stepped off over his head with perfect ease and safety. He rested on his head and neck till I thought his neck must certainly be broken. After a while he turned over, and

rose with his head the opposite way. However, he was no more hurt than myself. What agency might evil and good spirits have in this fall and preservation? If I sell this horse, ought I not to mention this affair? Certainly, if I do as I would be done by."

"20th. I met my colleague (G. S.) for the last time. We have traveled together in perfect peace and union, and I esteem him as a brother."

"21st. I looked over three numbers of the Halcyon Luminary, (a magazine.) I suspect it to be the production of some New Jerusalemites, the disciples of Baron Swedenbourg, whom Mr. Wesley calls 'an ingenious madman.' Some things in it may be entertaining, useful, and handsomely written. But on the whole I fear it will be injurious; especially in their method of interpreting the Scripture, by what they call 'correspondencies.' For instance, the six days of creation are made to mean six several stages in the regeneration of man, internally and externally. In the sixth he is supposed to be in a celestial state here, though few attain to this; and on the seventh he is in rest. The sun is supposed to have existed before time, to have formed vapors round himself, as the white of an egg, which thickened till they became hard like the shell of an egg, while the body of the sun himself inside was like the yolk, which at length bursting out, produced the earth and all the planets, as children from the womb, which for some time hung around him as children to the teats, till they were driven off to their present orbits, as weaned children, &c. The more plausibly such things as these are written, the more dangerous they are."

"25th. While in Cambridge this time I have finished a cursory reading of 'Watts on the Mind,' and I think it useful; 'Miss More's Sacred Dramas;' the first of them, 'Moses in the Bulrushes,' is excellent, the rest are not so affecting to me; 'Lackington's Memoirs,' who says enough himself to consign him and his book to oblivion: or, if the remembrance of him must be left on the mind, it must be with such disgust as even his confessions and recantations can scarcely wipe away."

"27th. I need grace to keep my body from oppressing my mind. I must endeavor to be careful not to hurt others' feelings."

"31st. I have for some time had a difficulty in speaking, which I could not account for. Now I think it proceeded from my wetting my lips so often with the saliva from my tongue, which, of course, left the tongue dry, and caused the difficulty in speaking. I find now that when I do not wet my lips so often thus, I can speak more freely."

"April 1st. This morning, by particular request, I breakfasted at Mr. \_\_\_\_'s. It is generally a cross to me to visit this kind of people; but here I felt very easy and agreeable. The old gentleman asked me (among other things) if I did not think our class meetings too much like some of the Roman Catholic discipline. I asked him if he had ever been in one. He said he never had. I invited him to come to them, and satisfy himself; assuring him, at the same time, that I thought them very different from the Roman Catholic confessions. Whence has this notion sprung? Surely 'an enemy hath done this.'

"Today, and several days past, I have had uncommonly large congregations, being my last round.

"Being frequently asked, I have not hesitated to say, after reading it, that I have no confidence in Hugh's prophecy. [5] I cannot believe without evidence. I cannot take the unsupported word of those of whom I know nothing, and can hear nothing but what is bad, for evidence. If sinners hear not Moses and the prophets, neither will they be persuaded (effectually) by any other means. And if they would, I am not willing to do evil that good may come. Indeed, I am afraid that evil will, in the end, come from this and everything like it. Counterfeit coin injures the currency of genuine. It always reminds me of the fable of the shepherd boy and the wolf."

"7th. Having by some alterations filled all my appointments till the eleventh, I left my circuit for conference, which commences on the 18th instant, at Philadelphia. I found my friends, in general, well."

"11th. I destroyed my private diary of the time when I gave up the law to preach the gospel. A friend wished me not to do it, but I was unwilling it should be seen, and it was not convenient to carry it with me. It was the 9th October, 1809, that I made a covenant on my knees, wrote and signed it, to give up the law, after much reading, prayer, and meditation; and on the 10th I did so, though my father was very unwilling. In February and March, 1810, I went to several quarterly meetings with R. Sneath, P. E. I then rode on Talbot one week, and meeting with Bishop McKendree, afterward accompanied him to Virginia, and back to the Easton Conference, which began April 20, 1810. At this I was first received on trial, being then just twenty-one years of age. I was appointed with D. Best to Caroline circuit, and for 1811-12 to Cambridge circuit, and now think myself at least as well and happy as when I started."

"12th. I had a free conversation with my father, with abundance of tears. He acknowledged that he prayed for me every day, and still loved me as a child, permitted me to write to him, (which he had not done before, though I had written, notwithstanding,) and confirmed to me the gift of a horse, [6] but declared himself of his first opinion as to my traveling. He gives me five or six years to stand it.

Lord, help me! Today he heard me preach for the first time since I have been traveling."

The most of that portion of the diary which was kept during the sitting of conference is occupied with a summary of the proceedings, and decisions on doubtful questions, which, though not proper for insertion here, evince the care with which he was informing himself respecting the laws and usages of the church. The following extract, however, from this part will show the missionary spirit with which he was imbued:--

"April 20. Bishop Asbury called for volunteers in the conference for Montreal and Quebec. Two (S. M. and I. L.) rose and offered to go wherever they might be sent. At night I requested my presiding elder, who was going to the bishop's lodgings, to tell him that I was willing to submit it to his judgment, and, if he could not suit himself better, to go to Montreal. The presiding elder omitted to inform him, and after I returned from St. George's, (where I had to preach,) he and another presiding elder (W. H.) advised me against it. On considering that in case of a war with England, which is confidently expected, Canada would be the seat of it, and Montreal and Quebec

immediately attacked, I decline to offer. The bishop expressed a particular wish to have either an Englishman or an Irishman."

"21st. The bishops called for volunteers for the west. In the afternoon I handed them a letter, offering to go anywhere within the territories of our government, if they thought proper to send me."

Having been appointed at this conference to Talbot circuit, with W. Bishop, he thus continues his journal:--

"May 7th. I preached the funeral of Mrs. S. to a large congregation of rich and poor, black and white. I endeavored to preach very plainly, but am still quite dissatisfied with myself. I want more holy courage. My weakness of body oppresses my mind."

"Sunday, 10th. At St. Michael's we had a gracious time. One or two professed to be converted in the day, and about eight or ten blacks and whites at night. The meeting continued till between one and two A. M."

"12th. Yesterday and this morning I have had very severe buffetings from the enemy. All the meetings I have had so far on this circuit have been gracious. Today I received a very affectionate letter from Bishop McKendree."

Here the diary closes, nor is any other to be found until the time of his visit to England. The letter from Bishop McKendree, here referred to, in reply, it would seem, to a note Mr. E. had addressed to him, has been preserved among his papers, and is inserted, as exhibiting how early and warm an attachment that accurate judge of character had formed for Mr. Emory.

"Wednesday Morning, April 29, 1812

Dear Brother, -- It is no small gratification to find you must take an affectionate leave of me, if it is by a note. Your apology for not seeing me more than supplied the visit, because it was an act of favor. Indeed, I was weak, and though much better, I am far from strong now, for I tremble and have to rest while about this letter.

"You ask a place in my prayers If that is a favor, you have possessed it ever since I saw you first. 'God forbid that I should sin against the Lord in ceasing to pray for you.' Dear Johnny, permit me to tell you, that you possess a full proportion of my confidence and affection. I shall not forget the tenderness and respect, as of a son to a father, with which you treated me; nor the Christian meekness and deep humility depicted in your manners -- graces which I hope you will never forfeit your title to. Jesus was meek and lowly of heart.

"There was an expression in your countenance at this conference that attracted my attention, but afforded no satisfactory solution. Have you injured or impaired your constitution by ministerial exertions? Or has the climate or affliction reduced you? Or are you subject to excessive fasting? Useful fasting is so shamefully neglected, that a check on that subject should be ministered and received with caution. But extremes are dangerous.

"Your friend and brother,  
W. McKendree"

Various causes had contributed to that feeble state of Mr. Emory's health, the indications of which were so accurately observed by the watchful eye of his affectionate superintendent; -- among others, the meetings which were held for the special benefit of the colored people, to whom, as he remarks in a letter to his mother, he determined to pay particular attention. In consequence of the peculiar situation of this portion of his charge, their meetings were generally held late at night, and in close and crowded rooms, both of which circumstances must have greatly affected his already enfeebled constitution. The following extracts, however, will show that, in the midst of bodily weakness, his heart was still set upon his work:--

To his mother.  
"Hillsborough, 4th November, 1812

"My Dear Mother, -- I have been mending since I saw you, and at present am going on discharging the chief of the duties of the circuit, though not yet perfectly well ... I feel more and more determined to try to be wholly devoted to the Lord. Every thing I see and hear, whether adverse or prosperous, tends to confirm me in this. Such as I am, I wish to be the Lord's, and not to be entangled or encumbered with anything that may embarrass me in my work."

To the same  
December 5, 1812

"... In a little time, mother, if faithful, we shall be beyond the reach of trouble. In the mean time, let us try to be careful for nothing, but make known our requests with thanksgivings to God, committing ourselves to him in well doing as to a faithful Creator, knowing 'all things work for good to them that love him.'"

Notwithstanding the feebleness of Mr. Emory's health, it would seem that his zeal to redeem the time and improve his talents caused him to keep up with little, if any, abatement, his former habits of study. There are still preserved among his papers, notes, taken during this year, on Myles' History of Methodism, Mosheim's Ecclesiastical History, Rollin's Ancient History, Buchanan's Works, Paley's Moral Philosophy, Saurin's Sermons, Beattie on Truth, with critical observations on the Greek New Testament, indicating that he read it in order. He appears, also, during this year, to have commenced the study of Hebrew.

But few family letters written during the year that Mr. Emory spent on Talbot circuit have been preserved. It is probable that few were written, as the impaired state of his health rendered it necessary for him more frequently to seek the quiet of his father's house.

It was toward the close of this conference year, in March, 1813, that Mr. Emory was called to part with his venerated father. The opposition which he had met from him in entering the itinerant ministry, so far from diminishing that affection which was due to a parent and benefactor, only caused Mr. Emory to increase the number and delicacy of his attentions, if by any means he

might soothe the wounded feelings of his father. An improvement in the old gentleman's spiritual enjoyments toward the close of his life, together with the growing reputation and usefulness of his son, had already made him begin to relent, when the near approach of death, setting all things in their true light before him, completed the work of reconciliation. No sooner was it ascertained that the disease was likely to prove fatal, than Mr. Emory was called home. And now was reaped the most pleasing reward of adherence to principle and duty. It was to this son, so long apparently discarded from his wonted place in his affections, that the dying father principally looked to minister to his comfort. With unwearied assiduity and tenderness Mr. Emory watched by his couch, and had the consolation to receive from his lips the last triumphant assurance of his undoubting expectation of eternal life.

After this year Mr. Emory was never again appointed to a circuit. It is interesting to know that the result of his three years' experience in this department of the itinerancy served to confirm his confidence in its admirable adaptation to the Methodist economy. It was his own opinion that he studied more during this period than in any other of the same length through his whole ministerial career. This was accomplished by the most diligent improvement of time. As he traveled from place to place, some profitable book was his constant companion. And while Christian courtesy and pastoral fidelity made it alike his duty and his delight to mingle, at proper times, in social and religious converse with the families which entertained him, no false delicacy could induce him to appropriate to man the hours which should be devoted to God, nor to descend from the dignity of the minister to the gossip of the newsmonger. When the claims of hospitality and friendship were satisfied, he would betake himself to some retirement, to prosecute more uninterruptedly his course of mental and religious improvement. By this means he doubtless lost some popularity with those thoughtless brethren who seek in their minister the boon companion, rather than the "man of God, thoroughly furnished unto all good works;" but, like a wise master builder, he was laying deep and out of sight the foundations of a character, which became afterward at once an ornament and a defense to the church. Indeed, the course which he pursued had already secured to him a high character among his brethren. There is still preserved, among the archives of the Asbury Historical Society, the memoranda which Bishop Asbury made, about this time, of the character of the preachers as reported at conference. The record in Mr. Emory's case is as follows:-- 1811. "John Emory -- classic, pious, gifted, useful, given to reading." 1812. "John Emory -- pious, gifted, steady, \_\_\_\_\_ [remainder illegible]."

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#### Chapter 4

#### MR. EMORY IN STATIONS. -- A. D. 1813-1820

At the conference of 1813, Mr. Emory was appointed, with William Hunter, to the Academy charge, (now called Union,) in Philadelphia. This being one of the most important stations in the connection, one of the principal members was induced, from Mr. Emory's very youthful appearance, together with the fact that he was yet but a deacon, to fear that he might not be qualified for the post, and so expressed himself to Bishop Asbury. "Never fear," was the reply; "he has an old head upon young shoulders." This was not a mere casual expression of the bishop's confidence. He had given Mr. Emory still more gratifying proof of his high regard, by proposing

that he should accompany him, in case he should visit England, to which he had been invited by the British Conference. It is to this, probably, that Mr. Emory refers in the following letter

To his mother.

"Philadelphia, 29th April, 1813

"My Dear Mother, -- In Wilmington, as I came up, I met with Bishop Asbury, and the next day, by a change made to shelter him from the rain, had the pleasure of riding with him in a chaise a part of the way to this place. He inquired particularly for you, and is very affectionate toward me. I lodge with him, and have a good deal of writing to do for him. I do not know that I shall say a word to him with regard to my appointment, unless he requests it; for, upon the whole, mother, I really am at a loss to determine what would be best, considering you, myself, and the church of God. I shall commit myself to Providence, and pray for grace, strength, and resignation, and have no doubt that you will do the same, and still trust the Lord. If peace should take place, what if I should be called next year, or the year after, to take a voyage to Europe, not to remain, but after a few months to return? You have told me that you wished me to be like father Asbury; you meant, perhaps, chiefly in one respect. Ah, mother, it may be you did not then think of the bearing of your advice; but why not still adhere to it, and, should it be required, say, 'My son, go, leave your mother, and should you never see her again, follow the calls of the Lord?' Fear not, though, you may not have the trial."

The sincerity and strength of Mr. Emory's attachment to Bishop Asbury will appear in a subsequent portion of this narrative, when he will be seen coming forward to rescue the memory of this man of God from the assaults of one who, while boasting of having been warmed and cherished in his bosom, availed himself of his position only to infuse the venom of his calumnies.

In communicating his appointment to his mother, under date of Philadelphia, May 3d, this being the first time that he was placed so far from home, he again exhorts her to bear the separation cheerfully. -- "It has pleased the bishops to appoint me to this place, with William Hunter, in the Academy charge. I left it entirely to their judgment and discretion, as I have done from the beginning, and suppose I must submit, and hope you will cheerfully give me up and be able to do without me.

"Let me know, when you write, if you still want me like F. Asbury?"

If his pious mother exhibited any reluctance to part with him at this time, it was probably owing mostly to the unsettled state of the times, and her own exposed situation. The noise of war was now abroad in the land, and the waters of the Chesapeake, upon one of the tributaries of which she resided, was a principal theater of action. The death of her husband had left her son John the principal protector of the family, and it was natural that, at such a crisis, she should desire him to be near her, especially as the next remaining son was drafted for the army. His appointment, however, being fixed for Philadelphia, Mr. Emory endeavored to compensate for his absence by a constant and frequent correspondence, administering advice and comfort to his mother, amid the alarms and dangers to which she was exposed.



Speaking of the mortality in the city, August 10, he observes: "In the midst of life we are in death. Among you is the sword of men; among us is that of God; (if both are not his;) but it is better to fall into the hands of God than into those of men." August 18th, he writes: "The events of the times are beyond our control. It is useless to 'fret ourselves because of evil doers.'

'One thing secures us, whatever betide,  
The promise assures us the Lord will provide.'

Let us, therefore, commit the keeping of ourselves to him in well doing, as to a faithful Creator.

In the present situation of affairs, you had perhaps better let William [his brother] go in person, if wanted. In a time of general danger, there ought to be no substitutes. They are not to be had."

The reader has, perhaps, been curious to know what was that "one respect" in which this venerable matron wished her son "to be like father Asbury," and why he was so anxious to know whether she still persisted in her desire. It may not perhaps be possible to answer such inquiries accurately, but certain it is, that Mr. Emory was now about to depart from his model, for, on the 12th day of October, in this year, (1813,) being then in the 25th year of his age, he was united in marriage to Caroline, daughter of Francis Sellers, Esq., of Hillsborough, Caroline County, Md., and granddaughter of Henry Downes, Esq., of the same place.

In forming this union with one whose family connections and personal character eminently fitted her for this responsible station, Mr. Emory appears to have been governed by the same principles of prudence and strict regard to his ministerial obligations which characterized his whole career. He had long known and esteemed this lady, but delayed making any change of his situation until his relation to the church would admit of it. Even then the step was not taken without much deliberation. His views were fully explained in his correspondence with his mother, who seems to have been anxious, above all things, for his fidelity and success as a minister of Jesus Christ, and to have been fearful lest this measure might embarrass his ministerial operations. He assured her that his attachment to the cause was still undiminished, and that he believed his usefulness would even be increased by the step he was about to take. "You may be assured, my dear mother," he writes, on the 14th of September, "that my eye is still single, and my heart is fixed as ever to live and die in the service of God, in the ministry of his church. If cares increase with life, I will redouble my efforts, and grace is all-sufficient." "Make yourself easy, mother; I will strive that my heart shall not reproach me, and my conduct shall not disgrace you or the church so long as I live." And to his sister, shortly after his marriage, he says: "I assure you, my dear sister, that I feel myself as much engaged in the cause of God, and in the work of the ministry, as ever. It is my meat and drink, and I am happy in having some evidence that my work is not altogether in vain in the Lord."

Mr. Emory's labors during this year appear to have given general satisfaction. The congregations were large and attentive. The society seemed to prosper, both temporally and spiritually. Besides defraying all their regular expenses, they paid off one thousand dollars' debt on the Academy, and undertook to build a second church, estimated to cost at least twelve thousand dollars. Under these circumstances, the fears entertained at first from Mr. Emory's youth were

dissipated, and he was reappointed to the same station at the conference in April, 1814. On announcing this appointment to his mother, Mr. Emory adds: "My charge for this year is a very heavy one -- more than double of what I had last year. To the Lord I look."

The interests of religion suffered much at this period in Philadelphia, as well as elsewhere, from the agitated state of the public mind, in consequence of the war which was then raging. Still, however, Mr. Emory continued unwearied in his efforts, and there were occasional accessions to his charge. The following extract from a letter, written toward the close of this year, to his brother-in-law, Mr. Sellers, will give some view of his own situation and that of his people:

"I once thought if I were free from any evil, it was the love of the world. Perhaps freedom from this is common to youth, and especially to young persons who are also young in religion: but I confess to you that I have latterly been jealous of myself upon this point. I wish, if possible, to be frugal without parsimony, and liberal without prodigality; to render to the church, to the poor, and to my family, what is right and proper: but to do this, I feel the want of much more wisdom and grace. We have latterly had a little stir of religion among us -- a few converted; but, alas! our 'goodness is as the morning cloud, and as the early dew, that passeth away.'"

During this year, difficulties, which had been growing for some time with the African Methodists of the Bethel Church, having continued to increase, Mr. Emory addressed them on the subject. In the preface to their book of discipline, published after their separation, it is said: "John Emory, then elder of the Academy, published a circular letter, in which they were disowned by the Methodists." As this is a partial and an unfair statement, the circular itself is here given entire.

(CIRCULAR)

"To the Trustees, Preachers, Exhorters, Leaders, and Members of the African Church, called Bethel Church, in Philadelphia.

"I address you, brethren, as your friend, and with the same friendly disposition which I have always felt toward you. Many of you are indebted (under God) to the influence and the exertions of the Methodists, and the Methodist preachers, (together with others,) for your present invaluable liberties and privileges; and I am gratified to think that I belong to a church whose ministers and members have done so much, both in this and other countries, not only for the personal liberty, but still more for the salvation of the souls of the unfortunate Africans. It must be known to you that, from the beginning of Methodism, the united labors of our preachers were designed to raise up one body of holy people, who should all be connected together in the unity of the Spirit, and in the bonds of peace, under the same discipline and church government.

"We have always declared, and we trust that our conduct has agreed with our declaration, that it was not our object to acquire property, but to save souls. Accordingly, we have always wished and advised that all our church property should be settled upon trustees, in such a manner that they may be bound to hold and to preserve it for the use of the church, and to permit the worship of God, the administration of the ordinances, and the management of the societies in the premises, according to our Discipline. We rejoice, indeed, that God has blessed you, our African brethren, not only with liberty and religion, but also with considerable church property; and we

solemnly declare to you, that, so far from wishing to get any of it into our hands, we would not receive it, nor undertake the management of it, if you would offer it to us. We wish you to keep it yourselves, and to commit the management of it to trustees of your own color, and of your own choice; and we pledge ourselves never to interfere with it. But if you are Methodists, or wish to be Methodists, your spiritual affairs must be under the direction of our bishops, and the ministers and preachers appointed by them from time to time; that is to say, particularly the preachers appointed by the bishops to have the pastoral charge of you, must receive members, and try and expel the disorderly, by and before committees of your own church, with the right of appeal to your own quarterly conferences, and appoint and change class leaders, according to the provisions contained in our Discipline for the regulation of all our societies. In your charter of 1796, article nine, 'it is solemnly declared, that the trustees and members of the African Methodist Episcopal Church do acquiesce in and accord with the rules of the Methodist Episcopal Church for their church government and discipline, and that they and their successors will continue for ever in union with the Methodist Episcopal Church of Philadelphia, subject to the government of the present bishops and their successors, in all their ecclesiastical affairs and transactions, except in the temporal right and property of their aforesaid Bethel Church, which is to be governed as herein directed.' But you have not acted according to that declaration, and therefore, after long forbearance, we must tell you that we cannot serve you any longer, nor acknowledge any connection with you as Methodists in your present situation. In saying this, I have the sanction of Bishop Asbury, and of the trustees and quarterly conference of the Union Church. We are really your friends, and wish you well; and if you, or any of you, are willing to conform to the Discipline of the church whose name you bear, we are ready still to serve you; but otherwise we can serve you no longer, because we believe that, under existing circumstances, it would be injurious to you and to the cause of God at large.

"We hope you will take this subject into serious consideration. We pretend not to dictate to you, nor do we mean to attempt any harsh measures. We leave it entirely to yourselves to determine whether you will be connected with us according to our Discipline, or not; but you cannot be connected with us in any other way.

"Philadelphia, 17th July, 1814  
John Emory"

At the conference of 1815, it being necessary, according to the rules of the itinerancy, that Mr. Emory should leave the charge which he had held for the two preceding years, he was stationed at Wilmington, Delaware. Here he labored for one year faithfully and acceptably as a pastor and preacher. It was during this period that he was called upon to sustain the severest domestic affliction by which he was ever visited, in the loss of his beloved companion, then not yet twenty years of age.

The circumstances of her triumphant death are recorded by Mr. Emory in an account of some length, from which the following extracts are made:--

"She manifested the greatest and most constant patience under the most excruciating pains, frequently expressing herself in these words: 'O Lord, endue me with patience to bear my afflictions with Christian fortitude and resignation.' She frequently repeated the following verse:--

'O for a heart to praise my God,  
A heart from sin set free,  
A heart that always feels thy blood  
So freely spilt for me.'

"But above all others, as long as she could articulate at all, the following:

'Dear Saviour, let thy beauties be  
My soul's eternal food,  
And grace command my heart away  
From all created good.'

"In the duties of my station, she never failed to assist me by her prudent counsels, and to stimulate me by her pious example and encouraging exhortations. Never did I know her, in any single instance, even in the most private domestic life, to depart from the spirit or conduct becoming a Christian; and during the two short years and not quite four months of our sacred union, it pleased God to bless us with much health and uninterrupted happiness in the enjoyment of each other's company almost constantly, (notwithstanding my peculiar situation in life,) until this last afflicting, parting scene, the remembrance of which can never, never be erased from my aching heart.

'Beloved wife! dear mother gone!  
Thy husband mourns, and infant son,  
But mourn in hope again to meet  
In deathless joys at Jesus' feet.'"

Her remains having been conveyed to her native county, repose in the family burying-ground, near the banks of the Tuckahoe. The epitaph on her tombstone, which attests the fact, closes with this brief but expressive sentence: "She was a Christian indeed, and died in the Lord."

The following letter, written a few months after this event, although it contains some facts which have been already related, is here presented entire, as an interesting memorial, from Mr. Emory's own pen, of his religious experience up to this period, and as exhibiting, at the same time, the tenderness and warmth of his affections. It was addressed to the mother of his departed wife.

"Philadelphia, June 12, 1816

"My Dear Mother, -- Your letter of the 13th of March has lain by me long, but not neglected. I have read it over and over with repeated tears, and have been prevented from answering it only by unavoidable engagements, as it required a particular answer. If my last to you gave you satisfaction, you may be assured yours has given me no less, and I shall preserve it as one of my most invaluable papers. When I read over the correspondence between my dear departed Caroline and her mother and brothers, while she was at school, I am struck with the affection for her which glows in every line, and your great solicitude for her happiness. And she was worthy; yet you consented that she should leave you, as did she, to share my toils and cares,

and to bless me. I cannot think of it without indescribable emotions. If I cease to love the mother of Caroline, -- if her friends cease to be dear to me, -- then indeed shall I be ungrateful, and the remembrance of their affection for her and confidence in me will cover me with shame.

"You express a wish to have an account of my experience in religion before my admission into the itinerant connection: I have none such written, but (though it may not be very interesting or profitable) will endeavor, as well as I can recollect, to give you a very brief recital of it.

"From a very early period of life I was under religious impressions; to produce which, I believe, the Lord used the instructions and examples of my parents. O! the blessing of religious parents! How can I be sufficiently grateful for it, or how acknowledge my obligations, not only to my own, but to my dear Caroline's, to whose excellent education I have been indebted for so much of my short happiness!

"These early impressions were alternately yielded to and resisted, until the year 1806, when I was between sixteen and seventeen years of age. Then it pleased the Lord, at different times, and by various means, more deeply to awaken me to a sense of my lost and dangerous condition. I struggled under deep conviction for several months, unwilling to let any one know of it, such was the pride of my heart; but finding myself becoming more and more wretched, and that it was in vain to look for mercy and peace without open humiliation before God; I was walking mournfully by the river's side at my father's in the summer of 1806, and coming to the garden gate, I leaned my head upon the post, and there resolved to be the Lord's, and to make a public acknowledgment of my determination at the first opportunity. I wished to take a public occasion to do this, the more effectually to humble my proud heart. This accordingly I did at a love-feast, held at Roe's Cross Roads, in Queen Ann's, on the 18th day of August, 1806, to which I was admitted through the influence of my deceased friend and cousin, Richard Thomas, (whom the Lord used as an instrument, at that critical juncture, to lead me on,) and after being engaged in prayer, with strong crying and tears, for several hours, the Lord was graciously pleased to set my soul at liberty, and to bless me with a sense of his pardoning love, and peace and joy in believing: but my joy was of the calm and tranquil kind -- I felt more than I expressed. From this time I was much engaged in the use of every known means of improvement, both in religious knowledge, experience, and practice. But after a few weeks I began to be afraid that I did not experience what I had done. In this state I continued a short time, and then was again blessed with a clear sense of the love and favor of God, which through grace I have continued to enjoy until the present time. Often, indeed, have I felt humbled under a sense of unfaithfulness and unprofitableness; but O what a debtor to grace for the abiding evidence which I have so long enjoyed of the infinite mercy and grace of God in Christ to me -- even me! From the beginning till now, I have always felt the need of more; at several times, indeed, I have been extraordinarily blessed with an uncommon sense of the divine love, but never without feeling the need and room for more. If the criterion of 'perfect love' is, that it 'casteth out fear' -- the fear of death and hell -- in this sense I have experienced it, and, to the praise of the glory of the divine grace, must declare that I still enjoy it in this sense. O! when I saw my dear Caroline brave death in his most painful forms -- when I saw her turn her eyes from her mother, her son, her husband, and say to her Lord,

'Dear Saviour, let thy beauties be  
My soul's eternal food

And grace, command my heart away  
From an created good,'

then I saw the power of divine love, and felt willing to trust it in a dying hour.

"In the year 1807, (I think,) I began to be exercised about officiating in public, which I was soon called to do in a local way, and afterward, about giving up my profession, and entering into the traveling connection. During this period I passed through the severest conflicts, as my views were not agreeable to those of a dear father, to whom I felt myself under the greatest obligations. But at length, in April, 1810, being then twenty-one years of age, I gave up all, and committing myself to the Lord, with fear and trembling, launched into the world as a traveling preacher, having been received on trial at the conference held at Easton in that year. For being enabled to take this step, I have ever felt grateful to the Lord, and believe that my dear father, before his death, was convinced that I had not done wrong.

"What will become of me, if I prove unfaithful, after having been so led on by Providence and blessed by grace?

"My dear mother, we hope to meet in heaven with our dear Caroline and other friends. I think, sometimes, I could brave death to see her only; but how many more are there, with Jesus at their head!

"Pray for your unworthy son,  
J. Emory"

At the conference in the spring of 1816, Mr. Emory was reappointed to the Academy station in Philadelphia, where, also, he was continued at the next conference; and during both years, although the younger preacher, he was placed in charge of the station. He was also elected a delegate to the General Conference, which met in Baltimore, May, 1816. This was the first time that he was eligible to that office, and he continued to be chosen a delegate to every succeeding General Conference, except that of 1824, when, being in the minority in his annual conference on a question of church politics, he was not elected a delegate.

It is not ascertained that Mr. Emory took a very active part in the proceedings of this General Conference, from which he may have been restrained by the fact, that he was both a new and a young member. It is known, however, that he espoused the election of presiding elders; and the report on local preachers appears in his hand writing. [9]

After his return to Philadelphia, he was under the necessity of taking some relaxation for his health, which he did by making a short excursion, in July and August, into the state of New York.

In the latter part of this year (1816) he was invited to take charge of the Wesleyan Seminary, then about to be opened in the city of New York, but the invitation was not accepted.

Having received, early in 1817, a request from Bishop McKendree to become his traveling companion, he thus notices the subject in his correspondence with his particular friend and advisor, Mr. Sellers, his brother-in-law, February 7, 1817: "I received a letter from Bishop McKendree, on the 27th ult., soliciting me to accompany him next year in his travels. On some accounts it would be agreeable to me, but on many others not; particularly the long and distant absence from my friends, especially my dear mother and son, with the difficulties of the journey and the service, and some peculiar consequences to a preacher. I have answered him in a discouraging and rather uncertain manner, leaving him at liberty to make other provision, if he can, before he sees me or hears from me again. My friends here, who have heard of it, are so good as to press me not to consent to go, wishing me to continue another year in the station, which, however, the bishop may at last prevent, and I have no concern about it. We are prospering at present, and have a clear increase now of more than one hundred and twenty. My time is becoming more agreeable, and I am flattered with the prospect of its being more and more so." On the 28th, however, he writes again: "After due deliberation, I believe I shall comply with his request; the reasons for it seeming, on the whole, to outweigh those against it. If I meet with unforeseen difficulties, they cannot be of long continuance, and the advantages of such an extensive tour for one year may be of service to me through life. The bishop seems to think, indeed, that essential service may be rendered to the church in this way, in addition to the assistance it may afford him: but this remains to be proved. If I go, I shall do what I can, as Providence may open the way. I wish to be led into the path of duty, and to be devoted to the divine service."

The proposed arrangement, however, was only partially carried into effect; Mr. Emory having accompanied the bishop only to the New England Conference, which met at Concord, N. H., and the New York Conference, which met at Middlebury, Vt. This occupied the months of April, May, and June, after which he returned to the duties of his station in Philadelphia.

It was shortly after his return, that Mr. Emory made his first appearance in print as a controversial writer. In the early part of this year, (1817,) Bishop White, of the Protestant Episcopal Church, had published in the Christian Register an essay, entitled, "Objections against the position of personal assurance of the pardon of sin, by a direct communication of the Holy Spirit." The doctrine thus assailed being one of the distinguishing tenets of Methodism, and one the preaching of which had been a source of great prosperity to the church and consolation to her members, Mr. Emory came forward in its defense, in two pamphlets, being "A Reply," and "A Further Reply," to the above-mentioned essay. These were noticed in a review of the whole question by Bishop White, with which, it is believed, the controversy terminated.

Of the reception with which this effort met at the time, an opinion may be formed from the following extract from a letter addressed to him by the Rev. Joshua (now Bishop) Soule, New York, October 18, 1817: "I acknowledge, with gratitude, the receipt of your pamphlet, which I consider as an able defense of the truly Scriptural doctrine of the witness of the Holy Spirit, touching our justification by faith and acceptance with God. I understand the subject has excited considerable interest in this city. In conversation with two of the Episcopal clergy, a few days since, the matter was introduced by themselves; and I was surprised to hear them (or at least one of them) speak in warm terms against the bishop's publication: but, at the same time, they assured me he intended to write again in reply to you. They seemed glad that the subject was taken up, as they thought the doctrine of the witness of the Spirit ought to be defended."

In relation to his opponent in this controversy, Mr. Emory, at a subsequent period, thus expressed himself: "Although in replying to an attack on one of our prominent doctrines, -- an attack published at a distance from Bishop White's residence, and not originally with his proper signature, -- there might possibly have been some expressions which might not have been used in other circumstances, yet I should exceedingly regret that the bishop, or any of his friends, should entertain an idea that any personal hostility or unfriendliness of feeling exists toward him in my mind. It is not the case. Any excitement which might even then have appeared in that controversy has, on my part, long since and wholly passed away; and there are few men living, so far as I have ever heard him spoken of, whose personal character I more sincerely respect than that of Bishop White."

At the Philadelphia Conference of 1818, Mr. Emory was transferred to the Baltimore Conference, and stationed at the Foundry Church in the city of Washington, where he continued for two years. Previously to his removal, he was united, on the 12th of May, 1818, to his second wife, Ann, daughter of Thomas Wright, Esq., of Queen Ann's county, Md., an esteemed local preacher of the Methodist Episcopal Church.

During his residence in Washington, Mr. Emory again had to enter the lists of controversy. Some articles having been published by a Unitarian preacher, of the name of Wright, in the National Messenger, of Georgetown, D. C., assailing the divinity of Christ, Mr. Emory replied to them in several communications to the same paper, under the signature, "An Observer." These articles were afterward published in a pamphlet form, with the title, "The Divinity of Christ vindicated from the Cavils and Objections of Mr. John Wright," together with a few numbers on the same subject, by the Rev. James Smith, whose memory is still cherished in the church for his superior talents as a metaphysician and an orator. It is said that the publication of these essays had a powerful influence in arresting the growing popularity of a dangerous heresy in that part of the country. In consequence of the delicate state of his health, Mr. Emory was again under the necessity of taking a short excursion, which he made in the month of August, to the Bedford Springs. At such times, however, he was not idle in his Master's cause, but preached as his strength would permit, and opportunity offered.

Ever anxious to improve his talents, Mr. Emory resumed during this year the study of Hebrew, under that distinguished orientalist, Dr. J. Horwitz, who still speaks of him as having been one of his most apt and successful pupils.

At the session of the Baltimore Conference, in 1820, though it was but the second meeting of that body which Mr. Emory had attended, his talents were already so highly appreciated by his brethren, that at the election of delegates for the General Conference, he received the highest number of votes, only one other having an equal number. He was at the same time elected corresponding secretary of that conference, for the newly formed Missionary and Bible Society, and also on the establishment of schools among the Indian tribes. He was also, in consequence of the feeble state of Bishop McKendree's health, requested by him and Bishop George to assist the latter at the ensuing session of the Philadelphia Conference, which he accordingly did.



How meekly Mr. Emory bore these and other expressions of the regard of his brethren, may be seen in an extract from a letter written, at the close of the Baltimore Conference, to his wife. "I have been a good deal unwell during the conference, chiefly, however, from fatigue and loss of sleep, having much business to attend to, and necessarily keeping late hours at night. I could not, however, well refuse to serve them, considering the very respectful manner in which they have treated me, and the very satisfactory assurance of their confidence in me. In their election of delegates to the General Conference, they chose me as one, and in a much more honorable manner than I had any right to expect, as you will observe from the votes, which were as follows. [This statement of the ballot shows that, of sixty-eight votes taken, Mr. Emory and another received the highest number, fifty-four.] In the election of a vice-president of the Missionary and Bible Society of the Methodist Episcopal Church in America, established at New York, they gave me the highest number of votes, (very unexpectedly to me, indeed,) but as there was no election, there not being a majority of the conference for any one, several being voted for, I thanked them for the respect shown me, but begged to decline the honor. This I did particularly, because J. W. was the next highest, and I wished him elected. On the second balloting he was elected accordingly. They afterward elected me their general corresponding secretary for general missions, and the establishment of schools among the Indian tribes within our borders connected with missionary operations.

"I would not say so much on these points to any person but yourself; but as you have to partake of my sorrows, I think you have a right to share in everything calculated to soothe them. I only regret that I am so unworthy of these kind regards, which, at the same time, stimulate me to try to do better."

His term at Washington having been spent with much satisfaction to himself and prosperity to the society, he was removed at this conference to the Annapolis station. His entrance upon the duties of this charge was, however, delayed for some time, in consequence of his attendance upon the General Conference, and his absence on a mission to which he was sent under the direction of that body.

At this General Conference, Mr. Emory, though still young in years and in the ministry, took a distinguished part in the important questions which were then discussed. He was a member of the committee on the episcopacy, and also of the joint committee of three from each side of the presiding elder question, who reported the conciliatory plan, or, as they were afterward called, the suspended resolutions, of which further notice will be taken hereafter.

It would seem that to a motion brought forward by Mr. Emory at this conference, we are indebted for the first collection of tunes adapted to our hymns. "At the General Conference," he writes, "held in Baltimore, in the year 1820, we had ourselves the honor and the pleasure to propose the adoption of measures for the compilation of a general tune book, adapted to the wants of the church, and to the various meters and hymns in our excellent hymn-book. This was done at the suggestion of a gentleman in Philadelphia, who has long been most commendably devoted to sacred music, and made it a source of devout, and rational, and elegant pleasure, to himself, as well as to his friends, in many leisure hours. 'The Methodist Harmonist' was the result, and was the production of an experienced committee appointed for the purpose."

Having previously obtained a resolution of the Baltimore Conference, providing for the formation of parsonage libraries, he also procured a resolution of the General Conference, directing the book agents to supply them with the books published at the Concern at cost for cash.

It has already been seen what interest Mr. Emory took in the missionary operations on which the Methodist Church was just entering. At the Baltimore Conference of 1819, he had written the report on the constitution which was submitted to them; and, at the ensuing conference, having declined the honor of the vice-presidency of the society, in favor of an older member, he was, as we have seen, elected corresponding secretary. He was thus prepared to advocate this important institution still more efficiently at the General Conference. The report in its favor, which was then adopted, Dr. Bangs thinks [10] (and his opinion is confirmed by internal evidence) was written by Mr. Emory. The introduction to it will exhibit the light in which he then viewed the subject.

"Your committee regard the Christian ministry as peculiarly a missionary ministry. 'Go ye into all the world, and preach the gospel to every creature,' is the very foundation of its authority, and develops its character simultaneously with its origin.

"The success which attended the itinerant and missionary labors of the first heralds of salvation further establishes the correctness of this view, and demonstrates the divine sanction of this method of spreading the gospel.

"In process of time, however, the missionary spirit declined, and the spirit of genuine Christianity with it. Then it pleased the Lord to raise up the Messrs. Wesley, Whitefield, and others, through whose itinerant and missionary labors a great revival of vital piety was commenced, the progress and extent of which, at present, your committee cannot but regard as cause of unbounded thankfulness and pleasure.

"The missions of Boardman and Pilmoor, of Wright, of Asbury, and others, are events in our history not soon to be forgotten. A grateful people feel their happy influence, and hold their memory dear, and generations yet unborn will rise up and call them blessed.

"Can we, then, be listless to the cause of missions? We cannot. Methodism itself is a missionary system. Yield the missionary spirit, and you yield the very life-blood of the cause.

"In missionary efforts our British brethren are before us. We congratulate them on their zeal and their success. But your committee beg leave to entreat this conference to emulate their example. The time, indeed, may not yet be come in which we should send our missionaries beyond seas. Our own continent presents to us fields sufficiently vast, which are opening before us, and whitening to the harvest. These, it is probable, will demand all the laborers and all the means which we can command at present."

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## Chapter 5

MR. EMORY AS DELEGATE TO THE BRITISH CONFERENCE -- A. D. 1820

Allusion has already been made to a mission on which Mr. Emory was sent under the direction of the General Conference of 1820. This was as a delegate to the British Conference, to settle certain difficulties which had arisen between the preachers of the Methodist Episcopal Church in the Canadas and the Wesleyan missionaries in those provinces, and also to establish a more intimate union between the two great branches of the Wesleyan family. As this measure has had an important hearing on the relations of the Methodist Episcopal Church to her sister connections, both in Canada and in Great Britain, while its success was no small evidence of the prudence and skill of the delegate, a more extended notice will be taken of it than would otherwise be proper in a mere biography.

As early as 1791, the gospel had been sent to the Canadas, then morally as well as physically a wilderness, by the American connection. [11] The labors of those zealous pioneers were greatly blessed. Many were gathered into the fold of Christ. Thus religion continued to prosper among them, and its institutions and ordinances were sustained by a regular appointment of preachers from the United States, who nobly volunteered for this service, until the commencement of the last war with Great Britain. When this unhappy event had arrayed on opposite sides those who were brethren in Christ Jesus, the American connection, with praiseworthy delicacy and discretion, endeavored to consult the national feelings of their charge in the Canadas, by appointing, as far as possible, for their preachers, natives of Great Britain. But, notwithstanding this precaution, and although the men whom they sent as the ambassadors of Him whose kingdom is not of this world, abstained, it is believed, with Christian prudence, from all interference in the politics of the country, yet it was scarcely to be expected that a population, in which there were many descendants of refugees from the United States, during the revolution, British emigrants, and disbanded soldiers from the English army, would so far subdue their national prejudices, as to be perfectly reconciled to religious teachers from a country at war with their own, and of a different form of government. Such would naturally prefer preachers from the British Conference. Persons of such sentiments, however, constituted but a small part of the Methodist societies in Canada. Many of the members had emigrated from the United States since the revolution, and, though faithful subjects of the crown of England, were yet attached to their native land. And a still larger number felt that they were bound to the American preachers by stronger ties than any which national extraction can produce. They knew that these men of God had sought them when they were wandering as sheep without a shepherd; that they had braved the inclemency of the climate and the perils of the wilderness to bring to their lonely habitations the glad tidings of salvation, while no man besides cared for their souls; and having been introduced by them into the privileges and blessings of the Christian church, they loved and revered them as their spiritual fathers. Besides, they had the most satisfactory evidence that, so far from attempting to withdraw them from their allegiance, these faithful pastors taught them to "honor the king," as well as to "fear God."

About this time the attention of the British connection was called to the destitute condition of Canada, where, excepting the efforts of the American Methodists, little had been done to rescue a numerous population from Romanism and Paganism. And these faithful followers of Wesley and Coke, ready "to go always, not only to those who want them, but to those who want them most," sent over missionaries to labor in Lower Canada. To this step there could, of course, be no objection. There was a field sufficiently extensive to occupy all the preachers that could be spared by either connection. It would seem, however, that very soon some of the missionaries, whose

professed loyalty was more conspicuous than their prudence, instead of directing their efforts, as they had been instructed, to unoccupied ground, began to interfere with the societies already formed by the American preachers, taking possession of their chapels, and endeavoring to induce the members to join the British connection; while the American preachers, it may be feared, were, in some instances, more anxious to repel their aggressors, than to preserve the harmony of the common family. The first difficulty arose at Montreal, where a church had been built for the infant society, from funds principally raised in the United States, although some had been collected also in England. This church having been taken possession of by the British missionary, (who had been sent, at the request of a few official members,) to the exclusion of the preacher sent from the American connection, the venerable Asbury was induced to complain of the aggression in a letter, written January 15, 1816, only a short time before his death, to Mr. Benson, from which the following extracts are made:

"We have planted, we have watered, we have taken a most sacred charge of Upper and Lower Canada for about twenty-two years. They form two respectable districts in the Genesee Conference. They lie side by side on the northern banks of the St. Lawrence, and the United States districts and circuits on the south. The souls of our people in Canada are exceedingly precious to us. They are a willing people; prompt to pay their preachers: they say, 'Tell us what to do, and we will do it.' Exclusive of the most ancient, who came from various parts of Europe, the additional and increasing inhabitants now of both provinces are multitudes of refugees from the United States, at the time of the revolution. Many others have preferred the provinces to the United States, and there are at this time large family connections on both sides of the line, and many preachers that have changed and interchanged.

"We, as ministers of Christ, think it a sin of sins to divide the body of Christ. There was a special caution given to Thomas Burch, Samuel Montgomery, and Henry Ryan; and we have good reason to believe that possibly two-thirds of the society in Montreal would put themselves under the government of the American connection. But we shall bear long, suffer long, make every explanation, till the charge is given up to us. Whether the thing has been done through ignorance, or the influence of wicked and designing men, we shall give our fathers and brethren time to inform themselves, and time to correct their conduct; for we are sure that our episcopacy could never act so out of order as to send a preacher to take possession of a charge so consequential, under the oversight of the parent connection. And yet, in this business, we would touch that venerable body, or any authoritative part of it, with the tenderness of a feather dipped in oil."

To adjust these difficulties, two of the British missionaries, Rev. William Black and Rev. William Bennett, were directed by their society to confer with the General Conference, held in May, 1816. The principal proposition which they made was, that the operations of the American connection should be confined to Upper Canada, while those of the British should be confined to Lower Canada, a plan of adjustment which was some time afterward in substance adopted. The whole subject having been referred to a committee, they made a report unfavorable to the proposed measure, and concluded by the following resolutions, which were adopted by the conference.

"Resolved, 1. That we cannot, consistently with our duty to the societies of our charge in the Canadas, give up any part of them, or any of our chapels in those provinces, to the superintendency of the British connection.

"Resolved, 2. That a respectful letter be addressed to the London Methodist Missionary Society, explaining the reasons for the above resolution."

The letter which the second resolution directed to be addressed to the London Methodist Missionary Society, was written by Mr. Emory, who was a member of the committee that made the report.

"Baltimore, May 22d, 1816

"To the London Methodist Missionary Society

Dear Brethren, -- Before your address to Bishop Asbury [12] arrived, that venerable man of God was no more, having departed this life, in the triumph of faith, on the 31st of March last, in Spottsylvania county, in Virginia. He traveled and labored until within a few days of his death, and will be long remembered with the most lively gratitude by the thousands in our country who have been blessed by his ministry.

"We rejoice to hear of the extension of the Redeemer's kingdom among you, and by your missionary efforts in distant places. May the time speedily come when the uttermost parts of the earth shall be given to him for his possession!

"We have had the pleasure of receiving our esteemed friends and brethren, Messrs. Black and Bennett, your representatives to this General Conference, with whom we have conferred on the state of our societies in the Canadas, and, after the most mature deliberation, and considering the subject in all its bearings, we have finally concluded that we cannot, consistently with our duties to those societies, give up any part of them, or of our chapels in those provinces, to the superintendence of the British connection. The reasons which have led us to this conclusion we will briefly state, and leave you, our Christian brethren, to judge of their sufficiency.

"1. Missionaries were first sent into those provinces from the United States, who, through great labors and various sufferings, were instrumental in spreading the gospel and raising societies in almost every part of them where the English language was spoken.

"2. We have continued in these labors and sufferings, and in the charge of those societies, for upward of twenty years, until we have formed twelve circuits, in which there are eleven chapels, which have been regularly supplied with preachers from the United States, some of whom have been almost entirely supported from our funds.

"3. If an application were made, in time of the late unhappy war, to the British connection for a preacher to be sent to Montreal -- yet it is believed, from evidence before us, that that application was made, in a private and unofficial manner, by a few individuals, without the knowledge of the preacher who was then stationed there, or of a majority of the society -- and if any application were made previously, we had no knowledge of it, and had you been apprised of these circumstances, we believe you would not have sent a preacher to that place.

"4. It appears evident, from various sources of information, that, notwithstanding such application, at least half of the society in that place at present, and a vast majority of the members on the circuits in the two provinces, earnestly desire us still to continue in our pastoral charge of them; and although we feel truly thankful to our friends in Great Britain for their generous aid toward building the chapel and parsonage in Montreal, to which you have alluded in your address, yet we cannot suppose that that circumstance entitles the British connection to a claim on those houses, inasmuch as it is presumed that their aid was granted under an expectation that they were to be under the superintendency and control of the Methodist Episcopal Church in America, as the society in Montreal then were, and agreeably to the deed of trust; and if we supposed it proper to take this ground, we think it would not be difficult for us to make out an equal, if not a superior, claim, from the sums collected in the United States for the same purpose: but this we do not urge.

"The above reasons, dear brethren, have induced us to believe it to be our duty to continue our ministerial labors in the Canadian provinces; but the most forcible of them all, with us, is the declared wish of a great majority of our brethren there to continue under our ministry. This wish, however, we are satisfied does not proceed from any opposition or want of affection to their European brethren, but from the greater ease and certainty with which they think they can be supplied by us, in consequence of our contiguity to them, and from their peculiar attachments to us, as their spiritual fathers in the gospel; and, indeed, we do consider them as our spiritual children, and if we seem to be unwilling to give up the charge of them, do not, dear brethren, think it strange: the tie is strong. We trust you cannot, you will not, entertain an idea, that, in our decision on this subject, we have been in the least influenced by any considerations of temporal profit or ease: if we had, our decision would have been very different. Our object is the salvation of souls, as yours, also, we doubt not, is; and we most sincerely hope and pray that this affair may not have any tendency to diminish in the least that Christian affection and harmony which have hitherto so long and so happily subsisted between us. We rejoice in our relation to you as brethren; and your great and constant efforts to spread the gospel of our common salvation stimulate us to a holy emulation.

"Our two brethren, your delegates, have stated that they are not authorized to withdraw the missionary from Montreal without further instructions from you. If this were done, there would be no difficulty, we think, in the completion of an amicable settlement; and we flatter ourselves that, when you have duly weighed the above reasons, you will not hesitate to direct this measure. The unhappy division of the society in that place has been to us a source of great pain; whatever causes have produced that lamentable event we wish to be buried in oblivion, and to strive in future to heal the breach, and restore peace and unity to that afflicted society.

"Such, very dear brethren, are our views of this business, and although we have not felt ourselves at liberty to accede to the proposals of your representatives, yet we trust they have had no cause to doubt our brotherly respect and affection both for you and them, and we gladly avail ourselves of this opportunity to assure you that in all things their deportment among us has been such as becomes the ministers of Christ, and their gospel labors a blessing both to us and our people.

"That the great Head of the church may overrule all things for the general good, and endue us all with all heavenly graces, and bring us, at last, to inherit eternal life together, is, dear brethren, the ardent prayer of your American brethren.

"Signed by order and in behalf of the conference."

The General Conference having thus declined to relinquish the charge of any of their societies in Canada, the following resolutions were passed by the British Conference:

"1. That three additional missionaries shall be sent to the Canadas.

"2. That a missionary from England shall continue to be stationed at Montreal.

"3. That unless the American Conference, in consideration of the assistance received from England toward the erection of the Montreal chapel, shall voluntarily agree to allow the use of the chapel and the adjoining premises to our missionary and the society in connection with him, we recommend to our friends quietly to resign the premises to the American brethren, and to procure other accommodations for themselves.

"4. That, except in the peculiar case of Montreal, our missionaries shall be instructed not to occupy any station actually occupied by our American brethren, but to employ their labors in those parts of the two provinces which are most destitute of the means of instruction and salvation, and not to neglect, in connection with this object, any providential opportunity which may offer to them of contributing their efforts toward the conversion of the Indian tribes in that neighborhood.

"5. That we earnestly recommend to our missionaries and societies in Canada, carefully to avoid all disputation, and to cultivate a spirit of brotherly affection toward those of the American preachers and their societies in that country with whom they may have to do.

"6. That the secretaries of the mission committee be directed to communicate these resolutions to the American brethren, and to assure them that, in continuing to occupy Montreal as one of our stations, we are actuated by a conviction of imperative duty, and sincerely regret that there should be even the appearance of collision and separation between the two connections. That it was not intended to urge the American preachers to any abandonment of their Canadian circuits and stations in general, but that the application chiefly respected the particular case of Montreal. And that we are not without hope, that in that one instance, the American Conference will yet see it right to make some concessions to our wishes for the sake of peace, and in order to put an end to the unpleasant state of things which now exists at Montreal."

No further action could be had on the part of the American connection until the next General Conference, in 1820. In the mean while the interferences complained of, so far from being diminished, were increasing, and began to disturb the peace of several societies in Upper Canada. That these measures of the missionaries, however, were unauthorized and disapproved by the society at home, we have every assurance. In 1819 the following letter was addressed by their committee to Bishop McKendree:

"Wesleyan Mission House,  
"77 Hatton Garden,  
"London, 25th February, 1819

"Dear Sir, -- We transmit for your information the following resolutions lately entered into by the committee of the General Wesleyan Missionary Society in London, relative to the British missionaries in Canada, and which resolutions have been transmitted to those missionaries.

"Resolved, 1. That it be recommended to our brethren in Canada to preach in no chapel which is now jointly occupied by the American brethren, and for the sake of peace to pursue their labor separately, and not to continue their labors in any station previously occupied by the American brethren, except where the population is so large or so scattered that it is evident a very considerable part of them must be neglected.

"Resolved, 2. That they are to act under the general instructions of the committee, June 26, 1818, viz.: That it be communicated to the missionaries there, that the conference and the committee never intended that the missionaries sent out by them should invade the societies raised up by the preachers appointed by the American Conference and divide them, but that they should communicate the benefits of their Christian ministry to those parts of the country where the inhabitants are destitute of them, and labor in those towns and villages where the population is so large that the addition of their labors to those of other ministers is demanded by the moral necessities of the people.

"The foregoing resolutions will, we hope, satisfy yourself and the American Conference that the British Conference and the Missionary Committee, in London, feel sorry that any interference should have ever taken place between your missionaries and those sent by the British Conference, who most earnestly wish that their missionaries may labor in harmony with all good men.

"Praying that Christian kindness and good will may prevail and abound, we are, dear sir, with Christian affection, your obd't serv'ts [obedient servants?],

General Secretaries,  
"Jabez Bunting,  
"Richard Watson,  
"Joseph Taylor"

At the General Conference of 1820, urgent memorials were received from societies in Canada, praying for some prompt and decisive action in reference to their increasing difficulties, upon which the following resolutions were adopted:--

"Resolved, by the delegates of the annual conferences in General Conference assembled, That it is the duty of the bishops of the Methodist Episcopal Church to continue their episcopal charge over our societies in the Canadas, provided, nevertheless, that the episcopacy shall have authority to negotiate with the British Conference respecting Lower Canada, in the way and manner they shall see fit.



"Resolved, That the episcopacy be requested, if practicable, to send a delegate to the British Conference at their next session, in July, and furnish him with the necessary instructions, and also to draw on the Book Concern for the amount necessary to defray the expense."

In pursuance of this resolution, the bishops addressed to Mr. Emory the following communication:--

"Baltimore, May 27, 1820

"To John Emory, a member of the Baltimore Annual Conference.

"In compliance with a resolution of the General Conference of the Methodist Episcopal Church, now in session in this city, we hereby appoint you to be a delegate from this conference to the conference of Methodist ministers and preachers to meet in Liverpool, in the kingdom of Great Britain, in the month of July next.

"In virtue of this appointment, we instruct you

"First -- To express to the said conference our earnest desire, and the desire of this General Conference, to cultivate the most friendly and harmonious relations with our brethren of the British connection, and to ascertain their view of the expediency of a mutual interchange of delegates for this purpose once in four years.

"Secondly -- To endeavor, by all prudent and practicable means, to effect an amicable and permanent adjustment of the unpleasant difficulties which have existed between us in the Canadas; in order to which you will make such use of the reports and other documents on this subject in your possession as, on examination, you may judge most advisable.

"Thirdly -- We are of opinion that the most effectual means to prevent collisions in future will be, to establish a specific line by which our field of labor shall be bounded on one side, and the British missionaries on the other. With this view you are at liberty to stipulate that our preachers shall confine their labors in Canada to the upper province, provided the British missionaries will confine theirs to the lower.

"We remain yours, &c.,

"William McKendree,

"Enoch George,

"R. R. Roberts."

He was also charged to present to the British Conference the following address:--

"Baltimore, May 27, 1820

"The General Conference of the Methodist Episcopal Church in the United States of America, to the British Conference of ministers and preachers, late in connection with the Rev. John Wesley.

"Reverend and Dear Brethren, -- Grace, mercy, and peace be multiplied to you, and to the Israel of God under your charge, both at home and in foreign countries. With a sincere and earnest desire to establish and preserve the most perfect harmony and peace with you, our elder brethren, we have adopted measures for opening such friendly intercourse as will, we devoutly pray, tend to the accomplishment of this desirable end.

"Situated so remotely from each other, and under different forms of civil government, it is believed that no mode of correspondence will so effectually unite the European and American Methodists as an interchange of delegates from our respective conferences.

"We are encouraged to hope that such correspondence will be acceptable to you, from the consideration of the visit of Messrs. Black and Bennett, at our last session, and from the friendly opinion of our dear brother, the Rev. William Black, who has been with us during our present sitting in this city.

"Should such a friendly intercourse be approved, we shall receive with cordiality your representative at our succeeding sessions, and, with the most sincere friendship and affection, reciprocate the visit.

"The prosperity of your missions, both at home and in foreign Countries, is matter of praise and thanksgiving to the great Head of the church; and our unceasing prayer is, that they still may increase more and more.

"The last four years have been distinguished by no ordinary success within the field of our labor: our borders have been greatly enlarged, and the wilderness has budded and blossomed as the rose. The last year especially has been attended with an abundant outpouring of the Holy Spirit, and the increase of our numbers has exceeded that of any former year.

"The field of missionary labors is opening and extending before us, and the divine Providence appears to be preparing the way for the conversion of the Indian tribes on this vast continent.

"The bearer, the Rev. John Emory, has been appointed our delegate to your body, and will be able to give you a more particular account of the work under our charge, and especially of our commencement and progress in the missionary cause.

"Most earnestly praying that the Methodists may be identified in their doctrine, experience, and practice, in every part of the world, and that the Father of lights may pour upon you and upon us the Spirit of grace, and preserve us in the unity of faith, and in the fellowship and peace of his Son Jesus Christ, we remain, reverend and dear brethren, yours in the gospel of our common Lord.

"Signed by order and in behalf of the Methodist Episcopal Church,

"Enoch George, President,  
"Alexander McCaine, Secretary"

In order that the official transactions of Mr. Emory's mission may be presented in one view, the result is here given in the language of the public communications which were made on the occasion, leaving the more private incidents of his visit to England for subsequent consideration. After his return, Mr. Emory gave a concise account of his mission, in a letter addressed, it is presumed, to one of the bishops.

"Reverend and Dear Sir, -- I enclosed to you from Liverpool, in August last, through the hands of brother T. Mason, of New York, copies of resolutions passed by the British Conference, both on the subject of a delegation between the American and British Conferences, and also respecting the differences in the Canadas, together with the address of the British Conference to our General Conference, through you. Those papers I hope you have received. Herewith I transmit an additional document since received, containing the instructions of the missionary committee, in London, to their missionaries in the Canadas, predicated on those resolutions.

"My communication from Liverpool was necessarily made in haste: you will permit me, therefore, to supply its deficiencies in this, which is now submitted, with the documents referred to, as the official account of my deputation.

"Being disappointed on my arrival at New York in June last, in the expectation of procuring a berth in the Liverpool line ship, which was to sail on the tenth, I took passage, after consulting judicious friends on the subject, in the ship Thames, for London, and sailed from New York on the seventh of June.

"After a voyage unusually rough for the season, in which, however, I had much cause of thankfulness to a gracious and guardian Providence, I landed at Brighton, in England, on the third of July, and on the fourth reached London, distant from Brighton fifty-seven miles.

"Not having originally expected to sail for London, I was unprovided with suitable letters of introduction, and consequently, on arriving in this immense metropolis, felt myself truly a stranger in a strange place. It was not long, however, that I remained in this unpleasant situation. I had one letter, through which I obtained an introduction to several of the preachers. By them I was kindly invited to take my lodgings at the Wesleyan Mission House, in Hatton Garden, which, leaving the inn where I had previously lodged, I accordingly did, and spent the remainder of my time in London very agreeably, in the kind and hospitable family of Mr. Joseph Taylor, the resident missionary secretary.

"While here an opportunity was presented of an interview with the missionary committee, respecting the Canadas; and although I had not been instructed to have such an interview with this committee, previously to the conference, (as, indeed, it had not been at all anticipated when my instructions were prepared that I should first be in London,) yet, for a variety of reasons which suggested themselves on the spot, and which I flattered myself would not be unsatisfactory to you, I resolved to avail myself of the occasion. Those reasons were as follows

"I found that the business of the missions was almost wholly under the control of the missionary committee, and that no measure of the kind that I wished to accomplish was at all likely to pass the conference without the previous recommendation of this committee. It was a reasonable supposition, too, that the committee would not have much leisure, from the pressure of other matters, during the sitting of the conference, for a full and impartial inquiry into this business. There were also lay members of the committee, the want of whose presence at the conference might become an obstacle to an ultimate decision there. Besides, such an interview, I conceived, would enable me to ascertain the views of the committee, which, if friendly, would obviously contribute much to my ultimate success, and which, if even otherwise, I should be the better prepared to meet at the conference; while, on my own part, I was assured that the interests of truth could not be compromised by a candid investigation, in a reciprocal development of facts, in that spirit of brotherly love which I had fervently implored, and which it was my settled purpose to endeavor by all means to maintain. The confidence also which would be evinced, both in the fairness of our cause, and in the upright dispositions of the committee, by a readiness to enter into a prompt and frank discussion of a matter, which it equally concerned us, as brethren, to have speedily adjusted, I hoped would be favorably received; while an opposite course of reserve, having the aspect of distrust, might produce a very contrary effect. In addition to all which, I considered my being thus unexpectedly brought to London first, under all the circumstances of the case, as a providential occurrence, which it was my duty to improve for the promotion of the great objects of my mission.

"Under these impressions, I met the committee at the mission house on Monday, the tenth of July, and, after a conference of four hours, my utmost wishes were gratified in their adoption of a resolution (ultimately without an opposing voice) recommending to the conference the principles of adjustment which I had been instructed to propose.

"At first, indeed, I had to encounter some opposition, and to correct a variety of erroneous impressions respecting the Canadas -- the state of our work, the wishes of the people, and the conduct of our preachers in those provinces. But, on the whole, I am happy to say, that the committee evinced a degree, not only of liberality and candor, but of brotherly kindness, which quite equaled my most sanguine expectations. By some of the most distinguished members of it, the union of the Methodist body throughout the world was distinctly avowed as of the most sacred and paramount importance: the occupation of our premises in Montreal was admitted to be wholly indefensible, and also any interference with our societies or chapels in any other part: the influence of political considerations was held to be inconsistent with the character and duties of the committee: the peaceable and orderly deportment of our preachers under the British government was admitted to have been satisfactorily shown; and if not, (in the opinion of any,) yet it was agreed that they were amenable, not to the British, but to the American Conference: the extent of our work, the wishes of our societies, and the religious helps enjoyed, particularly in the upper province, it was frankly confessed they had not been properly apprised of, and that all their information of late had tended more fully to convince them of this. In short, they declared themselves heartily glad of this opportunity to correct any mistakes which might have been heretofore made, and to give every assurance to their American brethren of their sincere desire to co-operate with them in every practicable measure for the promotion of the great work in which we are mutually engaged.

"It is needless to say how much pleasure was afforded me by the Christian magnanimity with which sentiments such as these were avowed and maintained, by men of large and liberal minds, on all those topics which I had brought under the consideration of the committee. I had appeared before them under many embarrassments, but these were now removed, and our conference closed with all that flow of brotherly feeling, which the unity of the Spirit, in the bond of peace, never fails to inspire.

"Leaving London, I arrived in Liverpool, about two hundred miles distant, on the 25th of July. The annual conference commenced on the morning of the 26th; at their first session they passed a resolution inviting me to a seat with them, and sent a messenger to my lodgings to inform me. In the afternoon I went, and after an introduction to the president, Mr. Jabez Bunting, was introduced by him to the conference, in a very respectful manner, as the representative of the American General Conference, and had a seat assigned me on the right of the president, between him and the ex-president, Mr. Jonathan Crowther.

"Having consulted the president when it would be agreeable to receive my official communications, I was invited to make them the next morning. On the 27th I accordingly presented the address of the General Conference, with your certificate of the powers vested in me respecting the Canadas. After the reading of these by the secretary, the president expressed a wish, in the name of the conference, to hear any thing further that I might think proper to communicate verbally. In compliance with this invitation, I addressed them at some length; and I feel it a duty, as it is certainly a pleasure, to assure you that they received me with the utmost affection and kindness, the most distinguished members of that numerous and venerable body seeming to vie with each other in expressing the high satisfaction they enjoyed in seeing an American representative among them, and in hearing of the spread of the work of the Lord in America. Where all thus cordially concurred, it would seem invidious to distinguish any by name, but I cannot deny myself the pleasure of expressing, nor you that of hearing, the very particular interest in our American affairs which was manifested by Dr. Clarke. Indeed, it is due to that eminent and venerable man, to acknowledge officially the singular attention and kindness which he showed me, not only at the conference, but also under his own hospitable roof, and in the bosom of his peaceful family, at Millbrook.

"After hearing my communications, the minutes of the missionary committee, on our interview in London, were read, and the whole referred to a numerous select committee, of some of the most eminent men in the conference, with whom I was invited to meet. Here I had again to encounter for a while, in some individuals of high standing, those errors and prejudices on Canadian affairs which had been met before in the missionary committee. But here, as there, the spirit of liberality and brotherly love prevailed, and those resolutions were agreed to, which, on the report of the committee, were subsequently adopted by the conference, and which I have already transmitted to you.

"The phraseology of some of those resolutions was not exactly such as I could have wished; yet I judged it best, on the whole, not to risk the substantial ground already gained, by a seemingly fastidious, if not distrustful nicety of words; and the more so, as I was fully satisfied of

the sincere disposition of the missionary committee, to whom the execution of the arrangement was to be committed, to carry it into effect in the best faith, and in the most satisfactory manner.

"The instructions of the missionary committee, herewith forwarded, were transmitted to me from London, at my request, subsequently to the conference, that you might be able to act in unison, by giving correspondent instructions to our preachers in the Canadas, as far as circumstances may make requisite. This, I assured the committee, I had no doubt you would do. The appointment of three of their missionaries to meet three of our preachers, for the execution of the adjustment agreed on, had not been made a subject of previous conversation between us; but I do not know that we could adopt a better plan.

"For further details I beg leave to refer you to the documents transmitted. If, however, I may have omitted any thing which you may wish to be informed of it will always be a happiness to me to hear from you, to answer any inquiries, and to serve you or the church in any way in my power.

"I cannot conclude without acknowledging the great kindness which I experienced generally while in England, as the American representative, and particularly in the family of Mr. Peter Sowerby, in whose house lodgings were assigned me, at his request, during my stay in Liverpool. While there, I was much indisposed during a considerable part of the conference, but a little country excursion afterward, and my voyage since, have contributed much to restore my health. After a passage of thirty-two days, the first part of which was very boisterous, with adverse winds, I arrived in this city in safety last night, and shall leave here tomorrow morning, hoping to be in my station (Annapolis) in the course of this month, where, if you have a leisure moment, I shall be glad to hear from you. The original documents I shall keep, subject to your disposal.

"Very respectfully and affectionately yours,  
"J. Emory,  
"New York, October 4, 1820."

The address of the British Conference, referred to in the above letter, was written by the excellent Watson, and is here annexed, together with the resolutions, and an extract from the British minutes, relating to the subject.

To the General Superintendents of the Methodist Episcopal Church in the United States if America.

Dear Brethren, -- We enclose to your care the resolutions passed by the conference, after the letters addressed to us by the American General Conference, and delivered by the Rev. John Emory, had been read and considered.

"In addition to the expression of our sentiments contained in those resolutions, on the renewal of intercourse between the two conferences, we are directed to request you to convey to your next General Conference our warmest thanks for those declarations of unabated brotherly affection toward us and the connection which your letters contain, and for the appointment of Mr. Emory as your representative.

"In him we have recognized the purity of your doctrine, and the fervor and simplicity of your piety. We have received him not as a stranger, but as a 'brother beloved.' Our hearts are as his heart, and it will be remembered as one of the most pleasing circumstances connected with the conference held in this town, that our personal intercourse with you was here restored, and that this 'work of love' was committed to so able and excellent a brother, whose public ministrations and addresses in our conference have been equally gratifying and instructive to us and to our people.

"From the statements made by Mr. Emory, as to the progress of the work of God in the United States, we have received the greatest satisfaction. We offered our united thanksgivings to God, that the doctrines of primitive Methodism, the preaching of which God has so eminently owned in the salvation of men, and the edification of believers, are not only continued among you in their purity, but have been so widely extended by your great and persevering efforts, and that the same holy discipline, in all its essential parts, continues, whenever you form societies, to guard and confirm the work which God has made to prosper in your hands.

"For the state of our affairs in Great Britain and Ireland, and in our missionary stations, we refer you to Mr. Emory, who, as health would allow, has attended our sittings, and to those publications with which, before his departure, we shall be happy to furnish him, to be laid before you.

"You will see that we have had to rejoice with you in the great extension of the work of God into the various parts of the British empire, and that the institutions of Methodism, which we have proved to be so well adapted to promote and to preserve true religion, are known and valued in every quarter of the globe. May we, with you, be the honored instruments of turning the disobedient to the wisdom of the just in every place, and of hastening the universal kingdom of our Lord.

"The resolutions on the disputes in the Canadas were adopted after a calm and patient consideration of the case, in which we were greatly assisted by Mr. Emory. We hope that they will lead to a full adjustment of those disputes, and that the affection which exists between the two connections generally, will extend itself to the brethren and societies in the Canadas. This is the disposition which we shall earnestly inculcate upon those under our care in those provinces: and we have full confidence that the same care will be taken by you to extinguish every feeling contrary to love among those over whom you have control and influence.

"With earnest prayers for you, dear and honored brethren, in particular, on whom devolves the general direction of the affairs of the great body of Methodists in the western world, and whose labors are so severe, but so glorious, -- that you may be filled with wisdom for counsel, and strength to fulfill the duties of your great office; -- and also for all your churches, that they may have rest, and walking in the fear of the Lord, and in the comforts of the Holy Ghost, may be abundantly multiplied, we are, dear brethren, yours most affectionately in Christ Jesus,

"Jabez Bunting, President,  
"George Marsden, Secretary.  
"Liverpool, August 7, 1820"

"Resolutions of the British Conference in reference to their relation with the American General Conference.

"The Rev. John Emory, having been introduced to the conference as the accredited representative in our body of the General Conference of the Methodist Episcopal Church in the United States of America, presented a letter from that conference, and gave an interesting and encouraging statement of the prosperity of the work of God in the United States; which account the conference received with much satisfaction, and unanimously agreed to the following resolutions on the occasion, viz.:

"1. That the conference embrace with pleasure this opportunity of recognizing that great principle, which, it is hoped, will be permanently maintained -- That the Wesleyan Methodists are one body in every part of the world.

"2. That the British Conference have frequently rejoiced in the very favorable accounts which have been received, year after year, of the great and glorious work which God is graciously carrying on in the United States of America, but that it is with peculiar pleasure that they receive a representative from the General Conference in America. The statement given by our beloved brother, Mr. Emory, of the present state of Methodism in America, has been received with much joy; and the conference hereby expresses its high satisfaction, not only in the declaration, but in the proof of the love of our American brethren in fully opening the way for a brotherly intercourse between the European and the American societies.

"3. That the conference particularly rejoices in the zeal which is manifested by our American brethren, in carrying the gospel of our Lord Jesus Christ to the Indian tribes, and in the success which God has already given to their labors in that natural and moral wilderness; and hopes that the time is drawing near, when the aborigines of that vast continent shall become the mild and gentle followers of our gracious Redeemer.

"4. That it is the earnest wish of this conference, that the kind and friendly intercourse which is now opened between the British and American Conferences should be continued; and that, prior to the time of the next General Conference in America, the British Conference will appoint one or more of their body to visit our brethren in America, and to be present at their General Conference.

"5. That a letter shall be sent to the American brethren, containing these resolutions, and strongly expressing our high approbation of the selection of our highly esteemed brother, Mr. Emory, as their representative to our conference, and our earnest desire and prayer that, in the spirit of Christian love, we may ever be one in Christ Jesus.

"6. That there shall be a regular exchange of minutes, magazines, missionary reports and notices, and of all new original works, published by the European and American Methodists, from their respective book rooms."

Extract from the Minutes of the



## British Conference for the year 1820

"The conference has felt peculiar satisfaction in receiving a representative from the General American Conference, after a suspension of personal communication for some years. Circumstances, and not any diminution of affection, had interrupted this grateful interchange of brotherly affection and mutual esteem. The renewal of it, by the deputation of our excellent and beloved brother Emory, has given us great joy. Through him we have received the assurances of that regard which is felt by our brethren in the United States toward the Methodists of Great Britain, by whom that work which now diffuses light and life through the vast space of that great and rising country was first commenced, and of their desire that a regular intercourse by deputation from each conference should be established. All the expressions of kindness thus communicated to us by brother Emory, in the name and on the behalf of the General American Conference, have been echoed back by the sympathies of our hearts. We could not hear his statements, as to the state and progress of the common work in the United States of America, without being deeply affected with gratitude to God, and admiration of the ardor and enterprise of our brethren there in the cause of Christ. Their unwearied labors have not only, by the divine blessing, raised up large and flourishing societies in the principal cities and towns of the Union, but they have erected the altars of God in the distant wilderness, and connected the insulated settlements of men with the hopes, the joys, and the worship of the universal church. As the tide of population has extended itself over that vast country, they have followed it, embracing every opportunity to reach, and submitting to great difficulties and privations to save, souls. To these labors they were long animated by the noble example of the venerable Asbury, a man of apostolic labors, whose spirit of patient zeal and self-denying piety has abundantly descended upon the excellent general superintendents, who now direct those vast means which exist in a state of increasing activity in the American continent, for the extension of the hallowing influence of true religion through the growing population of the Anglo-American empire. The present number of traveling preachers in the American Methodist connection is reported by Mr. Emory to be near nine hundred; of local preachers, three thousand; of members, at least two hundred and fifty-seven thousand; making an increase for the last year of upward of sixteen thousand. Such has been the glorious result of little more than half a century, and of that feeble commencement of the work which took place in 1766. An efficient religious system, operating wide as that extensive country, has been thus created, which already has begun to extend itself beyond its bounds, ample as they are, to the pagan Indians on its borders, and promises, under divine Providence, to disperse the rays of truth to the still benighted parts of that great continent, on the north, the west, and the south, -- to parts where civilization is silently laying the foundation of future states, but now involved in superstition, or the bewildering darkness of paganism and idolatry. To these great successes, and still greater prospects, our hearts have been delightfully directed by the kind visit of our beloved brother, and with invigorated affection we have embraced our distant brethren, one with us in doctrine, one in the object of their labors, and one in our Lord and Saviour Jesus Christ."

The details relating to the subsequent execution of this plan of adjustment belong rather to the history of the church than to private biography; it will be interesting, however, to some to learn here the final result. To carry the arrangement into effect, a committee of three preachers from each connection met at Montreal, the 15th February, 1821, and fixed the manner and time for delivering up the several charges which were to be relinquished on both sides. The announcement of the measure, while it no doubt produced general regret among those who were called to give up their

former pastors and their spiritual fathers, was in general received with cordiality, as the only practicable mode of settling their difficulties. On the part of the American preachers, it is believed that the terms of the agreement were punctually complied with, and Lower Canada left under the undisputed control of the British Conference. In the upper province, however, some stations, particularly Kingston, were still retained by the British missionaries, in consequence of peculiar circumstances in the situation of those places, which, it was thought by the British connection, justified their being excepted from the general provision. It would be out of place here to detail the dissatisfaction to which this gave rise, and the negotiations which ensued. Suffice it to say, that the peculiar position of the Methodists of Upper Canada, in being subject to a foreign ecclesiastical jurisdiction, exposed them to so much suspicion of want of loyalty, that they were subsequently induced to petition the General Conference to set them off as a separate body. This measure was, for various reasons, delayed as long as possible; but at length, in 1828, their connection was dissolved by mutual consent. This separation, however, the Canadian Conference declare, in their address to the Methodist Episcopal Church, October 9, 1833, "was not on our part, any more than on yours, a separation of doctrine, of discipline, of motive, or of affection, but only of political, geographical, and ecclesiastical boundary; still with you we were one in heart, in aim, in doctrine, and discipline. [13] And the same sentiments were most cordially reiterated by the representatives of the Canada Conference, at the last General Conference of the Methodist Episcopal Church, (1840.)

It is worthy of remark, in this connection, that as the Canadian brethren were indebted, in a great degree, to Mr. Emory for the amicable adjustment of their difficulties with the Wesleyan missionaries, so they were also indebted to him for the suggestion of the ground on which they might properly dissolve their connection with the Methodist Episcopal Church. At the General Conference of 1828, "when the subject first came up for consideration, it was contended, and the committee to whom it was first referred so reported, which report was approved of by a vote of the General Conference, that we had no constitutional right to set off the brethren in Upper Canada as an independent body, because the terms of the compact by which we existed as a General Conference made it obligatory on us, as a delegated body, to preserve the union entire, and not to break up the church into separate fragments. Hence, to grant the prayer of the memorialists, by a solemn act of legislation, would be giving sanction to a principle, and setting a precedent for future General Conferences, of a dangerous character -- of such a character as might tend ultimately to the dissolution of the ecclesiastical body, which would be, in fact and form, contravening the very object for which we were constituted a delegated conference, this object being a preservation, and not a destruction, or dissolution of the union. These arguments appeared so forcible to the first committee, and to the conference, that the idea of granting them a separate organization, on the principle of abstract and independent legislation, was abandoned as altogether indefensible, being contrary to the constitutional compact." [14]

Nor did any way of extricating themselves from this embarrassing position present itself, until Mr. Emory suggested "that the preachers who went to Canada from the United States went in the first instance as missionaries, and that ever afterward, whenever additional help was needed, Bishop Asbury and his successors asked for volunteers, not claiming the right to send them, in the same authoritative manner in which they were sent to the different parts of the United States and territories; hence it followed that the compact between us and our brethren in Canada was altogether of a voluntary character -- we had offered them our services, and they had accepted

them -- and therefore, as the time had arrived when they were no longer willing to receive or accept of our labors and superintendence, they had a perfect right to request us to withdraw our services, and we the same right to withhold them.

"This presented the subject in a new and very clear light, and it seemed perfectly compatible with our powers as a delegated conference, and their privileges as a part of the same body, thus connected by a voluntary and conditional compact, either expressed or implied, to dissolve the connection subsisting between us, without any dereliction of duty or forfeiture of privilege on either part. It was on this principle alone that the above agreement was based. [15]

But none of these subsequent events can affect the merits of Mr. Emory's execution of his mission. So far as the Canada affairs were concerned, the arrangement effected could not but have been satisfactory to his own connection, since it embraced all that they desired; nor ought it to have been unsatisfactory to any of the British connection, since it was the very same, in substance, which had been proposed by their own representatives in 1816. The opinion entertained by the Canadians generally on the subject, may be inferred from the following language, with which the official report of the American committee above named is concluded:

"Finally, we cannot close our communication without expressing how much we feel gratified in the success of brother Emory's mission. We trust that the great Head of the church will smile on this good work of peace, and that the union of the two connections is now fixed on a basis too firmly established ever again to be removed. And believing the results of the arrangements will be seen in the usefulness of both bodies of missionaries in the Canadas, much to the honor of religion, we are, as ever, yours, obediently, in the gospel of Jesus Christ,

"H. Ryan,  
"W. Case."

The official expression of the sentiments of the church was given at the General Conference of 1824, the next after Mr. Emory's return, when the following resolution was passed: "Resolved, That this conference return its thanks, by rising vote, to our beloved brother Emory, for his active zeal and indefatigable diligence in faithfully and satisfactorily fulfilling the duties of his office, as delegate of this conference to the British Conference."

It would be a narrow view of the subject, to suppose that the benefit of Mr. Emory's mission consisted solely, or even principally, in the adjustment of the Canada affairs. The arrangement which was made for a regular communication and interchange of books between the book concerns of the two connections was one of great advantage, especially in view of the increasing prosperity of both establishments. But most important of all was the intercourse which was established between the connections themselves, by an interchange of delegates, thus confirming and perpetuating the great principle, that "the Methodists are one body throughout the world." The sentiments of our British brethren on this point were very fully expressed in the address which they sent to the General Conference of 1824, by the hands of their representatives, the Rev. Richard Reece and the Rev. John Hannah. The following introductory remarks, extracted from it, show how cordially they reciprocated the desire for a harmonious intercourse.

"Dear Brethren, -- The time has arrived which calls us, in pursuance of a resolution unanimously passed in the conference of 1820, held in Liverpool, to commission a deputation from our body to attend your ensuing General Conference, to convey to you the sentiments of our fraternal regard and affectionate attachment, and to reciprocate that kind and friendly office which, on your part, was performed by the visit of one of your esteemed ministers, the Rev. John Emory.

"The increased interest in your spiritual welfare, which the establishment of this mode of direct and official communication between the two great bodies of Methodists has naturally excited in us, and reciprocally, we believe, in you, is to us the first proof of its beneficial tendency, and a cheering indication of its future advantages. For why should the ocean entirely sever the branches of the same family, or distance of place and distinct scenes of labor wholly prevent the interchange of the sympathy of a special spiritual relationship, which cannot but be felt by those who, under God, owe their origin to the labors of the same apostolic man, bear testimony to the same great truths before the world, and whose efforts to spread the savour of the knowledge of Christ, -- on our part through the British empire, and on yours through the population of those rising states, which have derived their language, their science, and their Protestantism from the same common source, Almighty God has deigned so abundantly to bless.

"We received, with heartfelt joy, the messenger of your churches, the Rev. John Emory, bearing the grateful news of the progress of the work of God in your societies, and were refreshed by the expressions of your charity. We now commit the same charge to the faithful and beloved brethren whom we have appointed to salute you in the Lord, that nothing may be wanting, on our part, to strengthen the bond of brotherly love, and to call forth mutual and united prayers for each other's welfare by a mutual knowledge of each other's state."

The intercourse thus commenced under such favorable auspices has since been continued from time to time, deepening and extending the feeling of mutual esteem and affection, until now the simultaneous observance of the centenary of Methodism, by the followers of Wesley throughout the world, has exhibited the thrilling spectacle of the children of one common family still one in heart as in origin.

Is it too much to say, that the principles established and the feelings inspired by Mr. Emory's visit to England contributed, in no small measure, to this harmonious celebration of an event so memorable in the history, not merely of Methodism, but of Christianity?

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## Chapter 6

### MR. EMORY AS DELEGATE TO THE BRITISH CONFERENCE -- (continued)

In order that a connected statement might be given of the official transactions of Mr. Emory's mission to the British Conference, the incidents of his visit have been reserved for a separate account. It will not be expected, however, that his stay in England, which was not quite two months, and was occupied, too, principally with public business, could furnish much that would interest the general reader. And even this little is diminished in amount by the fact that the journal which he kept at the time seldom contains more than brief memoranda, which, having never

been written out at length, as he seems to have proposed, are now of little use. These notes, however, are sufficient to show that the leisure which was allowed from official business was diligently employed in making himself more intimately acquainted with the manners, customs, agriculture, manufactures, and institutions of England, and especially with the peculiarities of the Wesleyan economy.

The following sketch of his visit is derived from his journal and correspondence. His feelings on entering upon his responsible office are thus expressed:

"It was not without hesitancy that I accepted the appointment. A conviction of the want of many qualifications for so important a mission; the weighty responsibility to be sustained, especially without a colleague; the idea of having to appear in such a character before so numerous, so able, and so venerable a body as the British Conference, and to discuss and adjust with them points not less delicate and difficult than important; the untried dangers of the deep, and, not least, the difficulty, on one hand, of taking my family with me, and, on the other, the privation, both to them and me, of so long a separation, perhaps to meet no more; -- all these considerations combined to press upon my mind, and hold me in suspense. Finally, however, casting myself on a gracious Providence, in what I believed a good cause, I consented to go, resolving to do the best I could, and leave the event to Him who governs the winds and waves, and the hearts of men.

"Immediately after receiving my authority and instructions, on the 27th of May, the last day of the conference, I left Baltimore for the Eastern Shore. It was with much regret that I was obliged to depart so hastily, without having an opportunity to bid an affectionate adieu to my brethren and friends, as I wished. But the packet hour was come, and I was under the necessity of hurrying away immediately after the opening of the morning session. [16]

Having spent a few days with my family and friends on the Eastern Shore, the hour of separation came. It was a painful hour. But to my dear wife I owe the tribute to express the affectionate reluctance, yet pious resignation, with which, after a conflict which those only can estimate who have been similarly situated, she yielded her assent to my undertaking this voyage, hoping that it might be productive of good. And to those who have had a husband's feelings, and around whose hearts the tendrils of parental love have twined, it would be superfluous to say what sensations I endured in tearing myself, on such an occasion, from all that is most engaging and endearing in the relations of life."

After a passage unusually rough for the season, Mr. Emory landed at Brighton, on the 3d of July, and thence took coach for London.

"Before entering the city," he continues, "I passed Kennington Common, and afterward Moorfields, where now the London Institution (Library) stands, with many other buildings. These places revived in my mind, with solemn feelings, the recollection of the multitudes now no more who had so often heard here the voice of the venerable Wesley and of Whitefield."

"Wednesday, 5th. I breakfasted this morning, by invitation, with Mr. Blanchard, the general book steward, and passed through the printing offices connected with the book room, where all the printing of the British Methodist connection is done.

"The capital of this establishment, exclusive of the premises, which are also the property of the conference, is about fifty thousand pounds, (two hundred and twenty-two thousand dollars,) the whole of which is vested in trustees, by a right derived from Mr. Wesley's last will. The preachers of the two London circuits, for the time being, are the book committee, who meet monthly, or oftener, and direct the whole concern.

"The superintendents of circuits only, or those to whom they may choose to transfer the business, are at liberty to open accounts for books with the book steward. A discount of twelve and a half percent is allowed to preachers for the books sold by them; twenty-five percent for books for their own use and for Sunday schools, and twenty-five to booksellers. On removing from a circuit, the superintendent transfers the books on hand to his successor, giving a detailed account thereof to the book steward.

"All the circuits are supplied with books monthly, or oftener, if need be, immediately from London. There is no other place of deposit for the supply of any part of the work.

"With regard to the preachers writing and publishing books, they are at liberty to do this at their own discretion, being amenable to the conference, in the examination of their characters, if they publish any thing improper. If, however, any preacher wish his works to be published from the book room, they must first be inspected and approved by the book committee. The terms of any such publication are the subject of special agreement, according to circumstances, without any precise rule. If preachers send any of their works to be sold at the book room, they allow to the connection twenty-five percent on the sales, and four copies in every hundred.

"In the course of the morning, I called on Mr. Charles Atmore, author of the Methodist Memorial, and superintendent of the London east circuit; on Mr. Benson, editor of the books, and author of the Commentary that bears his name, and on Mr. Vasey, who came to America with Mr. Whatcoat. Mr. Atmore lives in the house which was formerly occupied by Mr. Wesley. He took me into the room in which that venerable apostle died, and showed me the spot where he triumphed over his last enemy, and, in the moment of victory, fled exulting to happier worlds. I also saw his tomb in the cemetery behind the chapel."

"The last letter which Mr. Wesley wrote to America was in February, 1791, only a month before he died, and shows strikingly how desirous he was that that union should be preserved among the Methodists throughout the world which my present mission is designed to promote. 'See,' said he, 'that you never give place to one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men, that the Methodists are one people in all the world, and that it is their full determination so to continue. [17]

"Thursday, July 6th. This evening I attended the missionary prayer meeting in the City Road Chapel. At this meeting, which is held monthly in this chapel, missionary intelligence is given to the congregation, and the missionary cause is made the subject of special prayers. After the service, I accompanied Mr. Joseph Taylor to the Wesleyan Mission House, No. 77 Hatton Garden, which I am kindly invited to make my home during the remainder of my stay in London. This is an establishment that does honor to the Methodist Missionary Society. Something of the kind, I think,

would be highly useful in the United States. It is a commodious house, well furnished, and in an agreeable situation. One of the stated secretaries (at present, Mr. Joseph Taylor) resides in it, with his family; and devotes his time to the superintendence of the institution, and of the business of the missions generally. The missionary committee meet here weekly for the transaction of business. The room appropriated to their use is well suited to the purpose, having, besides the ordinary furniture, a missionary library, and being hung round with maps of all parts of the world, but especially of those where the missions are established, or intended so to be. A missionary museum has also been commenced within the establishment. It already contains many curiosities, brought or sent from heathen lands by missionaries. Among these are already several specimens of heathen idols, and the whole collection promises to become a very interesting one. Here those missionaries who are preparing to go on any foreign missions stay while in London; and, during their stay, are not only furnished with the necessary books and clothing, but also with such instructions and advices as are suited to their respective destinations. Their outfit and support while abroad are all regulated on fixed and uniform principles, according to the place to which they are to go. Two clerks and a boy are in constant employment, under the direction of the resident secretary, and the expenses of the whole establishment, with those of all the missionaries, are paid exclusively from the missionary fund. This fund is raised by annual missionary collections, made at a stated time in every circuit, by order of the conference, and transmitted to the treasurer, in London, who renders an annual account thereof, and of the disbursements by order of the committee, to the conference."

"Sabbath, 9th. Heard Mr. Richard Watson in the morning, at Queen Street Chapel; -- a most excellent and well-delivered sermon, from 2 Cor. iv, 6. Before preaching he read the morning service of the Church of England. This is usual in the chapels here on Sabbath mornings. In the evening, at six o'clock, I preached in this chapel, from Romans v, 6."

"Monday, 10th. At ten o'clock had an interview, by invitation, with the Wesleyan Methodist Missionary Committee, at the mission house, relative to our difficulties in the Canadas. I felt some embarrassment at first, having to discuss the important points of my mission with such men as Benson, Watson, Bunting, Butterworth, (M. P.,) &c., &c., but it was not long before I felt perfectly free. Some of the committee made some opposition for a while, but, on the whole, I was much gratified at their friendly reception of me, and their kind expressions toward the American connection. I was particularly pleased with the noble and liberal sentiments expressed by Messrs. Bunting and Watson. They disavowed wholly the influence of any political considerations in sending missionaries to the Canadas, -- declared that they had regard to what they considered the destitution of the country solely, acknowledging, at the same time, that, as to the upper province particularly, they had been under erroneous impressions as to the religious helps it enjoyed. They declared that, in their opinion, no advantage should be taken of any deficiencies in the deed of the Montreal chapel and parsonage, which were unquestionably designed for the American connection, and that the money contributed in England ought to have no influence whatever, as it was in private contributions, and certainly not with a view to be ever reclaimed; and, finally, that (as I had suggested) even if there had been complaints of any of our preachers there, or any request of individuals for an English preacher, they ought not to have sent a preacher there without first conferring with the American church on the subject; and Mr. Bunting observed, if the committee had done wrong (as they were certainly liable to do) he thought it better to acknowledge it, than to attempt to justify it. Mr. Benson and Mr. Blanchard thought that the complaints against the

American preachers on the subject of politics had had an influence in the proceedings of the committee. It was obvious, however, that both of those gentlemen had very incorrect ideas of the real state of things in the Canadas. After a conversation of between three and four hours, (Mr. Atmore first in the chair, and, after he retired, Mr. Morley,) the committee in a very friendly manner agreed, without a dissenting voice, to the adjustment which I proposed, namely, that their missionaries should be withdrawn from Upper Canada and confined to Lower, and that ours should be withdrawn from the lower province and confined to the upper, and they agreed to recommend this plan of adjustment to their ensuing conference, from which I have sanguine hopes of its ultimate success."

"Tuesday 11. In the evening I preached in the New Chapel, City Road. This is a large and commodious building. The congregation was large, and I enjoyed myself very well; Mr. Joseph Benson, who was present, came up to me, after the service, and shook me very affectionately by the hand, and thanked me for the sermon. 'Is this,' said he, 'the doctrine you preach in America?' I told him it was the doctrine I had endeavored to preach, and such as I believed my brethren preached. 'Well,' said he, 'it is the truth of God.'"

From London, Mr. Emory proceeded, by the way of Oxford and Birmingham, to Liverpool, the seat of the conference. "On leaving Oxford today," he observes, "its venerable and ancient spires made a serious impression on my mind, particularly in connection with the importance and proper objects of education. I was also led to some reflections on a history of Methodism, a plan of which occupied my mind for some time."

At Birmingham, "on Monday (July 24) hired a horse and rode into the country, to make inquiries concerning Mr. Asbury, whose native place was Perry Barr, in the parish of Handsworth, a few miles distant from Birmingham. I called on Mr. Rogers, an aged man, cousin of Mr. Asbury, near Walsal. I also visited the house, and saw the room in which Mr. Asbury's father and mother lived and died. I sat in the old gentleman's chair, and ate at the table which they had formerly used. I was also in the house, in the village of Newtown, and parish above named, in which Mr. Asbury served his apprenticeship to the making of buckle chapes, a branch of the buckle making business. [18]

Mr. Emory having arrived at Liverpool on Tuesday the 25th, thus continues:-- "Wednesday 26th. Went to Mr. Peter Sowerby's, where I am appointed to lodge. My reception was of the most friendly kind; and I am honored with the chamber which was formerly occupied by Dr. Coke, and with the bed in which he was accustomed to sleep. The family are truly hospitable. The conference sent Mr. Joseph Taylor as a messenger to invite me to sit with them. In the afternoon I went accordingly, and was introduced first to the president, (Mr. Bunting,) and by him to the conference, all in a very handsome manner. I was requested to occupy a seat on the right of the president, between him and the ex-president, (Mr. J. Crowther.) The members of the conference take their seats by seniority. They sit in the Brunswick Chapel, which is large, in the form of an amphitheater; no gallery, but circular pews raised one above another. Behind the pulpit is a large organ.



"The conference hours are from six to eight in the morning, from nine to near one; and from half past two till five. The president speaks with much authority, and is very particular in keeping the members in their places and to their business.

"Thursday, 27th. Near twelve o'clock. The communications from the American General Conference to the British Conference were read. After which the president requested that I would make any personal communications that I might think proper. Accordingly, I addressed the conference till about half past twelve, when it was proposed and agreed to adjourn until the afternoon, that I might have the opportunity of reading some extracts, and finishing my remarks. In the afternoon I resumed the subject, and spoke at some length on the origin of Methodism in America and its present state, connected with the progress of it under the English Conference, and their missionary efforts, particularly of late, from which we had a prospect of encompassing the world and shaking hands at the Pacific, the English missionaries traveling east, and ours west -- assuring the conference of our friendly dispositions, and desire for a harmonious correspondence and relationship. I concluded with general observations on the unhappy state of things in the Canadas, as to the collisions there, and pressing the necessity of a speedy and decisive adjustment by the authority of the two conferences; expressing my sanguine hope that such an adjustment would now take place, from an interview which I had had with the missionary committee in London.

"On my concluding, the minutes of the missionary committee were read, expressive of their satisfaction with my communications when before the committee, and of their agreement to recommend to the conference the plan of adjustment that I had proposed.

"Many of the members of the conference then expressed, in the most feeling and flattering terms, their high gratification at my visit to them, and at the communications I had made. The sentiment and feeling, indeed, appeared universal, and of the most cordial kind. Dr. Clarke was among the first to express himself on the subject. He took the occasion also to pronounce a very handsome eulogy on our episcopacy, as of a truly apostolical and primitive character. [19] He mentioned, at the same time, the regrets he had felt at our having left Mr. Wesley's name off our Minutes, &c.; and observed that he had always conceived that we had commenced the disunion, and kept ourselves at a distance. Several others expressed similar sentiments, but differed from Dr. C. with regard to our episcopal form of government, although they loved us as brethren. Mr. Watson thought remarks of this sort improper on this occasion, yet as they were introduced, he agreed with Dr. Clarke in regard to our episcopacy. All, however, concurred that whatever appearance there might have been of a disposition to be distant, on the part of the American connection, their sending a delegate at present was highly satisfactory, and sufficient to remove every such impression for the future. I replied to these observations, in vindication of the disposition of the American church, and touched, with as much delicacy as I could, some of those circumstances in reference to Mr. Wesley, &c., showing the necessity of our acting in some things in America differently from what was done in England. That our institution of an episcopal church was by Mr. Wesley's own advice and direction, that our bishops, after they were appointed and set apart, must have been expected to superintend the church; that Mr. W., in fact, could not do it in person, and that however painful it might be to me to say any thing which might appear to bear in the least on that great man to whom we owed so much, yet it was necessary, in reply, to remind the conference of the great changes in America after the revolutionary war, and that some things which

Mr. W. had published on that subject, if circulated in America, must have been destructive of the cause of Methodism there. These remarks were acknowledged to have weight; and, on the whole, I was highly gratified at the very affectionate and friendly manner in which I was received and treated as the American representative. A committee was appointed to prepare resolutions expressive of the sense of the conference on the occasion, and on the topics I had brought into view.

"Friday, 28th. A conversation was had in the conference on Southey's Life of Wesley. Dr. Clarke, and many others, expressed their great disapprobation of it. The necessity of a new Life of Mr. Wesley was considered; and Dr. Clarke was urged to undertake it. He endeavored to excuse himself, from his age, &c.; but the conference pressed it the more on hearing the doctor's views of what such a work should be, and a most sublime and eloquent eulogy which he took the occasion to pronounce on Mr. Wesley.

"I had afterward the pleasure of dining with him, with Mrs. Clarke, and Mr. S. Drew. The doctor was very conversant and pleasant, and invited me, as Mrs. Clarke also did, to visit and spend some time with them at Millbrook.

Saturday, 29th. Dr. Clarke came up to me in conference and presented me with a copy of his Clavis Biblica, with his affectionate respects. An address to the king, prepared by the doctor, was passed the conference. The preachers to be admitted into full connection were examined before the conference, long and closely, having been previously examined at their district meetings, and also by the president and secretary. On the several points of doctrine, and the answers of the young men, the elderly preachers expressed their sentiments as they proceeded. The whole was very profitable.

"Preachers who have once traveled and been expelled, cannot be admitted, even as members, into any society again without leave of the annual conference.

"Sabbath, 30th. Preached before the conference, in the Brunswick Chapel, to a very large audience, from 1 Cor. i, 21-24. At night heard Mr. Bunting from Isaiah xlii, 1, 'Behold my servant,' &c.

"Monday, 31st. On going into conference, the president informed me that a unanimous vote of thanks had been passed for the sermon I preached yesterday, with a request that I would write it for publication. This was both unexpected and embarrassing to me. I made my acknowledgments, and begged to be excused. But the request was urged with an assurance of the sincere desire of the conference to have the sermon. [20]

"The conference proceeded to read the stations. They were first read through, and any preacher allowed to make any note concerning them. They were then taken up and read again, with liberty for any preacher to make any objection. After hearing and considering, the conference determined. Frequent objections were made, which produced considerable discussion. I understand the appointments were formerly kept secret until read in conference, but now the stationing committee meet some time before, and as soon as a plan is made out, give information to their constituents; the circuits also generally know. If objections are made, the committee meet

again and consider them; after which they submit the improved plan to the final decision of the conference. This and tomorrow evening are appointed for the public reception of the young preachers into full connection. But being unwell, and the chapel exceedingly crowded, I could not stay. The president examines them severally, after which they severally address the congregation respecting their experience, exercises, &c., with any thing particular in their travels and labors.

"I breakfasted this morning with Dr. Clarke, and had much interesting conversation with him. He repeated his conviction that ours is an apostolical episcopacy; though he thought there would have been an advantage in meeting the prejudices of some, if we had derived our episcopal ordination through some bishop of the Church of England. [21] His attention to me has been marked and highly gratifying. At table this morning, Mrs. Clarke being present, he said to me, 'Do you know that I have got in the back ground since you came?' 'Sir,' said I, 'how is that?' 'It is only with my wife,' said he, 'but that is the worst of all, for she says you preached the greatest sermon yesterday that she has ever heard.' 'Sir,' said I, 'I am sure Mrs. Clarke must have intended to except you at least.' He was exceedingly pleasant during the whole time I was with him, and ran up stairs like a boy to bring me a pamphlet written by his daughter, and presented it to me in her name. He is sixty years of age; hair white; ruddy, healthful complexion; person rather above the middle size, but not corpulent; of a Scotch-Irish appearance and brogue, but masterly in speaking, energetic, but plain. Blue short coat, black vest, and small clothes; gray stockings, with shoes. Has had twelve children, (six sons and six daughters,) of whom only three sons and three daughters are alive.

"August 1st. Stationing continued in conference with considerable trouble. At six o'clock I witnessed the form of receiving preachers into full connection. The president and conference were assembled in conference order. A large congregation around, and the candidates standing on a bench before the president. Having spoken their experience last night, this was not continued tonight. The president went through a general examination of them, nearly in the same manner as in conference, but shorter, (singing and prayer having been first.) He then read the address in our form of ordination. It was then moved and seconded that they be admitted into full connection, the mover, seconder, and others speaking on the occasion; after this the vote was taken, and the president then declared to the candidates in a body, (without imposition of hands, [22] or giving the hand,) in the name of the Father, Son, and Holy Ghost, that they were admitted into full connection with the Methodist Conference. There was then singing and prayer again. The ex-president then addressed those admitted, at some length, on the ministerial office, &c., after which the service was concluded with singing and prayer.

"Wednesday, 2d. The American committee met, and agreed to recommend the interchange of representatives once in four years; and also, after some opposition from one or two, the proposed adjustment by a line of demarcation in the Canadas. All which subsequently passed the conference without opposition. One member said he had heard that the American preachers in Canada instilled republicanism; but he was promptly met and silenced by R. W. [It seems quite likely "R. W." was Richard Watson -- DVM]. An open conference was held from half past ten until one o'clock, with much order and edification. The conference sat in the afternoon, and had a sitting after tea again at six o'clock. President supplied with refreshments. Breakfast and tea in neighborhood, and committees meeting at the time.

"Thursday, 3d. Morning session. Before, and after breakfast, spent in conversation on the best means of reviving religion, &c. Excellent speeches by many of the elder brethren; summed up, and concluded by the president.

"Friday and Saturday, occupied in going over the stations again. The appointments having been communicated through the country, afforded an opportunity to preachers and people to petition and remonstrate. This is often done in strong terms, and gives much trouble. A preacher of any standing is very seldom sent where he is not willing to go."

"Tuesday, August 8th. The conference met at eight o'clock; some miscellaneous matters were attended to. The president permitted me to address the conference, and afterward replied to me himself, in the name of the conference, in the most affectionate manner. The Answer to the American Address was then read and approved. After which the minutes were read in a general way, legalized by a formal vote; and signed in open conference by the president and secretary. The proceedings of the Irish Conference, under the direction of the English delegate, (the president,) had been adopted and legalized by a former vote.

"The conference then partook of the Lord's supper together, and closed in the greatest harmony, love, and order. I heard several of the preachers say it was the best conference they had ever had. It lasted nearly a fortnight, and closed a little before ten o'clock, A. M.

"On Tuesday, August 8th, I visited Dr. Adam Clarke at Millbrook, near the town of Prescott, and eleven miles from Liverpool. It is a beautiful place and well improved; a handsome house, well furnished, and out buildings. The doctor had his flag hoisted for our arrival, and told me he would have added the American stripes, if he could have procured them."

Having returned to Liverpool, he continues:-- "Monday, 14th. Had the company of Mr. S. Drew to dine. Conversation, local preachers in England about ten for one of traveling, (Query, others say five for one.) All the variety of talents, as among the traveling; generally preach on the Sabbath twice; expenses allowed out of a fund for this purpose made up by collections for the purpose, &c. Their name on the local plan is their authority. This plan made out by the superintendent.

"On the resurrection (in reference to Mr. Watson's sermon) Mr. D. distinguishes an identity of numerical particles, of modification, and of personality. The first is, all and every particle put together in any manner or form; the second, all the particles in precisely the same order and form; and the third, that something in which the sameness of the body consists through all its changes from infancy till death, for sameness cannot be mutable, and yet the formative particles of every human body are said to undergo a change every seven years."

While visiting the surrounding country, on the 17th, he writes: "Rode with Alderman Bowers, a local preacher, to Eaton Hall, the celebrated seat of Earl Grosvenor, said to have cost him in the repairing it £800,000, and to be the most elegant nobleman's seat in England. In the garden we met Lord Belgrave, to whom I had the honor of being introduced by Alderman Bowers. He is the eldest son of Earl Grosvenor. I had intended to address him in the style of 'my lord,' but when he suddenly asked me a question, I unhappily blundered on 'sir,' and notwithstanding I

labored to set my mouth for 'my lord,' I found it impossible in conversation to keep up to it; Alderman B. perceiving this, whispered to me that the style to Lord Belgrave was, 'my lord.' I begged his lordship's pardon, and yet continued to offend again and again.

"Dr. Clarke [hand]writes all his Commentary. (N. B. 'No scissors or paste,' said he to me, 'or I could soon make acres of notes.') When I was at his house in August, engaged on Job.

"Sabbath, 20th. Did not preach myself being advised not by a physician. Bibles in the pews, to look on as the preacher reads the lessons, also the text. Forms with backs, or free seats; sometimes in the middle, as in Chester, or the chief of the lower floor, as at Mount Pleasant, in Liverpool, or in the side corners, on the right and left of the pulpit, as at Brunswick, (Liverpool;) or in the back corners, as at Oxford and Great Queen Street, in London.

"Two or three preachers on one circuit keep one horse, owned and kept by the circuit. One out and one in. Many circuits no horse.

"August 21st. 'Are you an American?' 'Yes.' 'Why, you speak English very well!' 'Is English much spoken in America?' Such are queries which have been frequently put to me. An attorney of respectability, from Wales, expressed himself thus to me today." [23]

After visiting Chester and its vicinity, Mr. Emory proceeded to Manchester. Here, on Tuesday, 22d, "at seven o'clock," he continues, "I heard the celebrated Rowland Hill in the Independent Chapel. His text, first part of 1 Thessalonians i, 5; plain, spiritual, and powerful manner; sometimes witty, particularly in exposing university milk and water preachers, and finical scrap preachers, &c. On the whole, I was much pleased, yet thought some things might have been better left out."

From Manchester Mr. Emory made a short excursion, through Huddersfield and Birstal, to Leeds, and back by Bradford, Halifax, Rochdale, and Radcliffe, taking a rapid, but careful view of the manufactures, public buildings, improvements, &c. Immediately after this, he returned to Liverpool, having again spent a night with Dr. Clarke, and began to prepare for his voyage home, "which," he observes, "I have looked forward to with much desire."

On the 1st of September he set sail for America, in the ship Albion, (whose loss on her next voyage to England will be remembered by many with melancholy interest,) and arrived in New York on the 3d of October.

At the close of the voyage Mr. Emory received from his fellow passengers the following communication:--

"Ship Albion, Oct. 3, 1820

"Dear Sir, -- We, your fellow passengers from Liverpool to New York, beg leave, before our separation, to express to you the sentiments of respect and esteem with which we have been impressed toward yourself during the voyage.

"It would neither accord with respect to you or to ourselves, to use the language of adulation, nor will such be imputed to us while we say that the deportment you have maintained has so happily blended the characteristics of the religious teacher, with the urbanity and politeness of the gentleman, as to ensure our unqualified regard.

"For the pious exhortations and prayers, with which we have been favored, we thank you. And in taking leave of you, we beg you to accept our cordial wishes for your future health, prosperity, and happiness.

"We are, dear sir,  
"Very sincerely,  
"Your friends."

To many it may be a matter of surprise that Mr. Emory did not spend more time in England, prepared as he peculiarly was to appreciate and improve the subjects of interest which it presents to an American and a Methodist. But it must be remembered that he went in a public, not in a private capacity, and, therefore, although he had invitations to remain longer, and to visit Scotland, Ireland, and France, yet when the business of his mission was accomplished, his face was forthwith turned homeward. Besides this, there were other circumstances to induce a speedy return. His station at Annapolis had been reserved for him during his absence, and was but temporarily supplied; while his return was anxiously expected by an affectionate family, one of whom, his eldest and much loved sister, lingering under a fatal malady, was not expected to live until his arrival.

But although the shortness of Mr. Emory's stay, together with the pressure of business, and the want of health, must have greatly interfered with the enjoyment of his visit to England, yet he always adverted to it with peculiar pleasure. The kindness with which he was received, and the hospitality with which he was entertained, gratifying as they were to himself, will be regarded with no less satisfaction by the reader who considers them, as Mr. Emory did, as exhibitions of the genuine feelings of Englishmen and Wesleyan Methodists toward the American brethren in the person of their representative. [24] Besides the attentions which were paid by the preachers and members in person, Mr. Emory received numerous testimonials of their affectionate regard in written communications. The much-esteemed president of the conference, Rev. Jabez Bunting, who still lives to bless, with his counsels and labors, the connection over which he then presided with so much honor, took leave of him in a letter, from which the following are extracts:--

"London, August 26, 1820

"My Dear Sir, "... I regret exceedingly, that, owing to the pressure of business, I had so little of your society in London and Liverpool, and that, on account of your absence at Millbrook, I was prevented from seeing you before I left the latter place. May we have a happy meeting in our heavenly Father's house!

"Allow me to say that I shall always recollect your visit to our conference as one of the happiest circumstances of my presidency in that body.

"To your venerable bishops, and to the American brethren in general, who may happen, on any occasion, to hear any mention of me, be pleased to offer my fraternal salutations.

"I should be happy to hear, that, previously to your embarking for the western continent, your health has been fully restored.

"May our common Lord have you always in his holy keeping!

"I am, my dear sir,

"Very respectfully and affectionately yours,

"Jabez Bunting"

"To the Rev. John Emory."

The Rev. Joshua Marsden, well-known as the author of numerous religious poems, thus addressed him:

"Liverpool, August 9th, 1820.

"My Very Dear Brother, -- I hoped, after the hurry and bustle of conference were over, to have spent a little time with you in friendly conversation; but that pleasure is now denied me, by your more important, and, I trust, profitable visit to Dr. Clarke. I hope the Lord will preserve you on your return; and give 'the winds and the waves' a charge concerning you. Your visit to this country will, doubtless, operate the most happy results, I trust to both connections, in the spirit of union and brotherly love, which I am persuaded will grow out of it. May the God of love continue and increase that union a thousand-fold! I am truly glad that in relation to the Canada mission you have succeeded so well. 'Blessed are the peacemakers.' You will now return with the satisfaction of having fulfilled a high and important trust, in a manner worthy of yourself, and highly satisfactory to this connection. Your visit has been a blessing to many, and myself in particular. May the God of providence conduct you back in peace over the mighty deep! And now I commend you to the protection of divine providence. May the Lord bless you a thousand times, and make you a blessing, is the prayer of

"Your brother in Christ,

"Josh. Marsden."

Dr. Adam Clarke, whose hospitable and flattering reception of Mr. Emory, at Millbrook, has already been mentioned, writing to him, under date of August 20, 1820, after informing him that he was about to send to America for him a pair of Chinese pigs, thus concludes:-- "I hope once more to have the pleasure of hoisting my flag for the arrival of 'the American ambassador at Millbrook.'"

In addition to the above, Dr. Clarke presented him with the silk candle screen which he had used to protect his eyes in writing his Commentary. From Dr. Clarke's daughter, also, to whom we have since been indebted for a biography of her father, Mr. Emory received a further expression of the kind regards of this amiable family. In a letter, enclosing a copy of some poetry which he had requested, she writes, "Previously, however, to your leaving England, we fully hope to have the

happiness of seeing you again at Millbrook; where inclination, at least, will not be wanting to make a more protracted visit than your last as agreeable as possible; a little retirement and quiet previously to your setting sail may perhaps be of service to you; and I should really be exceedingly sorry that you should return to your own country with a worse state of health than you left it; in which case I sadly fear me, Mrs. Emory would form but a low estimate indeed of English treatment and English hospitality.

"My dear father and mother beg their kind regards, and unite with me in the request that you will make our house your home, for so long a time as you can make it convenient, before you leave this part of the world.

"Believe me to be  
"Your respectful friend,  
"Mary Ann Clarke."

The extracts from Mr. Emory's journal during his visit, supersede, in a great measure, the necessity of publishing his letters, communicating the same information to his family and friends. The following extract, however, from a letter to his wife, dated Millbrook, August 10th, 1820, is worthy of insertion:--

"The English Conference closed its session on Tuesday morning last, having sat very closely about a fortnight. It is said to have been one of the best conferences they have ever had. Their personal and official attentions to your husband, I am sure it will gratify you much to know, as they have obliged me. My chief joy is the success I have had in the objects of my embassy. This will appear in the dispatches put into my possession for our bishops and conference, a copy of which (as they are open for my use) I shall preserve for your inspection."

"On Tuesday, agreeably to previous arrangement, I came to this place, the residence of Dr. Clarke. It is eleven miles from Liverpool, a beautiful place, highly improved, an excellent and commodious house, and very handsomely furnished.

"The kindness and hospitality of the doctor and his family are truly obliging. The doctor particularly merits my acknowledgments. He honored me with hoisting his flag at my coming, and assured me that if he could have procured the American stripes he would unite them with his own national flag. He presses me to spend more time with him than I can think of doing -- a month or more -- offering me the use of his immense library, with a view of his cabinet of curiosities. These are all highly interesting; but now that the special business of my mission is at an end, my thoughts, in spite of any efforts I can make, are perpetually rolling toward my Ann, Robert, John, and friends, and work at home. Miss Clarke (a daughter of the doctor's) has presented me for you a work composed by her, on which she has inscribed your name with her 'best wishes and respects.' I shall preserve it carefully for you. The doctor showed me this morning his cabinet of minerals, precious stones, metals, ores, coins, &c., &c.; but before he went with me, he observed to me at breakfast, that as he believed I was a favorite with his wife, he would be glad if I would beg her to let him have a better room to keep those things in. He is very pleasant and sociable, and I do not now at all wonder at his being so great an advocate for matrimony. He appears to be very happy in his family, and his children remarkably affectionate."



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## Chapter 7

### MR. EMORY IN STATIONS -- A. D. 1820-1824

Immediately after his return to the United States, Mr. Emory entered on his pastoral duties at Annapolis, where he continued until the conference of 1822.

His residence at this place was varied by few incidents of interest. His health continuing very delicate, it became necessary for him to take a little relaxation in the summer of 1821, which he did by making an excursion to the Bedford, Berkeley, and Shannondale Springs. On such occasions, Mr. Emory always preferred to travel on horseback, and endeavored to improve himself and his friends by acquainting himself with subjects of interest in the country which he visited, especially geographical and historical facts, which he communicated in his correspondence with his family. The following is an extract from a letter written to Mrs. Emory during this tour:

"My journey [to Bath] was a very rugged one, and particularly over Sideling Hill, a high mountain which I crossed by a bridle path, in many parts barely wide enough to admit my horse through. But I have purposely chosen such roads, to avoid the heat of turnpikes, and for the sake of the novelty, the variety, the ruggedness, and the extensive sublimity of the scenery. I climb a mountain with pleasure, sometimes riding, and then walking, for the enjoyment of the prospects which spread themselves before me from the top. In descending the Potomac, I amused myself with meditating on the bountiful provision of the Creator, in the circulation of the waters. They rise from springs in the mountains, flow down by gradually increasing streams in creeks, rivers, and bays, to the sea. There, by the power of the sun, they are evaporated -- ascend in vapors, form clouds, are carried back by the winds over land to the tops of the mountains, and descend again to recruit the springs, and thus keep up a constant circulation through earth and air. If stagnant, how unwholesome and pernicious they would be! But thus circulating, they refresh the earth, and men, and beasts; form useful powers for mills and factories; produce fish, and facilitate navigation. So also the currents of winds purifying the atmosphere, serving commerce and refreshing the world. And so it is with the juices of human, animal, and vegetable bodies. Does not this show impressively that circulation, or active operation, is the excellent attribute of all goodness? The universe seems to be a great body held together, made admirable, healthful, and useful, by the attractions and influences of mutual sympathies, and pervaded by the great eternal Spirit, who formed and governs the whole. In this view I scarcely wonder sometimes, that some of the ancient philosophers, unenlightened by revelation, should have conceived of the universe as a great living body, eternal in its existence, and animated by the eternal Spirit, as the anima mundi, or soul of the world. Revelation, however, unfolds to us a more rational philosophy, and this system is seen to be a system of fancy."

Ever intent on improvement, Mr. Emory, besides continuing the study of Hebrew, devoted a portion of his leisure to reviving his knowledge of Latin. And scorning that false pride, which dreads the appearance of ignorance more than ignorance itself, he did not hesitate to avail himself of the advantages for instruction which his situation afforded. "I have determined," he writes, "to

review my Latin this winter, and spend three evenings in the week with the professor of languages at the college," [St. John's.] By this gentleman, the late Dr. Rafferty, he was recommended to the board of St. John's for the honorary degree of A. M., which was accordingly conferred upon him on the 29th of April, 1822.

Shortly before removing from Annapolis, Mr. Emory took part in a missionary anniversary at Baltimore. Although the platform, at such meetings, was not the field in which he excelled, the following sketch of his address, on seconding the motion to adopt the report, is given as a specimen of his style on such occasions:--

"Mr. Chairman, -- In rising to second this motion, I feel my heart affected with the recollection of our friend who filled that chair at our last missionary anniversary in this church. Sir, he is gone. But his memory lives. He was the friend of missions -- for he was the friend of God and man. E'er the next anniversary, you and I may follow him. But, in that event, is it likely that this night's work will be one of those which will give us pain?

"Sir, what is the work of this night? It is to promote the cause of missions. Not such as when the murderous adversary of God and man stood on the brink of hell, pondering his voyage across the wild abyss, bent on the ruin of this once fair heritage of our race. That was, indeed, a hellish mission. Yet how zealously was it executed!

'O'er bog, or steep, through strait, rough, dense, or rare,  
With head, hands, wings, or feet, the fiend pursues his way,  
And swims, or sinks, or wades, or creeps, or flies.'

Too striking a specimen of the zeal and perseverance with which many of the emissaries of Satan have prosecuted their mad work of destruction, from then till now.

"Mr. Chairman, -- the missions we advocate are the missions of Heaven. They were instituted and commenced by Him, the Prince of missions, who came not to destroy, but to save. 'Behold, we bring you good tidings of great joy, which shall be unto all people.' This is our motto. That it shall be executed, is our faith. To diffuse knowledge; to preach the gospel to the poor; to civilize, while we Christianize the prowling, bloodthirsty savage; to bury for ever the tomahawk and scalping knife; to cause wars to cease to the ends of the earth; to make known the way of life and immortality; and to lift up the thoughts and aims of a groveling world to the high enjoyments of Eternity -- sir, these are our objects. And what man is there here who does not think them worthy of his aid? If there be such a one, let him 'blush, and hang his head, to think himself a man.'

"At our last missionary meeting in Annapolis, I was struck with a remark of a distinguished member of the bar, from the Eastern Shore. 'What,' said he, 'if we were in possession of an abundance of this world's goods; of such an abundance, even, that our 'communicating of them to relieve the wants of others would not in the least diminish our own stock; and yet we should refuse, or even neglect to do it, while thousands of fellow creatures were suffering, and perishing from want? Should we not be looked upon with indignation? Ought we not even to despise ourselves? How much more then, when we are in possession of the invaluable treasure of the

gospel, if, indeed, we esteem it such; while millions of our fellow men are perishing from lack of knowledge!' And he backed what he said by a life subscription.

"Sir, a heathen said, --

'Homo sum, humani nihil a me alienum puto.'

It is a sentiment worthy of a Christian; and it reminds me of the language of the great, and I will say what is better, the good Dr. Clarke, at a meeting like this -- 'I should hate my scoundrel heart,' said he, 'if it did not love all mankind.' Let us look to it, that none of us have a 'scoundrel heart.'

"The tendency of the gospel, sir, to advance the happiness of man, even in this life, is unquestionable. It promotes good order and good government, civil and religious liberty, and peace and good-will in every relation which man sustains. In this view, its propagation interests the statesman, the philosopher, and the philanthropist, as well as the experimental Christian. Whether it be expedient, whether it be necessary, in a religious view, to send it into all the world, I am not here to argue. This point has been settled for us. It is settled by our blessed Lord. And I suppose myself to be addressing those who yield implicit obedience to his' authority. 'Go ye,' said he, 'into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved: and he that believeth not shall be damned.' How important, then, is faith! But by what means shall the world be brought to believe? Let an apostle answer -- 'Faith cometh by hearing, and hearing by the word of God. But how shall they hear without a preacher? and how shall they preach except they be sent.'

"The operation of the two grand instruments of man's salvation is here exhibited -- Bibles and preachers.

"'Go ye, and preach.' Let missionaries, then, go forth. Here is their warrant. And pray ye the Lord of the harvest that he would thrust out more laborers, for the harvest truly is great, and the laborers are few. But 'preach the word.' 'Preach the gospel.' Then let them have the word to preach; and let the people have it to compare with what the preacher says, and to examine and to meditate upon when they no longer hear the preacher's voice.

"The Bible has been well compared to a healing stream which flows from Zion, and spreads its branches through the world; while missionaries are messengers who stand upon the banks and invite the world to drink. They first taste themselves of the water of life, and then, from a delightful experience of its virtue, they lift up their voices and cry, 'Ho, every one that thirsteth, come ye to the waters.'

"The one of these instruments was never intended to supersede the other. The precious influences of Heaven, we know, often accompany the reading of the word. But we know, also, that a sacred unction attends the inspired energy of a human voice. The preacher who is sent of God, speaks from the heart. His is a voice which the heart understands. His tones of earnestness and feeling carry an emphasis. There is an impression from the power of his example; a charm in his fervent piety; a force and urgency in his pathetic exhortations. By such preachers God has often been pleased to make the hearing of the word an instrument of mighty operation upon the hearts of

those who have sat and listened around him. The gospel has come to them, not in word only, but in power, and in the Holy Ghost, and in much assurance. They have felt the work of faith with power; and when asked to explain its process, they have said, 'Faith came by hearing, and hearing by the word of God.'

"Mr. Chairman, -- the Spirit of faith, which the word of God inspires, is all we need on this occasion. O! that it were infused into our hearts! I mean, now, not merely that faith which is essential to the experience of a true Christian; but also a clear and unshaken confidence in those promises and prophecies, which respect the enlargement and triumph of the Redeemer's kingdom. It is impossible, sir, to have our minds too much impressed with the beauty, the glory, the grandeur of the kingdom of Christ, as it is unfolded in the sacred oracles; or with the certainty of the final accomplishment of those oracles, founded on the faithfulness and the omnipotence of their Author. The Holy Ghost seems to have employed, and, so to speak, to have exhausted the whole force and splendor of inspiration, in depicting the future reign of the Messiah, when 'the tabernacle of God shall be with men, and he shall dwell among them.' 'Compared to this destiny in reserve for our globe; compared to this glory, invisible at present, and hid behind the clouds which envelop this dark and troubled scene, the brightest day that has hitherto shone upon the world is midnight; and the highest splendors that have invested it, the shadow of death.'

"I am aware of the objections of some to the practical probability of such a state of things. But these objections come not from those who have this spirit of faith. As it is written, 'I believed, and therefore have I spoken.' You repose, sir, and I trust this Christian audience does, on the word of Him with whom all things are possible; of him who cannot lie. With this persuasion, what is there to appall us in those mighty ramparts of ignorance, and prejudice, and superstition, which the adversary of mankind has erected to obstruct the march of truth? The battle is the Lord's. He has set his King on his holy hill of Zion; and he will make his enemies his footstool; and he will condescend to employ us as the humble instruments of his victories and of his grace.

"Sir, there is one fact which convinces me that the prejudices of the heathen must be very much giving way. It is a notorious fact. I mean their readiness to put their children under the care and instruction of Christian missionaries. We all know the powerful influence of education; and this is one of the grand means now in operation among the heathen, both on our own borders and in foreign countries. In the island of Ceylon alone there are five thousand native children under the instruction of the Methodist missionaries. And, on our own frontiers, our infantile operations have been commenced by similar mission schools, among the Wyandots and the Creeks.

"I call them, sir, infantile. And what were all missionary operations, from the days of our Saviour to the present time, but infantile at first? And had the objections which are made by the secret unbeliever, or the lukewarm, or the covetous, to our going forward, been listened to by our illustrious predecessors, what better should we be today than the savages around us? Freely we have received: let us freely give; and not suffer to be stopped in our hands that bounty which Heaven intended should be circulated. Sir, we ought to be in earnest. The sublime character of eternity is stamped upon our proceedings. The frailties of earthly politics are not the topics of our councils. We are carrying on the high administration of Heaven; and hastening the fulfillment of ancient and sacred prophecies. And let us not forget the word of the Lord, nor stagger at the promise, through unbelief. 'My thoughts,' saith he, 'are not as your thoughts; neither are your ways

my ways. As the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth. It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

"In this faith I will contribute my mite to the cause, and I hope every one present will do the same. Sir, I will not detain you longer. I know the anxiety of the audience to enjoy the rich feast which is to come; and I wish to enjoy it with them."

The allusion, at the close of Mr. Emory's address, was to Mr. Summerfield, who spoke on that occasion in his usual inimitable manner. The mention of this cherished name leads to the commemoration of the friendship which subsisted between him and Mr. Emory.

The latter, writing to his brother-in-law, Mr. Sellers, March 6, 1822, observes, -- "I heard brother Summerfield preach last night at Eutaw, to one of the most crammed congregations I ever saw. The clergy generally, I believe, were present, and, as far as I have heard, all were greatly pleased. Dr. Glendy, to whom I was introduced, said to me, 'Well, we have had a gospel feast, and in the first style of elegance.' I have just come from dining at the Rev. Mr. Nevins', in company with ten clergymen, Methodists and others, including Mr. Summerfield. Poor fellow, he is caressed and run after, almost beyond all measure. I wish he may have grace to bear it. I think him an amiable young man, and admire him far beyond any of his age I have ever heard. He has promised to go with me to Annapolis on Friday the 22d inst., to spend the following Sabbath there." This Mr. Summerfield accordingly did, and thus speaks of his visit, in a letter written to Mr. Emory, some time afterward:--

"I bid you farewell with a grateful remembrance of the kindness you showed me at Annapolis, and the solicitude you manifested to administer to my many wants, and add to my abundant comforts. This is no paradox to you; while my body was weak, my spirit was refreshed day by day, and as iron sharpeneth iron, so did the face of my friend -- my first friend in this strange land -- refresh my heart."

Allusion is here made to the fact, that on Mr. Summerfield's arrival in this country, Mr. Emory, having previously become acquainted with him in England, was enabled to relieve him from a very embarrassing situation in which he was placed for the want of the usual testimonials of his ministerial standing at home, which he had not brought with him, because he had not expected to remain in this country.

As everything relating to this lamented youth is contemplated with interest by the lovers of piety and admirers of genius, we submit the following additional extracts from his correspondence with Mr. Emory: --

"New York, Dec. 19, 1822

"My Dear Brother Emory, -- Your truly affectionate letter came to hand, and was indeed a treasury of comfort and consolation, under the severe stroke which had been applied in the tenderest part in which the providence of God could have afflicted me. But my dear -- my only parent still lives! He lives to ask for blessings on his child! I have been Benoni in time past, but now he calls me Benjamin. O, that I may not only be the son of his right hand, but held as a star in the right hand of Him who illuminates the churches! My dear father is fast recovering; his limbs have resumed their vigor, and his speech is gradually, though slowly improving. My mind is now at rest; if he live, I know he will live unto the Lord; and if he die, I have full assurance he will die unto him; life or death is gain! I sincerely sympathize with you in your loss [25] -- her gain: and yet why mourn we? 'How happy are the faithful dead!' If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him! Comfort we one another with these words, not only in the loss of relatives and friends, but in the prospect of our approaching change; for though

'An angel's hand can't snatch us from the grave,  
Legions of angels can't confine us there!'

Thanks be to God who giveth us the victory through our Lord Jesus Christ." Announcing his intended voyage to Europe, he adds, "Bear me upon your heart, my dear brother Emory, and entreat the Lord for me that I may be restored to you in the full establishment of health of body and of soul, that I may not any longer 'faint concerning the courts of the Lord's house,' but go in and out continually."

The following was addressed to Mr. Emory by Mr. Summerfield, during his absence in England:--

"Liverpool, August 14, 1823

"My Very Dear Friend, -- Having promised to write to you immediately on the close of conference, and being now just returned from thence, I avail myself of the first packet which sails to New York, for the purpose of addressing you, and at the same time, of renewing that remembrance and friendship, which, though not of long standing, has been of uninterrupted continuance; and this I pray that your love may abound yet more and more!

"The appointment to visit our ensuing General Conference has devolved upon Mr. Richard Reece, and Mr. John Hannah has been appointed to accompany him. Mr. Watson was appointed to prepare a letter of affection to accompany them. I cannot conceal from you the anxieties I feel for the result of this mission. Much affection and esteem was connected with every expression which was dropped on the subject of America, and I sincerely hope that the report of these brethren, upon their return, may tend to strengthen and confirm these feelings. But then there is this long-agitated question to come on, and much of the spirit of meekness will be necessary. O, that the Head of the church would fill us all with the spirit of wisdom and of love! Let us begin to pray for this; then may we find that

'The clouds we so much dread  
Are big with mercy, and shall break

In blessings on our head."

At the conference of 1822, Mr. Emory was stationed at Hagerstown, Maryland. While here his health continued to decline, so that he had to spend some five or six weeks of the summer in traveling, during which he made an excursion to Bedford Springs and to Pittsburgh. It was in the fall of this year that he was called to lose his venerated mother, without enjoying the satisfaction of attending her on her deathbed. The admirable character of this mother in Israel has already been commemorated. The ties which had bound Mr. Emory to this devoted parent had been too closely entwined about his heart, to be severed without inflicting a deep wound.

At the conference of 1823, Mr. Emory, finding his health inadequate to the regular discharge of pastoral duties, took a supernumerary relation, and was stationed in Baltimore.

To recruit his health, now greatly impaired, he spent the greater part of July, August, and September, in a tour on horseback to Long Branch, and thence to Ballston and Saratoga; after which he made an excursion into the interior of New York, and returned home somewhat improved in health. His letters during the tour evince the most accurate inquiry into the state of the country, improvements, &c., but would not now be of general interest. The following extract, however, from one of them, will afford rather an amusing picture of the annoyances of travel, and the march of mind.

"The day was exceedingly warm, and my road, a tremendous one, over rocks and mountains -- the worst for about twenty miles that I have ever traveled. I was glad to stop at a sort of tavern, the only one on this road, after riding about eighteen miles. 'You must attend to your horse yourself,' said the landlady as I entered, 'Cronkhyte is out in the field.' I did so, and returning asked for something for myself to eat. 'What will you have?' said the lady. 'What have you got?' said I. 'We can give you some fried ham and eggs,' she answered. I told her I would prefer a broiled chicken. 'Yes,' said she, 'I guess anybody would do that, but I am not agoing to run after a chicken this hot day -- I know.' Accordingly I had to take the bacon. After a while a man came in, and asked me so many questions, that I did not know but that he might have some design to waylay me in the mountains. When I told him that I was from Maryland, 'Maryland!' said he, 'that must be a great way from here: I guess a thousand miles.' I was afterward much relieved by learning that this man was the schoolmaster of the neighborhood, and, I suppose, a teacher of geography."

During his absence on this excursion, the degree of D. D. was conferred on Mr. Emory by the board of Washington College, Md., where he graduated. It is not known that he declined this honor, fearing perhaps, that there might be more of pride in its rejection, than of vanity in its acceptance; but his own estimate of such distinctions may be inferred from the fact, that in the works which he himself published, whether as author, or editor, his name appears without a title.

This was a year of much perplexity to Mr. Emory. On the one hand, the enfeebled state of his health had compelled him to decline an effective relation to the ministry, while his natural energy of character was repugnant to entire inactivity. In this state of things, teaching appeared to be the most appropriate employment, and he was accordingly induced to accept the presidency of Asbury College in the city of Baltimore. This institution had been established several years before, but, after languishing a short time, had been at length suspended. If it could have been resuscitated

at all, undoubtedly it would have been under the auspices of Mr. Emory. But he had not entered personally upon the duties of his office, when he was called off to be secretary of the General Conference of 1824, and immediately afterward to the book agency at New York.

Although secretary, Mr. Emory was, as already mentioned, not a member of the General Conference of 1824, having been in the minority of his annual conference on a question which was then agitating the church, and which will be presented in the next chapter. It having been resolved, at this time, to elect two additional bishops, Mr. Emory was put in nomination, and lacked but six votes of being elected. Previously, however, to the third balloting, he "begged the conference to accept his acknowledgments for the respectful notice taken of his name in the former balloting for an office so high and sacred, but requested that he might not be considered as in nomination in the subsequent balloting. [27] At the same conference he was appointed assistant agent, with the Rev. Dr. Bangs, for the Book Concern in New York, to which city he shortly afterward removed.

From this time Mr. Emory was no longer engaged in the ordinary duties of a traveling preacher, the remainder of his life being spent in the book agency, and the episcopate. During the fourteen years, however, in which he had been thus employed, three in circuits, and eleven in important stations, he had made full proof of his ministry, and both as a preacher and as a pastor had given great satisfaction to every charge in which he had labored.

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## Chapter 8

### MR. EMORY AND THE PRESIDING ELDER QUESTION

It is well known that about the period at which we are now arrived, the Methodist Episcopal Church was agitated by various attempts to modify, or to subvert its original organization, and that in the controversies to which they led, Mr. Emory took a conspicuous part. It would be painful, as well as improper, to revive the excitement which then prevailed -- an excitement which produced incalculable injury while it lasted, and which was ended only by the expulsion of some and the secession of others; but it is the duty of the faithful biographer to present the facts in the case, so far as the subject of the narrative may be concerned, both for the illustration of his character, and for the information of the public.

In view of the disastrous consequences which frequently appear to flow from the agitation of important questions, many seem disposed to frown upon all attempts to depart from the established course of things. Such a principle, however, must effectually retard the progress of human improvement: it would even put an end to the preaching of the gospel itself. Never has the discussion of any question produced greater strife than our Lord declared would attend the promulgation of his own truth: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." But shall these dissensions be charged to the account of Christianity, all gentle and longsuffering as she is? or must they not rather be ascribed to the malignant passions which the preaching of her doctrines awakens in



unregenerate man? It is not then discussion itself that is to be dreaded, but the temper in which it may be conducted. There is no question, which, however intimately it may affect the interests of the parties, might not be discussed with safety, if both parties would keep their temper, while, without this, there is none, however trivial, that may not kindle the flame of discord.

Among Christians, it might be hoped, that this essential requisite for candid investigation would always be found, but, unfortunately, the history of the church attests the contrary, and the odium theologicum has become a proverb as true as it is mortifying. Such unhappy results do not, however, follow the introduction of new measures, when men can content themselves with presenting the truth in a proper spirit, and can permit it to work its legitimate effect, instead of hurrying its operation with a rapidity, which is demanded rather by the feverish restlessness of their own minds, than by the emergency of the case.

Of this the history of our own church affords numerous proofs. Important alterations have been made from time to time in its economy; but having been proposed and discussed calmly, and their adoption having been postponed until experience demonstrated their propriety, they were wrought without difficulty, and were attended with salutary effects. Indeed, it is its peculiar excellence, in the language of the bishops, in their notes to the Discipline, that "the whole plan of Methodism was introduced, 'step by step, by the interference and openings of divine Providence."

It is in the light of these principles that we shall view Mr. Emory's connection with the various propositions which were made to alter the economy of the Methodist Episcopal Church.

The first that will be noticed is that respecting the election of presiding elders, of the history of which a brief sketch will be previously necessary. [27] No such officer as this was known in the earlier years of Methodism. But at the organization of the church, under the episcopal form of government, in 1784, so few of the preachers were ordained elders, that it was necessary, in order to the general administration of the ordinances, that these should visit extensive sections of country; and when it was found that in these visitations they could afford efficient aid in the general superintendence of the societies, this office, at first instituted to meet a temporary emergency, became, in accordance with the principle above mentioned, of following "the openings of divine Providence," an established part of the system. Such is the account of its origin which the bishops give in their notes to the Discipline, 1797:

"When Mr. Wesley drew up a plan of government for our church in America, he desired that no more elders should be ordained in the first instance than were absolutely necessary, and that the work on the continent should be divided between them, in respect to the duties of their office. The General Conference, accordingly, elected twelve elders for the above purposes. Bishop Asbury and the district conferences afterward found that this order of men was so necessary, that they agreed to enlarge the number, and give them the name by which they are at present called, and which is perfectly Scriptural, though not the word used in our translation; and this proceeding afterward received the approbation of Mr. Wesley. In 1792 the General Conference, equally conscious of the necessity of having such an office among us, not only confirmed every thing that Bishop Asbury and the district conferences had done, but also drew up or agreed to the present section for the explanation of the nature and duties of that office." [28]

According to this section, the appointment of presiding elders, as well as of other preachers, was vested solely in the bishop. It would appear that the propriety of this was early drawn in question, for in the notes to the Discipline above quoted, which were written in 1797, immediately after the General Conference following that at which the rule was adopted, the bishops enter into a defense of this provision.

On the one hand, it seemed most in accordance with the usages of Methodism, that presiding elders, like other preachers, should be appointed by the bishops, while, on the other, as they partake of some episcopal powers, it was thought but reasonable that, like bishops, they should be elected by the preachers. But whatever difference of opinion may have existed, the question, for some reasons, (perhaps, among others, the fear of adding strength to Mr. O'Kelly's faction, and the great personal regard which was entertained for Bishop Asbury,) was suffered to slumber for some years. At the General Conference of 1808, however, an alteration in the plan was proposed, and sustained by a strong vote. "This was," says Mr. Emory, [29] "that they be elected by the annual conferences, but be appointed to their several districts by the bishops; and that, when thus elected, they assist the bishops in stationing the preachers, not by controlling them, but as counselors -- the bishops still retaining the whole power of stationing in fact, by the right to overrule the whole council of presiding elders." From this time the question was revived at every successive General Conference, and, on one occasion, it required a change of but two votes to have effected the proposed alteration.

At the General Conference of 1820, continues Mr. Emory, "finding that this proposition was still opposed, although it was known that a part even of the episcopacy was favorable to it, in order to produce the utmost possible union and harmony, which we sincerely desired, it was proposed by one of that body, with whom we concurred, to appoint a committee of conciliation, to consist of six, one half on each side of the question, and to be appointed by the presiding bishop. This was agreed to, and accordingly done. [30] The hope of a happy adjustment seemed now to brighten almost every countenance. The committee went to work. They conferred with the bishops. They consulted among themselves; and at length, with the concurrence and approbation of two-thirds of the episcopacy, they unanimously recommended to the conference the adoption of the following resolutions, viz.:-

"Resolved, &c. That whenever, in any annual conference, there shall be a vacancy, or vacancies in the office of presiding elder, in consequence of his period of service of four years having expired, or the bishop wishing to remove any presiding elder, or by death, resignation, or otherwise, the bishop, or president of the conference having ascertained the number wanted from any of these causes, shall nominate three times the number, out of which the conference shall elect by ballot, without debate, the number wanted; provided, when there is more than one wanted, not more than three at a time shall be nominated, nor more than one at a time elected; provided, also, that in case of any vacancy or vacancies in the office of presiding elder in the interval of any annual conference, the bishop shall have authority to fill the said vacancy or vacancies until the ensuing annual conference.

"Resolved, &c., 2dly. That the presiding elders be, and hereby are made the advisory council of the bishops, or president of the conference, in stationing the preachers.'

"These resolutions, after an ineffectual opposition on the part of a few individuals, were passed by a majority of more than two-thirds of the General Conference. This amicable and pleasant termination of our long debate, gave, we confess, a spring of joy to our troubled hearts. We flattered ourselves that we had brought it to a happy close, and that we should now be enabled, with united energies, to enter into holier and happier strivings in the labors of love."

These pleasing anticipations, however, were quickly dispelled. "Soon after the passage of the above resolutions, as before stated, it was officially announced to the conference that the brother, [Joshua Soule] who a few days before had been elected to the episcopal office, had communicated to the bishops, by a formal declaration in writing, his determination, if ordained, not to carry these resolutions into execution, because he believed them to be unconstitutional. Very soon after, this was followed by a formal protest against the resolutions, by one of the bishops [McKendree], avowing the same determination on his part, not to execute them, and on the same ground."

Upon learning the position thus taken by the senior bishop, and the bishop elect, the conference, after an ineffectual attempt had been made to have the resolutions reconsidered, at length resolved to suspend them for four years. It is not now necessary to relate all the steps by which this was effected, or to discuss their propriety, but it is important to observe that the course pursued gave an entirely new aspect to the state of affairs. In the estimation of the advocates of an elective presiding eldership, that question was now merged in the more important one whether the episcopacy or the General Conference was to be supreme. They contended that the claim of power (as it was then understood, though it was afterward disavowed) by which the resolutions had been arrested was "calculated, not only to prostrate the General Conference, or to keep it in perpetual war with the episcopacy, but even to hazard the peace and harmony of the episcopacy itself, or else to destroy the individual independence of the several bishops:" -- "calculated, by reiterated protests and appeals, whenever any single bishop shall happen to differ in judgment, either from his colleagues, or from the General Conference, or from both, to throw the whole church into universal and endless contention and confusion." While their opponents justified their course, on the ground, that the resolutions tended "to destroy the itinerant general superintendency, and very much to injure the itinerancy throughout, if not entirely to destroy it." A very unpleasant controversy now arose, which agitated several of the annual conferences for some years. Mr. Emory, however, took no other part in it than the delivery of a masterly speech in opposition to Bishop McKendree's Address to the Baltimore Conference of 1822, on the suspended Resolutions, [31] and the writing of the address from which the above extracts are taken. At the General Conference of 1824, of which Mr. Emory was not a member, the suspension of the resolutions was continued, and, in 1828, they were finally rescinded. What was Mr. Emory's vote, on this last occasion, is not known, nor, if known, would it afford any evidence as to the state of his opinion on the abstract question. A crisis had then arrived in the history of the Methodist Church when it behooved all her true friends to lose sight of minor grounds of difference, and unite for the common defense.

Now that the excitement of the controversy has passed away, there are few of those who were engaged in it who would not coincide in the liberal sentiments with which Dr. Bangs closes his history of the question:

"Other matters of weightier importance, and more seriously affecting the vital principles of Methodism, called off the attention of all from this question, and led them to a union of effort to preserve our institutions from deterioration; and this union served to convince both that if they had at any time indulged suspicions of each other's attachment to the essential principles of our economy, they had labored under erroneous impressions.

"That such suspicions were indulged to some extent, there is reason to believe; and it was this which sometimes gave an irritating poignancy to some of the remarks and arguments, and led to momentary interruptions of brotherly affection. But I think I may now venture to say, without the fear of contradiction, that among those who advocated this modification in a feature of our government, there have been found those who have manifested an unabated attachment to the episcopacy, to the itinerancy, and the entire economy of our church, and have done as much effectually to support it as any of their brethren; and I am equally well convinced that those who withstood all such alterations were activated by the same hallowed motives, and that it was an honest fear that if admitted, they would impair the integrity and weaken the force and energy of the general system, and thus impede its progress in its career of usefulness; but now, having for the present buried all differences of opinion, both may rejoice together in working unitedly in carrying forward the grand cause in which we are mutually engaged, and in striving to hand down the Methodism, which we all love, unimpaired to the generations that may come after us." [32]

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## Chapter 9

### MR. EMORY NEVER A "RADICAL"

[The term "radical" as used in the chapter title above does not relate to matters of Christian behavior, but to the "radical reformers" who advocated certain changes in the government of the Methodist Church, including a change in delegated representation to Methodist General Conferences. -- DVM]

The crisis alluded to in the close of the preceding chapter, was produced by the efforts of those "radicals," as they were then called, who, desiring to introduce a delegation of laymen and local preachers into the councils of the church, took advantage of this dissension among the traveling preachers, to urge their favorite measure. To resist this attempt, we have seen that Mr. Emory, and his coadjutors, ceased their efforts to secure the election of presiding elders. But before we proceed to notice his labors in defense of the church, it is proper to investigate a charge which has been brought against him in relation to this subject. On the one hand, for his advocacy of an elective presiding eldership, he has been charged with "radicalism;" and on the other, for his subsequent opposition to lay delegation, he has been charged with "desertion" from the ranks of "reform." That the opinion should for a time have prevailed, that he who advocated the one alteration was favorable to the other, may not be strange, seeing that they were all, at first, known by the common name of "reformers," just as, in the political world, the opponents of an existing administration are all classed together, although they may have nothing in common but such opposition. Especially was this likely to be the case, when to identify Mr. Emory with their party, would give to the advocates of lay delegation the influence of a powerful name, and to the opponents of an elective presiding eldership the readiest means of rendering his sentiments on that

question obnoxious. But that now, after Mr. Emory's true position in this controversy has been clearly defined, such charges should still be preferred, can arise only from willful ignorance or intentional misrepresentation. Not that it would have been any disgrace to him to have once advocated a lay delegation, or having advocated it, to abandon the ground; but because if such had been his position, ingenuousness would seem to require an acknowledgment of it; while nothing of the kind can be found.

To sustain the charge in question, it would be necessary to show that the advocates of an elective presiding eldership, as a party, favored a lay delegation, and that Mr. Emory did not express his dissent; or that, if the party did not favor it, Mr. Emory, in his own individual capacity, did. That the former cannot be established, the evidence is already before the public, in the writings of "reformers" themselves.

In the year 1823-4, when the conductors of the Wesleyan Repository -- whose favorite object was a lay representation in the ecclesiastical councils -- were anxious to secure proselytes to that measure among the opponents as well as the advocates of an elective presiding eldership, they were careful to keep this question distinct from that of lay delegation. In their number for April, 1823, alluding to the two parties, whom they represent, the one as being "in favor of lodging the supremacy in the General Conference," and the other as favoring "an archi-episcopal supremacy," they speak of themselves, "the advocates for laical rights," as a third party, "warring in a triangle."

In the December number, for the same year, a writer, under the signature "True Principles," states that he had received a letter, the writer of which says, "A story has been somehow gotten up, that those preachers who are in favor of the 'Conciliation Plan,' or the suspended resolutions of the General Conference of 1820, are friendly to the plan of reform contained in or advocated by the Wesleyan Repository. And this the writer thinks, though he believes it to be false, is the greatest hindrance, and is likely to prove a final one in the way of the harmony and peace of the traveling preachers who are divided in opinion about the election of presiding elders." In answer to the complaints of this letter writer, "True Principles" says, "It is true that the Repository has always advocated the cause of the election of presiding elders; but it by no means follows that this regard to the liberty of others has been reciprocated, or that we really expected it. On the contrary we have deplored the fact, that not a few were only mindful of their own rights. Did the men who got up this story know that the principal writer, who has entered the lists against the Repository, was one of the champions who contended in General Conference for the election of presiding elders?" And again, addressing traveling preachers, "Dear brethren, -- You disputed, you divided among yourselves without our instigation or privity. We came forward to advocate and defend our own rights and privileges, according to the maxim, He who won't help himself shall have help from nobody. It came in our way, it fell in with our views, to take part in favor of the election of presiding elders; but we made no bargain -- we asked no favors for so doing; and some who supported this question volunteered their service and employed their tongues and pens to put the Wesleyan Repository down, or to destroy it in its infancy. As we courted neither party, so have we not identified ourselves with either party: we have spoken of you both, on all occasions, as an independent or a third party would speak. We have seen no reason, nor do we now see any, why a preacher may not oppose the suspended resolutions, and yet be in favor of the suffrage of the church," [i. e., lay delegation.]

Such was their language in 1823, when it was thought that by disavowing any identification with the friends of an elective presiding eldership, some of its opponents might be secured, but in 1827, forsooth, when it was found that even this plan could not succeed, but that traveling preachers of both parties refused to sanction their radical measures, one of these three "independence" parties must be hunted down with the mad-dog cry of "deserters" from "reform." But let us hear still further testimony on this point. The number of the Wesleyan Repository for April, 1824, closed the third and last volume of that work. In this we have "the Farewell Address" of Philo Pisticus, who is understood to have been the Rev. Nicholas Snethen, who bears, according to his own claim, the fearful responsibility of having set this ball of revolution in motion, and who must, therefore, be regarded as the oracle of the party. In this article we have the same statements that we have already quoted from "True Principles," if indeed they be not one and the same writer under different signatures. Philo Pisticus says, -- "It is more than probable that if the General Conference had agreed in their high prerogative matters, that I should not have broken silence. When, however, I saw the traveling preachers themselves divided and embodied under their two great leaders and their lieutenants, it seemed to me that the time was come to form a third party of the people, to hold in check, if possible, these belligerent principalities and powers." "The cause of church suffrage has not been confounded with the presiding elder question."

By these extracts from the official paper of the friends of lay delegation, it appears that even from the very "infancy" of their paper (and it was commenced shortly after the General Conference of 1820) they considered the advocates of the election of presiding elders as "an independent third party." Thus, then, it is conclusively established that Mr. Emory, as belonging to this party, was not committed to the advocacy of lay delegation. Let us now see whether he became so by any individual acts of his own: and here, fortunately, the evidence is ample; and from it will appear, most clearly, that while some of his coadjutors favored, for a time, both changes, until seeing the radical plans of leading "reformers," they almost to a man frankly acknowledged their error, and promptly withdrew their countenance, Mr. Emory himself never fell into the snare. Let us, then, trace his sentiments throughout this period.

At the General Conference of 1816, (the first that Mr. Emory attended,) the report on local preachers was written by him; which report was unfavorable to their application for representation in the General Conference.

The following extract of a letter from the Rev. Beverly (now Bishop) Waugh to the Rev. Alfred Griffith, dated February 18th, 1820, will show what views on the subject of reform were communicated by Mr. Emory, a short time before the General Conference of 1820, to those who coincided with him on the presiding elder question. Speaking of a correspondence between himself and the Rev. James Smith, and of a report that Mr. Emory, with others, "contemplated large curtailments of the powers of the episcopacy," Mr. Waugh writes:-- "Brother Emory, I had reason to believe, (from a conversation with him on the subject before I put into his hands our correspondence,) did not exactly think with us, and knowing him to be a man of sober thought and profound investigation, I wished him to have a view of the question, and to obtain his opinion after having read our letters. He informed me that a plan of compromise had occurred to him, the outlines of which he gave me, which I requested him to write out in detail, but which I have not yet received. I confess there was a plausibility in his plan, but I had not time to examine it. I wish you,

however, distinctly to understand, that, as far as I know, brother Emory has no thought of reducing episcopal powers as you have heard. And although I am not in possession of his opinion fully on this subject, yet I am disposed to think that he leans much more to support, than to pull down the present system of administration. I have thought it an act of justice to make this statement in exoneration of brother Emory."

This extract, while it serves to show that up to this time, at least, there was no taint of "radicalism" in Mr. Emory's views, also shows that, even at that early period, statements were made about them which his intimate friends knew to be erroneous.

That these sentiments were not changed during the brief interval before the meeting of the General Conference of 1820, the suspended resolutions themselves, of which he was one of the authors, are the best evidence. Speaking of these, in the address already quoted, he says, --

"We are aware, indeed, that many will be surprised that those who wished any change, could have been contented with so trifling a modification of the existing order of things, as was to be effected by those resolutions. For you will remark, not only that the right of nomination was reserved to the bishops, and that a nomination so very circumscribed, out of which the conferences were to be obliged to select, but also, that after such selection, the whole control of the administration would still have been in the bishops; because it was in their power still, at any time, after an annual conference, if circumstances in their judgment required it, to remove any presiding elder, and to fill the vacancy occasioned by such removal, until the ensuing annual conference. To this we can only say, that we have certainly considered this fact as one of the strongest proofs possible of our sincere desire of union, and as a most complete and practical refutation of all imputations to the contrary. We entreat you, brethren, calmly to contemplate those resolutions: analyze them, and scan them with the utmost nicety, and see whether they bear upon their face the incontestable marks of those pernicious tendencies which have been ascribed to them: tendencies, it would seem, to subvert the very foundations of the church; to overturn all its authorities; 'to destroy the itinerant general superintendency, and very much to injure the itinerancy throughout, if not entirely to destroy it.'

"We entreat you to examine for yourselves this incontrovertible record of the moderate grounds on which we were willing to meet our brethren in a harmonious compromise. And when you shall have looked into this thing with your own eyes, and reflected upon it with your own good sense, we rest perfectly contented that you shall be our judges in this whole matter; and are as perfectly satisfied, when you shall have finished this scrutiny, that all those hydras, gorgons, and chimeras dire, with which the fancies of some of our brethren have so terribly invested us, will vanish from your view as the baseless fabric of a vision."

The disposition which was made of these resolutions, before the close of the conference, changed, as has already been stated, the entire aspect of the question. Yet, even amid the excitement which then prevailed, Mr. Emory could not be driven by denunciation, on the one hand, nor allured by flattery, on the other, to enlist among the assailants of the church. He never wrote a line for the Wesleyan Repository, which was published from 1821 to 1824, nor subscribed for it, and even dissuaded a brother of his from taking it. It is true that, in his place on the floor of the annual conference in 1822, he exposed what he conceived to be the fallacies of the bishop's

address; but it was under the honorable circumstances already mentioned, and simply in vindication of the powers of the General Conference. It is true, also, that a short time prior to the General Conference of 1824, he published, in connection with his colleagues, the address already quoted, in which there are strong expressions in reference to the means by which the conciliatory resolutions were suspended. But let it be remembered that this address was not intended to agitate the public mind, but was printed in a limited quantity, and sent to the preachers of the Baltimore Conference only, in order to disabuse their minds in reference to the course their representatives had taken, and even this was not done until it seemed to be imperatively demanded.

"The responsible situation," says the introduction to the address, "in which you were pleased to place us as your representatives in the last General Conference, imposes on us the duty of accounting to you for the part which we took in any measures that came before that body. The discharge of this duty we conceive to be demanded of us in consequence of an address communicated to you by one of our respected bishops, and of the lights in which it exhibits certain resolutions, which, as your delegates, we thought it our duty to support; and also by the erroneous representations of our sentiments and votes, which seem to have been circulated from the want, we apprehend, of better information."

But let us hear Mr. Emory's own account of this whole matter. Mr. McCaine, in his reply to the "Defense of our Fathers," had alleged that "since he received a few votes to be bishop, he had deserted the reformers." The charge is thus repelled in the *Methodist Magazine and Quarterly Review* for 1830:--

"If by 'reformers' he means those who concur in his 'History and Mystery,' and in certain cognate publications, I should think the reproach of having 'deserted' them, were it true that I ever had been one of them, very greatly to my credit. But it is wholly untrue. He says, indeed, 'Dr. John Emory was formerly announced as a reformer \_\_\_\_.' Where? In the 'Mutual Rights!' Verily if the 'Mutual Rights' is conclusive authority, we might as well give up the argument. But Mr. McCaine says I did not 'contradict' it. By the same logic the vilest trash might be proved against some of the most eminent men in church or state. But if by 'reformers,' the Mutual Rights meant such as advocate the principles which that paper and Mr. McCaine advocate, I do deny that I ever was one of them, and consequently never can have 'deserted' them.

"As some others, besides Mr. McCaine, have amused themselves with my name on this subject, I will take this occasion to say what I believe will satisfy reasonable and candid men respecting it.

"At the General Conference in 1816, it is well known that I voted in favor of selecting the presiding elders by the annual conferences. In 1820 I was one of the committee by whom the 'suspended resolutions' (so since called) were framed and reported; and subsequently voted for them, in conjunction with a large majority of the conference. The resolutions were framed, and reported, on the principle of a pacific compromise. On that principle I voted for them, with a sincere desire that the question might be settled. When required by my official place, I had voted according to the convictions of my judgment; and my votes were no secret. But I never did consider the question of sufficient importance to justify intemperate warmth; much less faction, or division. Consequently, in unison with those with whom I had usually voted, I was willing, for the



sake of amicably disposing of it, to go as near to doing nothing, as it is admitted the 'suspended resolutions' did go. It was always my avowed determination, in matters not affecting conscience, to abide by the decisions of the General Conference. From this principle I have never swerved. As to myself individually, any settlement of the presiding elder question, on which we could have harmonized, would have been acquiesced in: and I know none of those with whom I have generally voted, and who now remain among us, who would hesitate a moment in choosing rather to remain as we were, than to adopt what Mr. McCaine is pleased to dignify with the title of 'reform.'

"When the 'Wesleyan Repository,' the precursor and prototype of the 'Mutual Rights,' was first proposed, I was solicited to patronize it. I refused to do so: and neither for that work, or its successor, did I ever subscribe, or procure a subscriber, or attempt to procure one. I never wrote a line for either; or patronized, or supported them, in any shape or form: nor did I ever advocate or approve, either their matter or manner, their principles or style. Where then falls the infamy of the charge of 'desertion?' on those who make it, or on me? If I ever had unfortunately been drawn into that vortex, I repeat, that on seeing my error, and the mischiefs which such 'reformers' were producing, I should have considered it one of the best acts of my life to 'desert' them. But as I never was, the base motives imputed to me must be as false as the charge on which they are attempted to be founded.

"Repeated allusion has been made by certain writers to a pamphlet published in 1824, by the Rev. A. Griffith, G. Morgan, B. Waugh, and myself. A few remarks may suffice to diminish their sport in that matter.

"That pamphlet was addressed 'to the members of the Baltimore annual conference,' for whom it was intended; and a few copies only were printed. One leading cause of its publication, as expressed in the first paragraph, was, 'the erroneous representations of our sentiments,' which we believed had been 'circulated.' We understood that we had been represented as hostile to the episcopacy, and as wishing its destruction. Such an idea, though perfectly unfounded, was calculated to injure us in the estimation of our brethren. We wished to remove it; as is evident on the face of the pamphlet. In order to this, we there said expressly, that, instead of wishing to destroy the episcopacy, we had believed, 'with some of the bishops, and with very many of our brethren,' that the arrangement which we had supported, 'would afford aid and relief to the bishops,' and 'contribute to the durability of the episcopacy.' Whether we were right or wrong in that opinion, is not now the question, nor at all connected with the present argument. But as to episcopacy itself, there is not a syllable in that pamphlet, inconsistent with what is contained in the 'Defense of our Fathers;' and we defy the production of a passage from it in contradiction of this assertion.

"The second object of the pamphlet was, to oppose the idea that our system of episcopacy conferred on any bishop a right to negative the resolutions of the General Conference. And we put it to any candid man to say, whether there is the slightest departure from this ground in the 'Defense of our Fathers.' Mr. McCaine wishes to have it believed, that that work was prepared with the aid of the bishops. The insinuation is wholly untrue. Yet there is reason to believe, that, since its publication, they have not disapproved it. And the fact of the great unanimity with which it has been received, so far as I have heard, by bishops, preachers, and people, affords the gratifying

conviction, that either our former grounds of difference have been actually diminished; or, that some of them were the result of mere misapprehension of each others sentiments.

"Mr. McCaine has tacked together a string of garbled extracts from our pamphlet -- having no shadow of connection -- in order to fix on me the charge of inconsistency. He might, in the same way, prove from the Bible that 'there is no God.' He quotes, for instance, the following passages:-- 'This claim of power we did then oppose; we have ever since opposed it; and we hope we shall never cease to oppose it.' 'We regard it as calculated to be built upon,' &c. Now does it appear from his quotation, what 'claim of power' was spoken of? It does not. He connects it with the power of appointing presiding elders, or with the episcopal power generally. But the passage in the original had no such reference. And what will become of the charge of inconsistency when I state, that the 'claim of power' which was there spoken of, if made, I would oppose now as decidedly as I did then. The power spoken of, was, that of a prerogative on the part of any bishop, to 'arrest the operation of resolutions concurred in by more than two-thirds of the General Conference, and by two-thirds of the episcopacy itself.' I am happy to have been assured since, however, that we had misapprehended each other's views; and that the ground supposed in our pamphlet is wholly disclaimed. Had we understood this previously to the publication of that pamphlet, I have no hesitation to say for myself, and believe I might as safely say it for my brethren, it never would have been published. The impression under which we then were, may help also to account for the language used in the last paragraph. I have been sorry to see the allusions which have been made to that paragraph, by one individual; because he was confidentially consulted on it before its publication; and it was put into the style in which it appeared, in consequence of yielding to a suggestion from him that the original was too mild. We assumed, on his suggestion, the responsibility of altering it, and he now taunts us with it. So much for the 'style' of the paragraph, the acknowledged turgidity of which never gave me pleasure. But as to the substance of it, in regard to the essential qualities of power,' I answer the inquiry of a late friend, that I am precisely of the same opinion now as when 'the above sentiment was uttered.' The 'tendency' of 'power,' in itself, is 'to accumulation;' and it ought to be guarded. I have said nothing inconsistent with this in the 'Defense of our Fathers,' or anywhere else. On the contrary, I have specifically shown, under its appropriate head in that work, that the 'Methodist episcopacy,' properly understood, and as originally constituted, is one of very limited and dependent powers; and that, in my judgment, it ought to be so continued 'on its original basis.'" [33]

As it is the address, alluded to in the above extract, which is acknowledged, by the friends of lay delegation themselves, to have been the strongest indication which Mr. Emory ever gave of favoring their cause, no better refutation of the charge would be needed than the publication of it entire, and it is withheld only from the fear of awakening in others unpleasant recollections, which the author desires may be forever buried. But as it is the conclusion of the address on which the charge has been principally founded, this shall be given at length, that it may be seen how baseless is the assumption. Mr. Emory has explained, in the above extract, the circumstances under which it was written, and has also stated that it was not contained in the original draft. Most fortunately the proof sheet of the latter has been preserved by one of his colleagues, and we shall here bring together the conclusion as it was published, and that for which it was substituted.

As published, it stands thus:--

"The suspended resolutions give us very little solicitude as to any importance of their own; nor are we concerned, for their own sake, how they may be disposed of. But at the time of their passage we did regard them as important, because we considered them in the light of a compromise, and as partaking in some sort of the sacredness of a treaty. The manner in which the first essay was made to arrest them we deemed it still more important to resist, because we viewed it as the germ of individual supremacy over the General Conference, and one which the whole character of its incipient indications compelled us to believe would eventually grow to this, if not promptly and effectually put down at its very first appearance. Of this all ecclesiastical history was our warning.

"It remains for you, brethren, to determine whether those extraordinary proceedings shall receive your sanction, and be invested with all the force of binding precedents. For ourselves, whatever inconveniences it may bring upon us, we sincerely rejoice that our votes stand recorded against them. The responsibility is now taken from us, and rests with you; and we call upon you to look to it in the face of the church, and of the world. Remember the force of precedents. Remember the tenacious grasp with which power is held when once acquired. Its march is ever onward, and its tremendous tendency is to accumulation. You are to act not only for the present age, and with reference to those who are now in office, but for posterity. Look forward, then, we beseech you, to the influences with which your acts will descend upon them, and to the aspects with which they will be exhibited upon the page of our future history."

The original draft, which, having been the spontaneous and unbiased effusion of Mr. Emory's own mind, must be taken as the best index of his sentiments and feelings, concluded as follows, viz.:--

"Pardon us, brethren. We have expressed our minds to you. We have done it to justify to you, as your representatives in the late General Conference, the course that we have pursued. We have done it to vindicate ourselves from those reflections which we have too much reason to believe have been cast upon us by some of our brethren, and perhaps even upon our motives and designs. And we have done it, not only to endeavor to maintain among you, but also among our brethren in general, that fair and honest reputation which we trusted we had hitherto sustained, which we certainly prized, and which we cannot be conscious that we have justly forfeited. We pray for the peace of Jerusalem. We will labor for her peace. We will suffer for her peace. And we repeat it, if there must be any division among us, which we do not believe, it shall not be on our part. We will abide by the decisions of the general body, and we will continue to cleave to them, as we have hitherto done, as the anchor of our hope, and the palladium of our safety. Let us walk by the same rule, and mind the same thing. And if any be otherwise minded, let us not cease to love as brethren, but let us pray that our heavenly Father may show even this unto them as the more excellent way."

It is worthy of remark, in this connection, that the conclusion of the address, as published, was copied into the Wesleyan Repository; -- with what object it is not difficult to divine. And yet it was in the very next number of that periodical that the address of Philopisticus was published, from which we have already quoted extracts, declaring that he belonged to "a third party of the people," and that "the cause of church suffrage had not been confounded with the presiding elder question."

As the publication of the address "to the members of the Baltimore Annual Conference" terminated Mr. Emory's active participation in the presiding elder question, we might safely rest his vindication here. But, at the risk of wearying the patience of the reader, we will trace his sentiments one step further, even to within a year of the time when he came forward as the champion of the organization of the church. In a letter written in 1826 to his brother-in-law, Dr. Sellers, he says, "I should not be surprised at almost any reports respecting me from some quarters. They give me, however, very little concern. I am silent in my letters to you on the subjects you mention, because I have neither time nor inclination to be otherwise. My sentiments have been unaltered for ten years past. I covet no situation in the gift of the church, nor has it any temptation to offer me for the sacrifice of a particle of justly independent sentiment. Yet I love the church, and seek its prosperity and permanent union. My face ever has been against all who seek to divide and to destroy, and I hope ever will be. These sentiments are in entire accordance with those which I have entertained."

To conclude the array of facts on this point, we give the testimony of Dr. H. D. Sellers himself, who, as the intimate friend and correspondent of Mr. Emory for many years, and as one of the committee appointed on the part of "reformers" to effect a reconciliation at the General Conference of 1828, maybe regarded as conclusive authority on this subject. It is given in the following communication to the author:--

"Pittsburgh, Dec. 21, 1839

"My Dear Robert, -- I reply now to so much of yours of the 10th as requests my impressions of your father's position with those who sought to introduce into the government of the church a lay delegation. Having been an advocate of that measure, and having had unreserved intercourse with your father during the time employed in the discussion of that subject, I am warranted in saying that he never was either covertly or openly affiliated with its advocates, nor pledged by any word or act, within my knowledge, to carry out their views.

"The assumption that he was of their party, and favored their purposes, was based upon his course in the controversy respecting the presiding elder question, which had been agitated long before that of a lay delegation. From his advocacy of the election of presiding elders, some inferred his obligation to concur with them in the changes they proposed. Many advocates of a lay delegation urged likewise the election of presiding elders, and this class of reformers took great offense when they discovered that his views of change were limited to the latter object, and that upon its ceasing to be a matter of interest with him he stood opposed to any innovation. They then accused him of forsaking the principles of reform, as they held them; and adduced, in proof, a sentence from his circular to the members of the Baltimore Conference, which alleges the great truth that the tendency of power is to accumulation, &c., [34] which I believe is all they could gather from his words, or his acts, upon which to base their accusation. The advocates of a lay delegation, however, were not all favorable to the election of presiding elders. Some of us held very firmly to the opinion, that the power of the episcopacy was conservative against the body of preachers, and were disposed to believe that any accession of power to them would obstruct the introduction of a lay delegation. Those of us who held these latter sentiments did not take for granted that the friends of an elective presiding eldership were necessarily the friends of a lay

delegation; nor held the advocates of the one bound to promote the other. In the progress of the discussions on these two subjects, I embraced these last expressed views, and never regarded your father as committed to the cause of lay delegation. I certainly never heard him, even in private conversation, advocate it."

The fact, then, can no longer be questioned, that Mr. Emory's desire for change was limited to the election of presiding elders. Nor was there any inconsistency in advocating this, while he opposed the admission of a lay delegation. The change proposed, by the election of presiding elders, affected no fundamental principle of the ecclesiastical polity, nor was it a greater alteration than had previously been made in it, by the transfer of the legislative power from district conferences to a General Conference, and from the General Conference, as originally constituted, to the General Conference in its present delegated form; nor would it have been any greater relinquishment of prerogative on the part of the bishops, than that which had already been made, in giving up the power which Mr. Wesley and Mr. Asbury at first possessed, of deciding all questions without putting them to vote, as also that which Mr. Wesley exercised in receiving, or suspending preachers, at his own discretion. But let the authors of the address to the Baltimore Conference speak for themselves:--

"We feel no hesitancy to acknowledge to you, that it has been our opinion that the presiding elders ought to be elected by the annual conferences, as the bishops are elected by the General Conference. We have believed with some of the bishops themselves, and with very many of our brethren, that this arrangement would afford aid and relief to the bishops; increase our mutual confidence; repel suspicions of unfair representations in the private councils; contribute to the durability of the episcopacy; make the presiding elders' office also more efficient and agreeable; and thus give additional strength to the various links of our chain of union. If in these impressions we have erred, we are prepared to submit to your better judgment. But how such a measure, or the modifying resolutions can be calculated, as has been represented, to destroy the itinerant general superintendency, and very much to injure itinerancy throughout, if not entirely to destroy it, we have not been able to perceive. We should be very sorry to think that the itinerancy rests on so slender a foundation, -- that it is dependent on this fragment of the episcopal prerogatives, -- on this modification of a fragment of individual power. We believe it to be a work of God, too firmly based to be thus easily brought to naught. The presiding eldership itself is an appendage of the itinerancy neither coeval with its origin, nor coextensive with its existence. The latter is going on in vigorous and successful operation where the former is not known. It took its rise in expedience, and may be modified, we conceive, on the same principle, without impairing in the least degree the admirable institution of itinerancy to which it has been appended; -- an institution identified, both in our judgment and our affections, with our highest interests, and with the most vital interests of the whole church."

Such was the aspect of the presiding elder question. But to admit local preachers or laymen to seats in the legislative body, would have been to destroy that fundamental principle of the Methodist polity, whereby the power to make rules and regulations for the church is vested, with certain important limitations and restrictions, in the General Conference, composed exclusively of itinerant preachers. This is not the occasion to defend this feature of the economy; for the question before us is, not the expediency of lay delegation, but Mr. Emory's consistency in opposing it, while he advocated the election of presiding elders. It may be proper to say, however, that any

argument against this power of the itinerancy, drawn from the analogy of other ecclesiastical bodies or of civil governments, must fail of application. For while the government of the Methodist Episcopal Church is essentially different from them all, there is a unity and mutual dependence among all its parts, which render a partial view of them necessarily a false one. If her bishops and clergy possess powers unknown in other churches, it must be remembered that they are also subject to unusual control, none being eligible to the sacred office without the consent of the laity, and all being subject to a dependence, -- the bishops upon the General Conference, and the preachers upon the people, -- which precludes the probability of any unwarrantable exercise of authority.

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## Chapter 10

### MR. EMORY'S DEFENSE OF THE CHURCH AND OF ITS FOUNDERS

We are now prepared to enter, understandingly, on the narrative of Mr. Emory's labors in defense of the organization of the church.

It has been seen, that he never thought it proper to publish any thing on the presiding elder question, unless the circular to the preachers of his conference, which was intended only for them, is to be regarded as an exception. In like manner, the pressing engagements of the book agency, and his own indisposition to controversy, for a long time prevented him from entering into the disputes about lay delegation. But when some of the advocates of that measure, not content with assailing important institutions of the church, and traducing the characters of its living supporters, had the temerity to go further, and denounce the form of government itself, as not only a system of tyranny, but one which had been palmed upon the people, by the fraud of those to whom Mr. Wesley had committed the solemn charge of its organization -- the outrage was so flagrant, that further silence would have been treachery to the church, and ingratitude to its founders. The war-whoop, in this unmanly attack upon the dead, was raised by Alexander McCaine, in "The History and Mystery of Methodist Episcopacy." This work made its appearance some time in the spring or summer of 1827, and for a while, by the boldness of its assertions and the effrontery of its calumnies, produced an effect upon those who had no better source of information. At the instance of some who had taken the deepest interest in the existing contest, Mr. Emory undertook to expose the falsity of its statements and the fallacy of its arguments. His previous discipline as a logician, and his intimate acquaintance with the constitutional history of the church, peculiarly qualified him for the task. But then his time was engrossed in the laborious duties of the book agency, in which he was then assisting. Notwithstanding this obstacle, and the necessary delay in procuring documents and information from a distance, Mr. Emory, with his usual energy, set about the work; and, after being occupied on it not more, it is believed, than three months, and that in the midst of his other engagements, produced his "Defense of our Fathers, and of the Original Organization of the Methodist Episcopal Church." This essay, although occasioned by the publication of the "History and Mystery," took a more comprehensive view of the subject than a mere reply to that production would have demanded. The Methodist Episcopal Church occupied a peculiar position, -- on the one hand assailed by high churchmen, as presenting a spurious episcopacy, because it did not recognize bishops as a third order, distinct from and superior to presbyters, and deriving their title through an uninterrupted succession from the apostles; on the other, by "reformers," as having

surreptitiously imposed an episcopacy on the people, contrary to the wishes of Mr. Wesley. It was against the charges of the latter that the "Defense" was principally prepared, while the arguments of the former were noticed only by the way, a fuller answer being reserved for a work which he subsequently undertook. Hence the essay was entitled, "A Defense, &c., against the Rev. A. McCaine, and others."

The author begins with showing that, according to ecclesiastical writers of the greatest celebrity, an episcopal form of government is perfectly consistent with the admission, that bishops and presbyters were primarily and inherently of the same order -- that even the highest officer of the Protestant Episcopal Church in this country, Bishop White, at the very time of the formation of our church, and under a less pressing emergency, had recommended a temporary organization of his own church, without waiting for the episcopal succession -- that Mr. Wesley favored the episcopal form of government, although he rejected the high church pretensions -- and that ordination is not limited to episcopal ordination in the high church sense. Having thus cleared his way, he proceeds with these principal propositions:--

That the independent organization of our church was not the result of a spirit of schism, but of "an exigence of necessity." He here points out by the way, how unreasonable it is, that Protestant Episcopalians should reproach us for continuing independent, when they themselves rejected Dr. Coke's proposal for a reunion, which is certainly a satisfactory argumentum ad hominem against them, however unauthorized the proposition, and however unpopular the measure among the Methodists.

He next shows, that in this exigence Mr. Wesley ordained Dr. Coke a bishop in fact, although the terms "ordination" and "bishop" may not have been used on the occasion:-- that Dr. Coke's letter to Bishop White, proposing a union of the Protestant Episcopal and Methodist Episcopal Churches, however improper and unauthorized in itself, did not imply any doubt of the validity of his own episcopal ordination. Here he remarks incidentally, that the assertion of Dr. Wyatt, an assailant of Methodist episcopacy, on the high church side, that "it has been the faith of the universal church, without exception, until the period of the Reformation, that to the order of bishops alone belongs the power of ordaining ministers," is contradicted by the testimony of the ablest divines.

He next proceeds to show, that Mr. Wesley's having abridged and recommended to the American societies the prayer book of 1784, in which is contained a form for "the ordination of superintendents," is evidence that he designed that superintendents should be ordained; and, as this form corresponds with the Church of England form for ordaining bishops, it is evidence that he intended it to be an analogous office, though under a different name, and without admitting the notion of apostolical succession -- that the prayer book, printed in London for the American Methodists, in 1786, and containing the Minutes of the American conferences, must, if it was not already known, have communicated to Mr. Wesley the fact of the episcopal organization of the church, which there is no evidence that he ever disapproved.

Mr. Emory next vindicates Bishop Asbury from the imputation of having fraudulently assumed the episcopal office, contrary to Mr. Wesley's wishes, it being manifest that, although the latter censured him for taking the title "bishop," he never objected to his exercising the office. He

then cites the testimony of several British Methodist writers, to show that they held the same opinion respecting Mr. Wesley's intentions, as to our form of government, that our fathers did. After which he proves, that the leaving of Dr. Coke's name off the British Minutes for one year had no connection with his assuming the title of bishop, or the manner in which he discharged the duties of the office.

Proceeding with the defense of the organization of the church, he shows, that the Methodist episcopacy, if preserved on its original basis, as it ever should be, has as little independent power as the episcopacy of any other episcopal church whatever, and much less than Mr. Wesley possessed:-- that the terms "superintendent" and "bishop," the latter of which was substituted for the former by Dr. Coke and Mr. Asbury, with the approbation of the conference, both have the same radical meaning, and may with propriety be applied to the same office: -- that independently of the recommendation of Mr. Wesley, the episcopal organization of the church was valid, and was approved by the societies at the time:-- that "the leaving of Mr. Wesley's name off the Minutes," as it has been called, was not from any want of personal respect for him, but a prudential measure.

After exposing Mr. McCaine's egregious carelessness in his arithmetical calculations, and repelling, by documentary proof, the base imputation, that a false date had been forged for the bishop's "Address to General Washington," he sets forth the "History and Mystery of Mr. McCaine's inconsistency," seeing that he was willing that this episcopacy, spurious and disgraceful as he had represented it, should be continued, provided he could carry his favorite measure of a lay delegation; and seeing also, that, while engaged in exposing the alleged enormities of this episcopacy, he had been endeavoring to persuade episcopal men, that the introduction of a lay delegation would strengthen their hands.

The whole is concluded by a touching appeal to the Union Society of Baltimore, (whom Mr. McCaine had represented as sanctioning his book,) in behalf of the calumniated Asbury, whose memory they, as among the chosen guardians of his mortal remains, were peculiarly bound to protect.

As the essay itself has become a standard work in the church, and a part of the Preachers' Course of Study, it will not be necessary to present more than this brief outline of its contents. Notwithstanding the haste with which it was prepared, it is distinguished for the author's usual perspicuity of language and cogency of argument. Had more time been allowed, however, the arrangement might perhaps have been improved. At a subsequent period, indeed, Mr. Emory seems to have intended to remodel the whole, and incorporate it, with less of a controversial cast, in his tract on "The Episcopal Controversy reviewed."

This is confirmed by a communication from him to the editors of the Christian Advocate, June 12, 1828. After correcting an erroneous date in the "Defense," &c., he continues, "On a point of this sort I might also, perhaps, claim some indulgence, from the fact that, while the work was going through the press, I was confined to my chamber by serious indisposition; and though the proof sheets were sent to me from the office, I was unable to compare them with the manuscript. As it is possible, if life and health permit, that I may, at some future period, have occasion to enlarge this work, and perhaps to put it in a more perfect and permanent form, I avail myself of this opportunity to invite the candid criticisms of either friends or opponents. I fear no light which can



be shed upon the subject, and intend to avail myself of all that I can collect, from whatever quarter it may come." His opponents were not likely to express very favorable opinions of the work; but they paid it a more gratifying tribute, in the mortification which many of them exhibited, on account of their previous commendation of the slanderous production to which it was a reply. From the friends of the church, however, in every quarter, there was but one expression of grateful approbation.

At the Baltimore Conference, in 1828, it was resolved, "That the thanks of this conference be respectfully tendered to the Rev. Dr. Emory, for his very able Defense of our Fathers." In the "Narrative and Defense," published about the same time in Baltimore, it was styled "a masterly refutation of all the allegations in the 'History and Mystery.'" A writer in the Christian Guardian, the official paper of the Canada Conference, a year or two afterward, thus expresses the same sentiment at greater length: "In the 'Defense,' the numerous misstatements of this 'accuser of the brethren' are completely refuted; every objection he has urged is triumphantly answered; and for perspicuity and chasteness of style, clearness of arrangement, acuteness of argument, gentleness and sweetness of spirit, throughout the whole of the 'Defense of our Fathers,' I do not think that Mr. Emory is excelled by Mr. Wesley himself."

Better than a year after the publication of the "Defense of our Fathers," Mr. McCaine issued his answer, in an essay entitled, "A Defense of the Truth as set forth in the 'History and Mystery of Methodist Episcopacy.'" To this production, replete with repetitions, garbled quotations, misstatements, false reasoning, and low personalities, Mr. Emory replied, in several numbers of the Methodist Magazine and Quarterly Review for 1830, of which he was then editor.

The personal abuse in which Mr. McCaine indulged may, in accordance with the well-known principle, that men hate most those whom they have injured most, be sufficiently explained by the fact, that after Mr. Emory had been so unfortunate as to be placed in charge over Mr. McCaine, his senior in years, while they were colleagues in Philadelphia, the latter lost no opportunity of displaying his envy and chagrin. Of such effusions of spleen, however, Mr. Emory took no further notice than to correct the statement of facts, so far as they had been perverted. How different the spirit in which he himself wrote, may be gathered from the following extracts:--

"Of all the distempers with which poor mortals are afflicted, in the great infirmary of this world, an intemperate spirit of party seems to be not the most infrequent, or the least contagious, or inveterate. Indeed, when it has once attained a certain height, it defies the healing art, and mocks the bands both of reason and religion; which are severed before it as a thread at touch of fire. A perverted imagination feeds the disorder, and deludes the angry disputant with her hideous phantoms; and on these he spends his rage, as if they were real substantial foes. Such seem to us to be the circumstances in which the violence and injustice of assailants compel us to defend ourselves in the present controversy; in which happy is he who is chiefly concerned to reform himself, and to subdue his own passions; -- and thrice happy he who comes off superior. For, in any controversy, but especially in church controversies, 'better is he that ruleth his own spirit, than he that taketh a city.'

"Mr. McCaine offers us this vantage ground, and we shall endeavor to occupy it. To do otherwise, would be following an example which could not fail to disparage both us and our

cause. Had we no other warning, we should be inexcusable not to profit by that which Mr. McCaine's own works afford. When fiery zeal so far inflames a controvertist, that blows and contumely [contumely n. insolent or reproachful language or treatment -- Oxford Dict.] are resorted to, there is no need of an interpreter to show that the unhappy disputant is falling short of arguments or temper, if not of both."

Were Mr. McCaine himself without sin, he might have the better title, though probably less disposition, to cast his stones so freely at others. Yet we are persuaded that no sensible or good man, who has read his publications, would not choose rather to be the subject of them than to be their author. [35]

Again, at the close of the first article, --

"We will now take our leave of Mr. McCaine, for the present, with the expression of our amazement, that at his time of life, and in his profession, he should think it the best use that he can make of his talents to employ them as he does. Or that he can find no more inviting field which might afford them ample scope, and with a better prospect of comfort to himself, and of benefit to the world. Among those who, without exact regard to unity of sentiments, have been classed under the general name of 'reformers,' there are, we doubt not, persons who entertain a becoming sense both of respect for themselves, and for Christian society. Some we know; and it has been exceedingly afflicting to us to mark the progress of the painful circumstances by which they have been separated from us. We hope some good redeeming spirit may yet arise, with wisdom and grace adequate to the task of healing a disruption both so unnatural in itself, and, in frequent instances, we must believe, regretted at heart by them, as well as by us. From persons of this class, neither the expression of their opinions, nor the freest use of their logical or critical acumen would give us any offense. It would be greatly our preference, indeed, to be excused from controversy even with these. Yet, if pressed to it, in defense of our institutions, we should not shrink from endeavoring, to the best of our humble ability, to answer their arguments, or to remove their objections: and if not successful, we could agree to differ.

But it is impossible, we think, that either they or the public can be blind to the distinction between the splenetic effusions of unhappy tempers, or of personal vindictiveness, and that virtuous and chastened, as well as honest, bluntness, which is properly ordered and governed by Christian grace. They cannot approve the degrading of a controversy on church government into the acrimony of individual quarrels; nor of introducing into it both the bitterness of personal animosity, and such scurrility of disputation, as may serve indeed to render conciliation impracticable, and to exasperate ecclesiastical differences into implacable hostility, but must at the same time as inevitably cover with disgrace and defeat the individuals of the party that shall pursue such a course. An overloaded piece is sure to recoil, and often does more damage to him that uses it, than to those against whom it is directed.

"To us, indeed, it seems a poor compliment even to partisans, to treat them as if they possessed a cannibal appetite, which nothing can satiate short of the scandalizing both the living and, the dead; and such a spectacle among professing Christians, and much more among professing Christian ministers, cannot but be loathingly revolting to any enlightened and virtuous community, before whose face the repast may be spread. There are, on the contrary, persons, doubtless, whom

such feasts not only gratify, but delight: and they will find purveyors. But for our own part, and on that of our friends, it is to us a most desirable triumph to be enabled to pursue a course which, like the path of the just, shall shine 'more and more;' and only the brighter if set off by a contrast. In this path we shall secure the approbation of all whose approval should be wished. And, what is best of all, and in any event, we shall be sure of the approbation of our own consciences, and of our God." [36]

And again, on concluding the subject, --

"In regard of our personal feelings in this controversy, we shall add no parade of professions. For our friends they are unnecessary, and on our enemies they would be wasted. We rejoice, however; to know, that both our spirit and our motives are before Him who judgeth righteously, as are those also of our opponents, and, equally on either part, that day will reveal them when questions which now agitate the passions of men 'shall sink into absolute insignificance, and be as if they had never been.' That no expressions may have escaped us, which, on a calm review, we might wish modified or changed, we will not affirm. But that our desire and aim have been so to rule our own spirit, as to shun the hateful extreme of individual malignity on one hand, and a dereliction of duty on the other, our record is on high. To preserve with unbroken uniformity, throughout all the seducing turns of controversy, that self-possession and heavenliness of spirit which indicate a constant plenitude of the wisdom that cometh down from above, is indeed a rare and exalted attainment. Wherein we have failed of it, as doubtless in too many instances we have, may the good Lord, in infinite mercy, pardon us." [37]

Mr. McCaine's attempts at reasoning received and needed no other answer than a recapitulation of the arguments adduced in the "Defense of our Fathers," accompanied by additional evidence of the facts upon which they were founded. Mr. Emory's "Reply" was greeted with the same admiration which had been bestowed on his "Defense." The following editorial notice was taken of it in "The Itinerant:" "Both in the 'Defense of our Fathers,' and in the 'Reply,' Mr. Emory has certainly done great justice to himself and to the cause he has advocated. Our fathers have been vindicated. The foul breath of calumny, which was breathed upon their tombstones, has been wiped away; and the halo of glory, which surrounded them on their death-beds, has shone brighter and brighter from the investigation. Truth in the doctor's hands has stood out in a strong and convincing light; chicanery and misrepresentation have been stripped of their flimsy dress, and their real deformity exposed to the broad gaze of the world.

"The object of the author of the 'Reply' seems to have been truth, and truth only. If a foe is to be conquered, it must be by no other weapon than this. And if we mistake not, it is this very circumstance which gives him, in the estimation of his readers, such an undisputed triumph over his opponent. The truth of every section is placed in so obvious a light, and this done with so much candor and good feeling, and withal, in language so chaste and perspicuous, that you cannot rise from the perusal of the article without the conviction, this must be so -- it cannot be otherwise -- truth is incontrovertible.

"Another trait in this reply is, -- and it is one that we hope may be imitated by all our correspondents, -- the truly Christian spirit in which it is written. Though provoked to it, low allusions to private life form no part of the 'Reply.' Throughout the contest, the dignity of the divine

and the spirit of the Christian have been preserved. Hooker-like, he has, in practice at least, said to his opponent, "To your railings, I say nothing; to your arguments, what follows."

With Mr. Emory's reply the controversy ceased between these two writers. The party which Mr. McCaine had attempted to promote became ashamed of their champion; and he himself, shortly after, retired from public view, to repent, we would fain hope, of the wrong he had done to the living and to the dead, to individuals and to the church.

\* \* \* \* \*

## Chapter 11

### MR. EMORY'S DEFENSE OF THE CHURCH AND OF ITS FOUNDERS -- (continued)

In the spring succeeding the publication of the "Defense of our Fathers," the General Conference of 1828 convened. Here Mr. Emory acted an important part, the notice of which, however, has been postponed, in order not to violate the unity of the preceding narrative. Before the meeting of the General Conference, some of the advocates for "reform" had gone to such excess in their denunciations of the institutions of the church and of their supporters, that it became necessary to enforce against them the rules of Discipline. Some were expelled and others withdrew. To allay, if possible, the growing excitement, strong petitions and memorials were sent up to this General Conference, soliciting its interposition. Never was there a period in the history of American Methodism which required such prudence in counsel, such firmness in action. On the one hand was the vast body of the ministry and, membership strongly attached to the existing institutions, an alteration of which, under such circumstances, would be the grossest violation of that principle of "rights" by which it was claimed; and on the other was a large body of memorialists, comprising some whose previous character and services had endeared them to the church, who indicated but too plainly that resistance to their demands would cause their secession, while compliance might regain those who had already been separated. At the head of the committee, which was appointed to consider this important subject, Mr. Emory was placed, who presented, as the result of their deliberations, the following report:--

"The committee to whom were referred certain petitions and memorials, for and against a direct lay and local representation in the General Conference, submit the following report:--

"Of those which propose this revolution in our economy, that which has been received from a Convention of certain local preachers and lay members, held in the city of Baltimore in November last, is presumed to embody the general views of those who desire this change, and the chief arguments on which they rely. In framing a reply, in the midst of the various and pressing business of a General Conference, it cannot be reasonably expected that we should enter into minute details. Our remarks, of necessity, must be confined to a few leading topics, in a condensed, yet, we trust, an intelligible form.

"As to the claim of right to the representation contended for, if it be a right which the claimants are entitled to demand, it must be either a natural or an acquired right. If a natural right, then, being founded in nature, it must be common to men, as men. The foundation of rights in ecclesiastical bodies, in our opinion, rests on a different basis. If it be alleged to be an acquired

right, then it must have been acquired either in consequence of becoming Christians or of becoming Methodists. If the former, it devolves on the claimants to prove that this right is conferred by the Holy Scriptures, and that they impose on us the corresponding obligation to grant the claim. That it is not 'forbidden' in the New Testament is not sufficient; for neither is the contrary 'forbidden.' Or if the latter be alleged, namely, that it has been acquired in consequence of becoming Methodists, then it must have been either by some conventional compact, or by some obligatory principle in the economy of Methodism, to which, as then organized, the claimants voluntarily attached themselves. Neither of these, we believe, either has been or can be shown. And until one at least of these be shown, the claim of right, as such, cannot, we think, have been sustained.

"But do the memorialists mean to say that they are entitled to their claim, as a matter of right, against the judgment and the voice of a confessedly very large majority of their brethren, both of the ministry, traveling and local, and also of the lay members? or that in these circumstances, on any ground, the claim ought to be admitted? We could not have believed them capable of so strange a position, had they not declared the opinion as prevailing among themselves, 'that the

by the General Conference, in compliance with a petition of this kind, at this conjuncture of time, would do more toward conciliating good feeling, restoring lost confidence among brethren, and confirming wavering minds, on all sides, than any other measure which can be adopted.'

"Now we 'speak advisedly' when we say, that, in our judgment, such a measure, 'at this conjuncture of time,' would have a precisely contrary effect. The ministers assembled in General Conference, coming so recently from all parts of the great field of our missionary labors, and having had, throughout its whole extent, free and constant intercourse both with traveling and local preachers, and also with our lay members, are, certainly, at least as well prepared as the memorialists could have been to form a correct judgment on this point; and their calm and deliberate judgment is clearly and unhesitatingly as above stated. This we believe, too, to be the true state of the question, after it has been so zealously discussed, on the side of the memorialists, for now nearly eight years; during almost the whole of which time, until very recently, the discussion has been conducted almost exclusively by their own writers.

"We are aware that it has been assumed, by some at least of those writers, that this repugnance to the change proposed, on the part of so great a proportion both of our local preachers and lay members, to say nothing of the itinerant preachers, is the result of ignorance or want of intellect. This we conceive to be at least not a very modest assumption. Our opinion, on the contrary, is, while we freely admit that there are men of respectable information and intelligence who desire the change, that there are, nevertheless, very many more, of at least equally respectable information and intelligence, who are opposed to it, whether on the ground of right, of consistent practicability, or of utility.

"With regard to our local brethren particularly, it is our decided judgment that the privileges and advantages in which they have participated, in this country, have much rather exceeded than fallen short of what was contemplated in their institution, in the original economy of Methodism, as founded by the venerable Wesley, either in Europe or in America. We cannot but regret to perceive, that the addition of privilege to privilege seems only to have had the effect of

exciting some of our brethren to claim still more and more; and now to begin to demand them as matters of positive and inherent right.

"We are happy to be able to say 'some' only of our local brethren; for of the great body, even of themselves, we believe better things, though we thus speak. If, indeed, our members generally are tired of our missionary and itinerant system, and wish a change, then we could not be surprised if they should desire to introduce into our councils local men, whose views, and feelings, and interests, in the very nature and necessity of things, could not fail to be more local than those of itinerant men. And if to so powerful a local influence should be added, as would be added, the tendencies and temptations to locality which, in despite of all our better convictions, too often exist among ourselves, from domestic and personal considerations of a pressing character, we are free to confess our fears of the dangers to our itinerant economy which, in our opinion, could not fail, in time, to be the result. Now the preservation of the great itinerant system, unimpaired, in all its vital energies, we do conscientiously believe to be essential to the accomplishment of the grand original design of the economy of Methodism, to spread Scriptural holiness over these and other lands.

"The memorialists, we know, disavow any intention or desire to impair those energies, or to injure this system. Be it so. They can, however, only speak for themselves. They know not what may be the views of those who may come after them. And, in any event, our argument is, that the change proposed would, in its very nature, and from the inevitable connections of causes and effects, tend, gradually perhaps, yet not the less uncontrollably, to the results which we have mentioned.

"We know also that it has been insinuated that we adhere to the continuance of our present polity from motives of personal interest. For protection against such unkindness and injustice we rest on the good sense and candor of the community. It cannot but be well known that our present economy bears with a peculiar severity upon the personal and domestic comforts of the itinerant ministry. And even an enemy could scarcely fail to admit that, were we really ambitious of worldly interest, and of personal ease, and domestic comfort, we might have the discernment to perceive that the surest way to effect these objects would be to effect the changes proposed, and thus to prepare the way for the enjoyment of similar advantages, in these respects, to those now enjoyed by the settled ministry of other churches. And, indeed, were such a change effected, and should we even still continue itinerant, considering that, from the necessity of things, our wealthy and liberal friends would most generally be selected as delegates, we do not doubt that the change proposed might probably tend to increase our temporal comforts. We think this the more probable, because, if such a direct representation of the laity were admitted, their constituents might ultimately become obliged, by some positive provisions, fully to make up and pay whatever allowances might be made to the ministry; which allowances, in this event, might also more properly acquire the nature of a civil obligation.

"At present our economy knows no such thing. The great Head of the church himself has imposed on us the duty of preaching the gospel, of administering its ordinances, and of maintaining its moral discipline among those over whom the Holy Ghost, in these respects, has made us overseers. Of these also, namely, of gospel doctrines, ordinances, and moral discipline, we do believe that the divinely instituted ministry are the divinely authorized expounders; and that the

duty of maintaining them in their purity, and of not permitting our ministrations, in these respects, to be authoritatively controlled by others, does rest upon us with the force of a moral obligation, in the due discharge of which our consciences are involved. It is on this ground that we resist the temptations of temporal advantage which the proposed changes hold out to us.

"On this point we beg, however, that no one may either misunderstand or misrepresent us. We neither claim nor seek to be 'lords over God's heritage.' In the sense of this passage, there is but one Lord and one Lawgiver. We arrogate no authority to enact any laws of our own, either of moral or of civil force. Our commission is to preach the gospel, and to enforce the moral discipline, established by the one Lawgiver, by those spiritual powers vested in us, as subordinate pastors, who watch over souls as they that must give account to the chief Shepherd. We claim no strictly legislative powers, although we grant that the terms 'legislature' and 'legislative' have been sometimes used even among ourselves. In a proper sense, however, they are not strictly applicable to our General Conference. A mistake on this point has probably been the source of much erroneous reasoning, and of some consequent dissatisfaction. Did we claim any authority to enact laws to affect either life or limb, to touch the persons or to tax the property of our members, they ought, unquestionably, to be directly represented among us. But they know we do not. We certainly, then, exercise no civil legislation. As to the moral code, we are subject, equally with themselves, to only one Lord. We have no power to add to, to take from, to alter, or to modify a single item of his statutes. Whether laymen or ministers be the authorized expounders and administrators of those laws, we can confidently rely on the good Christian sense of the great body of our brethren to judge. These well know, also, that whatever expositions of them we apply to others, the same are applied equally to ourselves, and, in some instances, with peculiar strictness.

"No man is obliged to receive our doctrines merely because we believe and teach them, nor unless they have his own cordial assent. Neither is any man obliged to submit himself to what we believe to be the moral discipline of the gospel, and our duty to enforce, unless he believes it to be so also. In this view, at least, it cannot require any great share of either intelligence or candor to perceive some difference between our spiritual and pastoral oversight and the absolute sway of the ancient 'Druids,' and of the despots of 'Babylon and Egypt,' and of 'India and Tartary.' The subjects of their lawless power became so not by choice, but by birth. Neither had they the means, whatever might have been their desire, of escaping its grasp. Even in more modern days, and under governments comparatively free, the right of expatriation, without the consent of the government, has been denied. We do not subscribe to this doctrine, if applied to either church or state. The right of ecclesiastical expatriation, from any one branch of the Christian church to any other which may be preferred, for grave causes, we have never denied. Nor can we keep, nor are we desirous to keep, any man subject to our authority one moment longer than it is his own pleasure.

"We advert to this topic with great reluctance, but the memorialists compel us. If they will cease to compare us to despots, to whom we bear no analogy, we shall cease to exhibit the obvious distinction. Till then it is our duty to repel the imputation, so obstructive of our ministry. Expatriation, either civil or ecclesiastical, if we may continue this application of the term, may be painful, and attended with sacrifices. But we should certainly think it preferable to perpetual internal war. If our brethren can live in peace with us, in Christian bonds, we shall sincerely rejoice, and be cordially happy in their society and fellowship. But we entreat them not to keep us embroiled in perpetual strife. Our united energies are needed for higher and nobler purposes.

"We have been repeatedly told, in effect, that the doctrines, the moral discipline, and the peculiar Christian privileges of class meetings, love feasts, &c., in the Methodist Episcopal Church, are approved and esteemed, by the various memorialists themselves, above those of any other branch of the Christian church. Does it not then clearly follow, by their own admission, that, with all the faults of our government, this state of things has been preserved and maintained under the peculiar administrations of our itinerant system? And who will undertake to say that, under a gracious Providence, which has thus led us on, this has not, in a great measure at least, been the result of the distinctness of our polity from that of most other churches? And who will undertake to say that, were the changes proposed adopted, we should not gradually, though at first perhaps almost imperceptibly, begin to go the way of others? We speak to Methodists. They will judge what we say. The moral results of our past and present polity have been tried. Its fruits are before us, and confessed by the world. The experiment proposed, in connection with an essentially itinerant system, is untried. Its results, at best, must be problematical; and, in our opinion, there is no prospect of gain that can justify the hazard.

"With regard to our local brethren particularly, they have themselves explicitly said, that they 'ask for no distinct representation of the local preachers.' So far as this question is concerned, therefore, by their own consent, they can only be regarded as amalgamated with the laity: and our lay brethren, we apprehend, would not readily consent to its being considered in any other light.

"Were we disposed to retort the insinuation of sinister personal motives, how easy would it be for us to suggest that some of our local brethren who have deserted the itinerant field, (perhaps from its toils and privations,) and others who have never been pleased to leave domestic comforts and temporal pursuits to encounter its labors and sacrifices, may be so zealous in accomplishing the proposed change in order to cut up, or to bring down, the itinerant system to a nearer approximation to their temporal convenience. So that, in time, they might come, without the sacrifices at present necessary, to participate both in the pastoral charge, and, alas! in the envied pittance of those who now devote themselves wholly to the work, and are absolutely dependent for daily subsistence on the mere voluntary contributions of those whom they serve: (a check on their power indeed!) Such an imputation would be quite as kind and as true as many of those which are so liberally heaped on us. This course of argumentation, however, we deem unworthy of Christian brethren, and shall leave it for those who think their cause requires it. The man who can believe, or who can endeavor to persuade others, that we adhere to our present itinerant system for the sake of personal convenience, ease, or interest, or with the view of benefiting our posterity more than the posterity of our brethren, may be pitied, but he places himself beyond the reach either of reasoning or of rebuke.

"The memorialists were sensible that 'a plan' of their proposed changes had been urgently called for, and seem to have been well aware that rational and conscientious men could not feel free to enter upon so great a revolution, in a system of such extent and of such connections, without a plan, clearly and frankly developed, and bearing the marks of having been carefully and judiciously devised. The memorialists indeed say, that, 'independently of other considerations,' they were 'disposed to avoid the attempt to form a plan, out of deference to the General Conference.' It would have been more satisfactory to us to have known what those 'other considerations' were. From some other circumstances, we cannot but apprehend that they probably



had more influence in keeping back the expose of 'a plan' than the one mentioned here, of 'deference to the General Conference.' On our part, we frankly confess ourselves incompetent to form any satisfactory plan, on any principles which we believe to be equal and efficient, and consistent with the energies and greatest usefulness of our extended missionary system. We think it, therefore, unreasonable, at least, to ask of us to contrive a 'plan.'

"So far as we can judge from any experiment that has been made, in Europe or in America, we cannot perceive any great advantages which could be promised to the church from the proposed change. Nor has the late convention in Baltimore afforded to our understanding any additional argument for its efficient practicability. Agreeably to the journal of that convention, one hundred persons were appointed to attend it, of whom fifty-seven only did attend, namely, from the state of New York, one; North Carolina, two; Ohio, four; District of Columbia, four; Pennsylvania, seven; Virginia, ten; and Maryland, twenty-nine. Now that convention had been urgently called, by repeated public advertisements, and was expected to be held but a few days, to discuss subjects represented as of great importance and deep interest.

"Liberal invitations were given, and comfortable and free accommodations pledged. Yet, notwithstanding the novelty of the assembly, the pleasantness of the season, and other inviting circumstances, a very few more than one half of the whole number appointed attended. And had it required two-thirds of that number to constitute a quorum, as in our General Conference, after all their labor and expense, no business could have been done, for there would have been no quorum. Of the number that did attend, too, it will be perceived that a majority of the whole were from the state of Maryland, within which the convention was held; and, including the neighboring District of Columbia, a decisive majority.

"This exhibits a practical proof that, were a lay delegation even admitted, the consequence would be, that the extremities of our church would not be, in fact, represented at all, but would be subjected to the overwhelming control of those within the vicinity of the seat of the conference; a state of things which, we believe, is not desirable. This may serve also, perhaps, to account, in some measure, for the great zeal which some of our brethren have exhibited in this cause, particularly in the state of Maryland and the adjoining district, and in the city of Baltimore, where the General Conference has usually been held. Were it established that the General Conference should always be held in St. Louis or New Orleans, or any other remote part, we cannot but think that the zeal of some, in that case, would probably be very much abated. Even they would scarcely be willing to travel so great a distance, at so much expense and loss of time, to remain three or four weeks at a General Conference.

"In another document, issued by the convention above alluded to, they say, 'We have been laboring with great attention and perseverance to put the public in possession of our views as fast as we can.' They have also had in circulation for many years a monthly periodical publication, for the express purpose of diffusing their views and advocating their cause, besides the institution of what have been called Union Societies, and of late a convention. Yet, after all these exertions, the great body of our ministers, both traveling and local, as well as of our members, perhaps not much if any short of one hundred to one, still oppose their wishes. This, as before said, has been assumed to be from ignorance or want of intellect, or from some worse principle. But we believe it to be the result of a firm and deliberate attachment to our existing institutions and economy -- an

attachment which we have the happiness of believing to be increased, rather than diminished, in proportion to the development of the details of any plans which the memorialists have yet seen fit to exhibit.

"We put it, then, to the good sense, to the Christian candor, and to the calmer and better feelings of our brethren, whether it be not time to cease to agitate and disturb the church with this controversy? -- at least, if it must be continued, whether it be not time to divest it of that acrimony and virulence which, in too many instances, we fear, has furnished fit matter for the scoff of the infidel and the reproach of common enemies? If this state of things be continued, how can it be said, 'See how these Christians love one another?' It grieves us to think of it. We weep between the porch and the altar; and our cry is, 'Spare, O Lord! spare thy people, and give not thine heritage to this reproach.'

"We know that we have been charged with wishing to suppress free inquiry, and with denying to our ministers and members the liberty of speech and of the press. Our feelings, under such reiterated and widely circulated charges, would tempt us to repel them with strong expressions. If reviled, however, we are resolved not to revile again. But the charge we wholly disavow. Our ministers and members, of every class, are entitled to the full liberty of speech and of the press, equally with any other citizens of the United States, subject solely to the restrictions and responsibilities imposed by the laws of the land, by the obligations of Christianity, and by the existing regulations under which we are voluntarily associated, as Methodists and as Methodist ministers. The rule in our Discipline, 'sec. vii, p.91,' [new edition, p. 88,] of which some of the memorialists complain, never was intended (and we are not aware that it has at any time been officially so construed) to suppress such freedom of inquiry, or to deny such liberty of speech and of the press; provided such inquiry be conducted, and such liberty be used, in a manner consistent with the above-mentioned obligations.

"The design of the rule was to guard the peace and union of the church against any mischievous false brethren, who might be disposed to avail themselves of their place in the bosom of the church to endeavor to sow dissensions, by inveighing against our doctrines or discipline, in the sense of unChristian railing and violence. Any other construction of it we have never sanctioned, nor will we. In this view of this rule, we cannot consent to its abolition. On the contrary, we regard it as a Christian and useful rule, and particularly necessary, at the present time, for the well-being of the church. It is aimed against licentiousness, and not against liberty. In the state, as well as in the church, it is found necessary to subject both speech and the press to certain legal responsibilities, which undoubtedly operate as restraints, and tend to guard against licentiousness, by exposing offenders to penalties corresponding to the extent of their abuse of liberty. And we confess ourselves among the number of those who, with statesmen and jurists, as well as divines, maintain that even a despotic government is preferable to a state of unbridled anarchy.

"By insinuations of the above description, and by others of an analogous character, attempts have been made to excite against us the jealousy and suspicion of statesmen and politicians, and of the constituted authorities of the civil government. This low stratagem we have always regarded as peculiarly deserving the rebuke of every generous mind, even among our opponents: and we cannot believe otherwise than that it had its origin either in some distempered

mind or some perverted heart. The memorialists wish the government of the church to be assimilated to that of the state. We think, on the other hand, that as there neither is nor ought to be any connection between church and state, so neither is there any obligation or necessity to conform the government of the one to that of the other: that both their origin and their objects differ; and that to aim at conforming them to each other would be more likely, in the course of human events, to terminate in their amalgamation, than the course of denying such analogy, and maintaining the two jurisdictions on their peculiarly distinctive bases, under regulations adapted to the objects for which they were severally designed.

In the instances of civil and religious despotism alluded to by the memorialists, as recorded in history, the powers of church and state were combined, and no means were left to the people of appealing or of escaping from the one or from the other. The first step toward producing such a state of things would be to bring ministers of religion and officers of state into a nearer alliance with each other, and thus gradually to effect an assimilation of views, and feelings, and interests. The way being thus prepared, politicians and statesmen might be introduced into our ecclesiastical councils, and, by a 'mutual' combination, aid each other in the accumulation of power and influence. We do not affirm that any of the memorialists seriously meditate such designs. But we do say, that, according to our understanding of the natural tendency of things, the change proposed is just such a one as would be most likely to be adopted by men of policy for the accomplishment of such an object; and that, in the present state of the world, nothing would be more impolitic than the continuance of our present economy with any such ambitious schemes in view as some, we fear, and must say, have malevolently insinuated.

"With regard to what have been called 'Union Societies,' we consider the organization of these distinct bodies within the bosom of the church as the baneful source of the principal evils which of late have so painfully afflicted and distracted some portions of our charge. Such associations, within the pale of the church, have arrayed and combined all the workings of the spirit of party in their most pernicious and destructive forms. They have drawn a line of separation between those who compose them and their brethren, as organized and systematic adversaries. They have separated chief friends; they have severed the most sacred and endearing ties; and have caused and fomented discord and strife in circles before distinguished for peace and love. And under whatever plausible pretexts they may have been instituted, the church generally, we believe, has regarded them as calculated, if not designed, either to obstruct the due administration of discipline, by overawing the administration of it, or to prepare an organized secession, in case they should fail in modeling the church according to their wishes.

"With these associations numbers, we have no doubt, unwarily became connected at first, from various views, who now feel a difficulty in disentangling themselves. If, however, the real object of their original institution was to secure an identity of views in the communications to be presented to this General Conference, that object having been now accomplished, we affectionately and respectfully submit it to the peacefully disposed among our brethren who may yet compose them, whether there can yet be any remaining obligation to continue in them; and whether, in fact, they ought not now to be dissolved. In our opinion, considering what have been their past operation and effects, the general peace of the church can never be restored and settled on any firm and lasting basis till this shall be done.

"We might add much more, but the time fails us. We entreat our brethren to be at peace. It is our earnest and sincere desire. In order to it, on our part, we have advised, and do hereby advise and exhort all our brethren, and all our ecclesiastical officers, to cultivate on all occasions the meekness and gentleness of Christ; and to exercise all the lenity, moderation, and forbearance which may be consistent with the purity of our institutions, and the due and firm administration of necessary discipline, the sacrifice of which we could not but deem too costly, even for peace.

"In conclusion, we say to brethren, 'If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye our joy, that ye be like minded, having the same love, being of one accord, of one mind. Let the peace of God rule in our hearts, to the which also we are called in one body; and let us be thankful. Whatsoever things are true, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and any praise, let us think on these things. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from us, with all malice. And may the God of love and peace be with us.'"

The resolutions which were adopted at this conference to heal, if possible, the breach which had been made, were also introduced by Mr. Emory. [38]

No better evidence could be given of the wisdom with which the committee discharged their responsible office, than the fact that the report was adopted without, it is believed, a dissenting voice, and that too on the motion of a distinguished leader of "reform."

It was not to be expected, however, that any decision of this question could give universal satisfaction. Accordingly, the report was assailed from various quarters; and, strange to say, the principal attack was made by the very individual who had moved its adoption, Rev. Asa Shinn. His "remarks" on it were reviewed by Mr. Emory, in the Methodist Magazine and Quarterly Review for January, 1830. In the introduction to this reply he thus admirably distinguishes between true and false reform:--

"In the true and proper sense, the apostles, and Luther, and Wesley, were undoubtedly reformers. But what was the reform at which they aimed? Did they devote their thoughts, and cares, and pains to meats and drinks, to fringes and phylacteries, to mint, and anise, and cummin? No. The weightier matters which they dignified with this high title, were the reformation of the hearts, the spirits, tempers, and lives of men; to turn them from moral and spiritual darkness to gospel light; and from the power of Satan to God: the reformation of false and deadly doctrines, of idolatrous worship, and of abominable corruptions. If such things be found in the Methodist Episcopal Church, let them be exposed and rooted out. Let no pity be shown them; and let any who refuse to join zealously in the work, be branded and shunned as anti-reformers. But, in the name of goodness and wisdom, in the name of meekness and love, is a church, acknowledged to be a true gospel church, sound in doctrine, in gospel ordinances, and moral discipline, with a confessedly laborious, zealous, evangelical, and faithful ministry, to be torn to pieces because we cannot unanimously agree as to the most unexceptionable frame of external polity? O tell it not in Gath! On this principle it is impossible that any Christian church ever can be in peace. For, make what changes we may, it is impossible, in the existing state of human things, to adopt any system against

which carpers and objectors will not arise. The numerous forms of church polity, and the actual objections to each and every one, prove this.

"We by no means intend to say that the external form and polity of a church is a matter of no consequence. But we do mean to say that it is, comparatively, a matter of very minor consequence; and that no change in it which can be aimed at is of sufficient importance to justify the breach of peace and charity, and the sacrifice of the true Christian spirit and temper. If we may justly say, 'What shall it profit a man to gain the whole world and lose his soul?' may we not with equal force and justice say, What can any change in the frame of the church profit a man, at the cost of losing his own peace and good feelings, the destruction of Christian fellowship and love; or the distracting and rending of the body of Christ? And, if, supposing the worst state of things, any finally conclude it to be incompatible with their individual comfort and salvation, to remain in fellowship with those whom they cannot persuade to adopt their views, is it consistent with the spirit and obligations of Christianity, on account of such things, to endeavor to spread the spirit of dissatisfaction, to make others uneasy and discontented, and ultimately to induce them to separate from their brethren, with whom otherwise they would live in peace and love, and safely and happily pass along to heaven?

"If this be called 'reform,' we do earnestly and devoutly pray, from it, 'good Lord, deliver us;' and candidly acknowledge that with such reformers we have no wish to be united. To divide the church is not to reform it. Neither is it the principle or the path of reform for a small minority, because they cannot have their way, to separate from the great majority of their brethren. And if they do, they ought afterward to let the church, from which they separate, alone. Otherwise, they are not reformers, but meddlers, and busy bodies in other men's matters." [39]

Some exception having been taken to what is said in the report respecting "the divinely instituted ministry," the principles therein expressed are thus comprehensively stated

"1. That the true gospel ministry is a ministry of divine institution.

"2. That their business is, not to make 'laws' for the church, (much less to tyrannize over it,) but humbly to obey, and faithfully to administer, those already made by our one only Lord and Lawgiver; to preach his gospel, and to administer the ordinances of his institution. And that the due performance of these holy functions is not merely their 'right,' but their 'duty:' that a 'necessity' is laid upon them, by Him to whom alone they must ultimately answer for it; and woe be unto them if they do it not.

"3. That the ministry, nevertheless, have neither right nor power to oblige or to require any man to receive any thing as a doctrine or an ordinance of the gospel, or as its moral discipline, contrary to the convictions of his own judgment. That every man ought to search and examine for himself, and be fully persuaded in his own mind. And if, on such examination, he be persuaded that those who come to him, professedly in the name of Christ, do not bring the true doctrines, ordinances, and moral discipline of the gospel, he not only is at 'liberty' not to receive or to obey them, but is bound not to do so.

"4. That as the ministry, on one hand, have no right authoritatively to control others in these respects, so, on the other hand, we deny the right of others authoritatively to control the ministry in these respects. In other words, we deny the existence of any just authority in any body of people, to oblige ministers of the gospel to preach as gospel doctrines what they do not believe to be gospel doctrines; to administer as gospel ordinances what they do not believe to be gospel ordinances; or as its moral discipline what they do not believe to be its moral discipline. And we say, that we should regard it as inconsistent with the duty which ministers owe to Him who has put them into the ministry, and to whom they must account, to permit their ministrations, in these respects, to be thus 'authoritatively controlled by others.'" [40]

The following remarks on "ecclesiastical constitutions" are of permanent interest, and their truth has been illustrated by the subsequent history of those to whom they were immediately applied:--

"On this subject there seems to be an erroneous idea in the minds of some, which ought to be corrected. It seems to be supposed by them, that constitutional principles cannot be established without the formalities of a 'convention,' and of written articles. This we think a mistake. The constitution of England is as certain, as well understood, and as settled, as the constitution of the United States; yet it has never been thus written, nor was it framed by any convention particularly called for the purpose. It grew up with the growth and circumstances of the people, till it attained that definite and certain form which it has long possessed. We do not now speak either of its merits or of its demerits. Yet it can hardly surprise us, after the astonishing perversion of our former language, if, in consequence of the illustration here introduced, we shall be charged with having 'officially declared to the church and to the world' that the British constitution ought to be introduced into our civil government.

"But we notify all such commentators, in anticipation, that we speak here simply of the fact, that a constitution may become established without being thus written; and that the *lex non scripta*, the unwritten or common law, may be as binding, and as fixed, as the *lex scripta*, the written, or statute law. The same remark is applicable to the law of nations. If disputes occasionally occur among jurists and statesmen, respecting unwritten laws and constitutions, so do they also respecting written laws and constitutions; and even among divines, and theological jurists, respecting the written laws of God.

"To this very day, the constitution of the United States is neither better understood, nor more clearly established, than that of England. At almost every session of the national legislature, contentions arise respecting it; and under every succeeding administration, the great lines of demarcation between the powers and rights of the general and state governments, and the powers and rights of the different state governments respectively, are constant matter of disputation; *et adhuc sub judice lis est*.

"Even previously to the revolutionary war, the complaint among the colonists was, not that the rights of British subjects were uncertain, but that these rights were denied to them as colonists, by the mother country. They refused to be taxed, without being represented in the body by which the taxes were imposed; not only because this was a principle unjust in itself, but because it was

also a violation of the British constitution, to the benefit of which, as British subjects, they claimed to be entitled. [41]

"We apprehend, however, that Mr. Shinn greatly overrates the efficacy of ecclesiastical constitutions, in guarding against strife, and against the infractions of supposed rights, and as a preventive of the necessity of frequent meetings of the 'legislature.' The history even of civil constitutions, or of treaties, will not bear out his views. It is evident, moreover, were a written 'constitution' even once fixed, or so supposed to be, that in our fancied 'march of mind' and of 'reform,' in this 'age of improvement,' in which we so greatly outstrip 'our fathers,' (or think we do,) continual amendments would be demanded, and continual corrections of alleged breaches of it.

"To whose ultimate arbitrament and decision should these things be referred, but to conventions similar to those which might have been called for settling a 'constitution?' If referred anywhere else, on the principles assumed, the nominal settlement of such a 'constitution' would be a mere farce. And if so referred, is it not obvious that the necessity for frequent meetings of the 'legislature,' and of 'legislative' conventions, would not only be as great as at present, but much greater; especially if the growing extent and numbers of our religious community be considered, and the consequently growing calls for such meetings, if legislative power be once admitted to have place among us.

"In such a community, dissatisfied spirits, and restless innovators and 'reformers,' would, never be wanting. And whenever such should wish to produce agitation in the societies, or to bring themselves into more prominent posts, nothing more would be necessary than to start the question of some amendment of the constitution, or the prevention or correction of some alleged or apprehended breach of it.

"Nothing is more calculated to disturb the tranquillity of any community, than the frequent agitation of constitutional questions. It is scarcely practicable, either, to make any arrangement for their decision, against which serious objections may not lie. And after all, the decisions which would probably be made, could not effect the object of securing the constitutional equilibrium; for as soon as the assemblies by which they had been made should be dispersed, the same or similar things might again occur, or be alleged, though, perhaps, under new names and forms, and in an infinite variety of modes and shapes, in an endless series. And whether occasional or periodical appeals to the community, for these purposes, should be proposed, and whether at longer or shorter intervals, the same or equal objections would still lie. If the periods for revising the constitution, whether occasional or periodical, were at short intervals, the measures to be reviewed would necessarily have been of recent date, and the reviewers, and 'reformers,' would, of course, be under the influence of all the passions and prejudices common in such agitations, and in the midst of the excitement: and the very leaders and fomenters of such commotions would probably be the parties who would aspire to the office of effecting their proposed corrections, or reforms.

"Or if the periods for revision be at distant intervals, the same objections would apply as to all that part of the interval which should be near to the fixed period. And in proportion to the distance of it, would be the diminution of the influence which the prospect of such a distant correction would have on the existing officers, especially on occasions of any excitement. We

wish it to be distinctly understood, however, that nothing here said is intended in the slightest degree to disparage the formation of written constitutions, in civil communities, of which we entirely approve. [42]

"But we do maintain that there are clear and important points of difference between civil and religious communities. In the latter, to which alone our remarks refer, the charter of our rights, which is also the rule of our duties, is already fixed, by one only supreme and common power; and neither the ministry nor the laity, nor both combined, either have or can have any power to alter it. The admission of a contrary principle would be one of the most dangerous to liberty that could well be devised.

"By denying that there is any 'legislative' power, properly, in the Christian church, the Report disposes at once of all the abstract theories on which so much declamatory sophistry has been founded, respecting a right to representation in the 'law making' department. If such a one existed, in which the right to lay taxes, and to compel obedience, would necessarily be implied, the Report admits, unequivocally, that the right of direct representation in it would indisputably follow.

"But such a one neither exists, nor, on our part, is claimed; and consequently, on this ground at least, from any analogy to the principles of civil legislation, the right cannot follow. And we propose to our opponents, who urge this matter with so much vehemence, the task of showing an instance in the primitive church, of any such thing as either a delegation of church power, or of any assembly or convention of representatives or delegates, for the establishment of 'constitutions,' and the enacting of 'laws.' And till this shall be done, we respectfully ask permission to be allowed still to believe, that 'our fathers,' in gathering and organizing the fruits of their ministry, (who -- believing their doctrines and discipline to be those of the gospel -- voluntarily united under their pastoral care,) maintained a stricter conformity to the true spirit of the practice of the apostles and the primitive evangelists, than has yet been exhibited by any 'associated conventions,' for the purpose of manufacturing ecclesiastical 'constitutions.'" [43]

The relative "rights" of the people and of the ministry in regard to the subject of the controversy are thus distinguished:--

"It has been boldly propagated, indeed, that we deny that the people have any rights; and that we assert a divine right to govern them without control. It would have been a shorter course, and more effectual to render us odious, if believed, to allege at once that we deny that the people have any souls. To attempt to argue with men who claim the 'liberty' to circulate such calumnies, would be a hopeless task. Those who are influenced by an unbiased love of truth cannot fail to notice, that the Report, on the question of 'right,' confines itself to the right of the claimants to demand a place in the General Conference.

"And who were the claimants? Great pains have been taken to represent them as the people. But there could not be a greater deception. They were a very small portion of the people. Some of them we believe were not of the church at all; and their claim was made, not only without the wish of the people, but most notoriously against it. They had, besides, obviously confounded two things entirely distinct, viz., the right of persons, previously unconnected and having no



system, to meet in an original assembly for the purpose of forming one; and their right to revolutionize a system already existing, under which, on their own voluntary request of admission, they had been received.

"But although this state of facts so manifestly alters the state of the argument, and the ground on which it ought to be conducted, there is still not a syllable in the Report which goes to say, that if the general body of our brethren should at any time think it necessary that some change should be admitted 'in reference to making rules of church government,' or for 'social worship,' it would not be done. The General Conference did not conceive it necessary to act on that question, because no such question had arisen; and it would be time enough to act on it when it did arise. They had abundant evidence that the Methodist people, as a body, are satisfied with our existing system. And that the Methodist ministry will always be found desirous to gratify every reasonable wish of the members, when satisfactorily expressed, we think there can be as little doubt; for their true interests, as we shall presently show, are in fact identical; and they are, and ever ought to be, mutually, each other's joy and crown of rejoicing.

"Of such a disposition they have repeatedly given substantial proof, in the modifications which have been made in our system, as it has been gradually enlarged, and which have regularly tended to diminish those powers which Mr. Wesley and his assistants originally and of necessity exercised, when they first went out into the highways and hedges, to gather and to organize societies. Experience, however, has at the same time taught us to be cautious, not to mistake the clamor of a few individuals for the voice of the people. The General Conference had very recently felt the effects of such a course, in the organization of local district conferences. Some of those individuals who have been the chief instigators of more radical changes, were greatly delighted with that regulation, and highly commended the conference for adopting it. Yet it soon appeared that the people, truly, and even a large majority of the local brethren themselves, disapproved the measure; or at least thought it not worth acceptance. And when, in consequence, it was left optional with themselves either to act on this new regulation, or on the old plan, it was soon demonstrated that the latter was almost universally preferred.

"In very few instances had it been found practicable, in any district, to collect a majority of the local preachers, for the organization of such conferences; and in fewer still could they be kept up. This is a plain practical comment on the folly of tampering with established systems, for the gratification of individuals; and of mistaking their wishes for the wishes of the people.

"To invest the ministry with any authority other than that which strictly belongs to their pastoral office, agreeably to gospel order, is utterly foreign from our desire. But if, on the other hand, they are to be 'authoritatively controlled by others,' in relation to doctrines, ordinances, and moral discipline, then is there, in our judgment, an end of 'mutual rights,' and of the peculiar functions of the ministry; and we might as well, in that case, save ourselves the trouble and expense of it altogether; for this is precisely what the current doctrines of some 'reformers' of the present day tend to. Otherwise we act like a dying people, who think it important indeed to employ physicians; yet, not satisfied with the liberty of employing them or not, and of taking or rejecting their boluses, insist also on the right, 'authoritatively' to control their prescriptions.

"At this very day, in our humble apprehension, by far the greatest evil which we have cause to fear, is the looseness of the reins of discipline in the bands of ministers; a looseness undoubtedly caused, or threatened, chiefly from the clamor raised against them. In such circumstances ought we not to support them, and to hold up their hands, in the firm and faithful discharge of duty, rather than to weaken them, and to cause them to hang down? Ought we not to do this at least so long as they continue to maintain doctrines, ordinances, and a moral discipline, of such acknowledged purity and excellence as those for which the Methodist ministry, under our existing institutions, have uniformly been distinguished?" [44]

The subject is further continued in a subsequent part of the article:--

"The Report of the General Conference, now under consideration, was adopted, we believe, unanimously. If any dissent was felt, at least none was expressed. Not a hand or a voice was raised against it. And, at any rate, that portion of it containing the very important principles said by Mr. Shinn to be conceded, had undoubtedly the unanimous approbation of the body. It can no more be doubted that these principles are concurred in by the people. They are confessedly in their favor, and are as follows, viz.:--

"That the General Conference has 'no strictly legislative powers,' -- that it has no authority to enact any 'laws to affect either life or limb, to touch the persons, or to tax the property of our members;' -- and that if it either exercised, or claimed to exercise, any such authority, 'our members ought, unquestionably, to be directly represented:--

"That our ministers and members, of every class, are entitled to the full liberty of speech and of the press, equally with any other citizens of the United States, -- subject solely to the restrictions and responsibilities imposed by the laws of the land, by the obligations of Christianity, and by the existing regulations under which we are voluntarily associated as Methodists and as Methodist ministers;' -- that the rule respecting 'inveighing,' applies solely to such as 'endeavor to sow dissensions by inveighing against our doctrines and discipline, in the sense of unChristian railing and violence;' -- and that, as to 'the moral code,' we are subject equally with our members to 'one only Lord;' and 'have no power to add to, to take from, to alter, or to modify, a single item of his statutes.'

"We do indeed believe the office of expounding and administering these statutes to be among the peculiar functions of the Christian ministry, as originally instituted by our one common Lord, -- who, after his resurrection, solemnly sent forth his messengers with this commission: 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world,' Matt. xxviii, 19, 20. Yet it is asserted in the Report, and is unanimously concurred in by our whole body, that this commission of the ministry deprives no man of the right and liberty of private judgment; that 'no man is obliged to receive our doctrines merely because to believe and teach them; nor unless they have his own cordial assent. Neither is any man obliged to submit himself to what we believe to be the moral discipline of the gospel, -- unless he believes it to be so also.'

"All that we claim is a fair reciprocity and mutuality, viz.: that as we assume no prerogative authoritatively to control any, in matters of either faith or conscience, so neither could we permit 'our ministrations, in these respects, to be authoritatively controlled by others.'

"To guard against any mistake or collision in these matters, we have frankly, and extensively, and as plainly as we can, published to the world what our doctrines are; and what are the ordinances and the moral discipline which we consider it our duty to administer. We go out into the world to preach what we believe to be God's word, and God's law. We offer our doctrines and discipline, not as inventions of our own, but as a summary of what we believe to be in the Bible; with such prudential means and regulations as we think best calculated to enable us, as a body, to carry them into effect; to fulfill an efficient pastoral oversight; and to help those who may commit themselves to our care, to grow in grace, and in the knowledge and love of God. Such as believe our doctrines and discipline to be the doctrines and discipline of the gospel, and those who minister them to be God's ministers to them for good, and voluntarily apply to be received under our pastoral care, if no objections appear, are received. But as none are compelled to come under it, so none are compelled to continue under it.

"The important principles mentioned by Mr. Shinn, are not only as clearly settled among us as if they had been written in a formal constitution, but there is as much security for their permanent observance, as any such constitution could give them. The perfect unanimity with which they are not only 'conceded,' but asserted and maintained, affords the best guarantee which could be given for their permanent endurance; and no convention, or constitution, could possibly afford a greater.

"Whether any of these principles, in particular acts of administration, may or may not have been overlooked or violated, is not here the question. On this point we are aware of what has been said on both sides, and it is unnecessary to repeat it. But he must be a most chimerical and visionary reformer who can believe, that, in the existing state of human things, it can be possible, under any system, to guard absolutely against error in judgment, or occasional maladministration. Before this can be accomplished, a state of infallibility and of universal purity must be attained, to which we lay no claim, and which we fear even 'reformers' are not likely speedily to realize. Our civil judges sometimes err, or are believed to err, both in the inferior and in the higher courts; and individual judges of the first distinction frequently differ in opinion. On a recent occasion, warm party writers have not hesitated to charge a grave court, having one of the most venerable men among us at its head, with being a 'partisan court.' To such imputations the best systems and the best men are liable. And although we cannot adopt the sentiment

'For forms of government let fools  
Contest, whate'er is best administered is best;'

yet we do believe that our attention ought to be turned at present more to the administration of our system; and that if judiciously and prudently administered, it will be adequate to all our wants, and abundantly secure all mutual rights, and every reasonable privilege." [45]

The folly of abandoning a well-tried "ecclesiastical edifice" before we are assured of better quarters, is thus pleasantly but strikingly set forth:--

"We do not assert, however, and never have asserted, 'that the Methodist Episcopal Church has her foundation so ingeniously laid, that no ground can henceforth be occupied, on which to erect any other ecclesiastical edifice.' Yet we have, so far, seen no better offered for our 'ecclesiastical edifice;' and we certainly think it unwise, 'hastily' at least, to move our house off its present foundation, till we can not only have the promise and 'hope' of a better one, in '1830,' but the rational certainty of a better one now.

"The house is large and weighty, and not so easy to be moved. A very great many, besides, have very safely and comfortably both lived and died in it, on its present foundation, and only exchanged it for that better one not made with hands, eternal in the heavens. We do not, moreover, see any great necessity for building a new house just now. Christendom seems already to possess an abundance of 'ecclesiastical edifices;' and we think it prudent to be content with such things as we have, lest perchance so great a multitude should be turned out houseless, or be compelled, of necessity, to seek shelter among strangers, and under less comfortable roofs. The master draftsmen of the plan of a new house had industriously 'scrutinized and criticized' the old one. They had had free ingress and egress; had examined its foundations; measured its proportions; and literally searched it throughout. With these advantages, they set themselves, with united counsels, to erect a new one, as it were just to show us a model of what might be done.

"But, lo! hardly had they time to invite us into it, before it was seen tottering to its fall. Scarcely a soul, except themselves, was pleased with it; and the few who ventured within it, did so, it would seem, as a matter of necessity, rather than of choice. Its ill-constructed frame was crazed by the very first searching blast; and it was found incapable of resisting even a critic's breath. We are told, to be sure, that 'it is hoped' they will erect a better one in the year 1830.' But our distrust is rather increased by the late experiment. The modern fashion of running up houses which tumble down before they can be tenanted, and which scarcely leave even their builders time to escape from them, we do not fancy.

"Our fathers, the old-fashioned workmen, built more substantially, though perhaps not quite so showily. The edifice of their erection has indeed, from time to time, been greatly enlarged; and, in the superstructure, occasional improvements have been made, as the accommodation of the various and multiplying inmates seemed to require. But no rude hand has ever altered the foundation; and we hope none ever will, till this 'edifice' shall be exchanged for the better in heaven.

"It has been amply tried. The rains have descended, the floods have come, the winds have blown, and beaten upon it, -- and yet it stands. We say not this boastingly; but we ought to say it thankfully, -- and give glory to God.

"That the groundwork of our system was not one of speculative and prospective contrivance, but one to which our fathers were gradually led by the guidance of Providence, we hold to be far from a just objection to it. On the contrary, a body of regulations expanding themselves with the spread of the societies, and accommodated to new exigencies as they arise, are likely to be infinitely better adapted for practical utility, than any that could be struck out at a

heat, by the most self-confident 'reformers.' That which seems most plausible in theory, does not always prove best on the test of experiment." [46]

The "power" of the Methodist itinerancy is a frequent subject of declamation among its enemies. The falsity of their charges, and the complete dependence of the regular ministry, so far as is consistent with a proper discharge of their obligations, is ably exhibited in the following extract.

"We have said that the Methodist Episcopal Church possesses effective and substantial security against any encroachments of tyranny on the part of her pastors. This security, to say nothing of higher principles, is amply provided in the fact, so obvious to common sense, that the interests of the preachers as men are not only coincident, but identical, with all the interests which bind them to be good pastors; and that these again are identical with the interests of the people. They cannot possibly have any earthly motive for setting themselves in opposition to the people. All human motives are on the other side. And the far greater danger is, that their sense of dependence, and the pressure or apprehension of want, may tempt them, in the general state of our poor fallen nature, to lower the gospel standard, and to relax its holy discipline, in accommodation to the common frailties of those who hold over them, and over their wives and children, and all most dear to them, the fearful power of feeding or starving them at discretion. For the sober truth is, that there is not a body of ministry in the world more perfectly dependent on those whom they serve, than the Methodist itinerant ministry.

"We know the monstrous falsehoods which have been invented and circulated to the contrary, -- chiefly by certain presses of some other denominations, which have outstripped even those from whom they have mostly borrowed their calumnies, in the systematic industry with which they have copied them from each other, and spread them abroad; taking special care not to forget the usual art of magnifying them as they go. We shall hereafter take occasion to notice this bearing on us more fully, and will then cite the instances to which we allude; both to prevent any misapplication of our remarks, and to prove the justice of this complaint.

"That statements such as theirs are well calculated to dry up the stream of public favor and kindness toward us, and especially toward that large portion of our ministers, who, in the midst of perhaps unequaled and certainly unexceeded labors, are objects of actual suffering, -- and to restrain the bowels of compassion which might otherwise be moved in behalf of those absolutely worn out, and fast descending to the grave, -- and in behalf of widows and orphans, in the most notorious and helpless indigence, there can be no doubt.

"But whether this is a fit employment for professed ministers of Christ, toward their fellow ministers, -- and toward the dependent and needy relicts of those deceased, is another question. And how 'gentlemen,' not to say Christians, and ministers, can reconcile such a course with a good and tranquil conscience, is a problem beyond our power of solution. Without a certainty that their representations are true, the cruelty of them is extreme; because they operate on a class of persons in whose behalf every motive, both of humanity and of religion, ought rather to excite our sympathy. Such a certainty, unless they can be certain that falsehood is truth, it is impossible they can have. If they do not know this, we do: and certainly very many a poor minister, and widow, and orphan, and worn-out preacher, knows it.

"In those churches which have a lay representation, the pastors make legal contracts with their people, and have legal remedies to enforce their fulfillment. We make no such contracts, and have no such remedies. In this, our system is both more Scriptural, and renders us more dependent. It places us, in fact, not only from year to year, or from quarter to quarter, but from week to week, within the reach of such a controlling check, on the part of the people, as is possessed, we verily believe, by no other denomination whatever; and which is considered, both by them and by us, as a relinquishment of what might be claimed on our part, fully equivalent to the relinquishment on their part of a direct representation in our General Conferences.

"These remarks apply not only to the mode in which the preachers are appointed, -- on a principle of mutual sacrifice for the general good, and one to which we believe our people are peculiarly attached, in support of an itinerant system, -- but they apply with equal force to the whole of the official conduct of each individual pastor; and, above all, in his appointment of class-leaders, of which so much has been said. That the pastor, agreeably to our discipline, possesses the right, as a branch of his pastoral oversight, to appoint whom he thinks best qualified to aid him, as leaders, and to continue or to change them, is not disputed. But it is equally certain, on the other hand, that the means of his support are in the hands of the classes; and that the supplying or withholding it, as they judge proper, is as indisputably their right. Were a preacher, therefore, governed by no better principle than his own interest, he could not successfully resist the just wishes of the classes, by arbitrarily obtruding on them obnoxious leaders.

"It is well known that the class collections are almost our entire reliance for the support of our ministry. That we have any other resources that amount to more than a perfectly insignificant fraction, is utterly untrue. What then? Suppose a preacher should even be so stupid, or so wicked, as to attempt a course of tyrannical appointments? In the first place, he may be arrested at any period of the year, on application to a bishop or presiding elder, and, if convicted, may be removed, and be degraded from the pastoral charge. Or, secondly, supposing it even possible that redress from these sources should be delayed, or denied, is it not plain that the classes have the means of redress in their own hands?

"Suppose they should say to the pastor, -- and in circumstances of such extremity they would be justified in saying it, -- If you obstinately persist in the vexatious exercise of an extreme power, to force on us obnoxious leaders, we will also exercise our extreme power to withhold our contributions. Where would be his empty boast? Would he not be paralyzed at once? Who does not see, then, that on our system, the true effective power is, in reality, in the hands of the people and more perfectly so, in fact, than in almost any other denomination? It is such a power that the preachers must be mad to provoke its array against them; and more than men to be able to resist it.

"But, says some wise one, you could make rules to expel them. Were this both morally and physically true, which it is not, what would it avail us? Would this better our condition? Would it feed us, or clothe us, or those dependent on us, or provide us where to lay our head? What interest can we have in driving the people from us, or in making them our enemies? What if, in such a course, we could even keep possession of the houses of worship? It is not pretended that we claim any right to convert them into private property, or to make any other use of them than that of preaching and expounding God's word therein, and administering the ordinances and discipline of

the church, for which they were designed. And what would this profit us, if we drive the people away? Of what service would the bare walls and empty seats be to us? and how should we there find bread, and raiment, and lodging, for ourselves and families, and education for our children? admitting, for argument's sake, that the interests of the people were even out of our view.

"If our government be a despotism, it must be one which the people have not been able to perceive, or they would long before this day have made us to feel their power. The practical knowledge of their having so complete a check, is doubtless one of the principal causes of their firm and steady satisfaction with the government as it is. They see that under it, the doctrines, ordinances, and moral discipline of the gospel, with the various helps to grace and glory, have been preserved among us in a state of such purity, efficiency, and evangelical excellence, that even our greatest 'reformers,' and fiercest opponents, are not able to make a solitary amendment. They wish, therefore, to let well enough alone. They fear the quackery of modern 'reform;' and recollect the monitory epitaph, --

'I was well; -- I would be better:  
I took physic:-- and died.'

As to the 'views of those who may come after' us, the people will always have the same check on them which they now have on us; and all the interests of the 'next General Conference,' and of every succeeding General Conference, will be as identical with the interests of the people as ours now are. Under our present system it never can be otherwise. And the system never can be so altered by the ministry, as to put it in their power to oppress the people, without subjecting themselves inevitably to a fearful and irresistible reaction.

"It is on this ground that we assert, that our constitutional and fundamental principles are already morally and in effect so settled, that the General Conference, [the legislature,' as Mr. Shinn will have it.] 'of itself,' cannot alter them in any manner offensive to the people. The ministry have not the moral power to make and to continue in force any regulation which should be generally obnoxious to our members. We act on a vast theater, and before a vast audience, to whose censure or approval we cannot be indifferent. And no power, no virtue, nor even depravity itself, can render us independent of that moral check which is held over us, and bound upon us, by the general state of society, by the very constitution of our nature, and by the unalterable laws of mind and of man. [47]

Class meetings, which, next to an itinerant ministry, have been the most powerful instrument in the Methodist economy for extending Scriptural holiness, have often been denounced by those who dreaded their efficiency; but were objected to by "reformers," as a condition of membership, on the ground that this was "adding" to "the standing laws of our divine Master." The true nature of the institution Mr. Emory thus explains:--

"The General Conference have manifested, in this very regulation, their careful scrupulousness not to assume any authority to add to the standing laws of our divine Master. When any persons are excluded under it from the privileges of our societies, the preacher excluding them is required, in doing so, expressly to state, 'that they are laid aside for a breach of our rules of discipline, and not for immoral conduct.' Why then exclude them? If we advert to the original

ground of the formation of classes and the appointing of leaders for spiritual purposes, the answer is easy. Societies were at first formed of those who applied to Mr. Wesley for his spiritual advice and help, and to be taken under his spiritual care. These soon multiplied, so that he could not attend to them individually, or at their houses.

"Many also lived in the families of others, who were either not willing to admit such pastoral visits, or, if they were, the situation of the individuals, in such families, was not favorable to the due discharge of the pastoral oversight. Hence the necessity of their meeting him, as the necessary evidence of their desire of his pastoral care; and hence also the necessity of meeting him, not individually, but together. Individually, and separately, he could not have attended to them. They were too numerous, and the necessity of attending to other duties also was too pressing. Much of what was said to them, too, was of general application to all present, as well as to the individuals addressed. It was proper, besides, to establish this plain distinction (not to mention many others equally obvious) between such meetings and the auricular confessions to Roman priests, to which, in truth, they bear no analogy.

"But it must be recollected that Mr. Wesley was not a settled pastor. He traveled extensively, and increasingly so with the increase of his societies. In consequence of this, he soon felt the embarrassment of personally and fully discharging the pastoral office in such a body, with an itinerant ministry. In this matter, as in so many others, the God by whom we believe he was guided, aided him to overcome the difficulty; and thus opened his way for maturing the itinerant economy.

"Classes, with regular leaders, were first formed in Bristol, to aid in procuring means for discharging the debt due on the preaching house. Captain Foy, of that place, is entitled to the credit of first proposing them. He said, Let each member of the society pay a penny a week, and the debt will soon be discharged. It was answered, -- But many of them are not able to pay a penny a week. He replied, -- Then put ten or twelve of them with me. Let each of these give what they can weekly, and I will supply what is wanting. Other generous individuals offered to do the same. The society was accordingly divided, and leaders appointed.

"In going round weekly to make their collections, they occasionally discovered improprieties in individuals of their classes, inconsistent with their religious profession; and mentioned this to Mr. Wesley. He immediately said, -- This is exactly what we want:-- leaders, who may keep a spiritual watch over the classes, as assistants in the pastoral charge. And it is in this view also that they are appointed by the pastors, on whom the general pastoral responsibility rests. Whatever pecuniary contributions they receive, are not paid by them to the pastors, but to the stewards, whose nomination must be sanctioned by the quarterly meeting conference, and who are removable by that body only.

"The example set in Bristol was quickly followed in London, and in other places; and this economy of class meetings has ever since been deemed, both in Europe and in America, as one of the most vital and distinguishing characteristics of our whole system.

"We know the arguments which have been used to prove from Scripture the obligation on Christians to meet often together, and speak one to another; and to confess our faults one to another,



&c. Several other passages have been justly alleged in support of the divine approbation of such meetings. And that some provision of the kind, for closer Christian fellowship, and for helping each other to work out our salvation, is not only of great utility, but of high obligation, we think is clear; and we certainly have seen nothing yet in practical operation among Christians, better calculated either to secure these great privileges, or to discharge this high obligation, than our class meetings.

"We choose here, however, to waive for the present all the arguments and considerations of this description; and to revert to the original ground of spiritual class meetings, in an itinerant economy, for a full justification of the rule which guards them, by making an attendance in them indispensable to the continued enjoyment of our church privileges. A fundamental reason of it is, that without such an institution, we cannot, as itinerant ministers, efficiently fulfill the pastoral office. Those who apply to be taken under our pastoral care, do so with a knowledge of this arrangement, and accordingly, if received, are uniformly placed in some class. The wish to be admitted into our classes, indeed, is the well known and duly recognized indication of a wish to be under our pastoral care. And whoever stately declines, neglects, or refuses to meet in class, is consequently considered as thereby declining also to continue under our pastoral care. Some, no doubt, would be willing nominally to continue under it, provided we would excuse them from meeting in class; and, on the same condition, very many more would probably be willing nominally to come under it, and our 'numbers,' by such a relaxation of discipline, might be very greatly increased. Yet, on our part, we are not willing to consent to this, because, in that case, we could not efficiently discharge the pastoral office; unless, with class meetings we should at the same time abolish the itinerant system. When, therefore, any are 'laid aside,' for neglecting or refusing to meet in class, without sufficient reasons, we do no more than to announce, as by mutual consent, that our official connection with such is dissolved: that they have sufficiently indicated that they do not wish to continue under our efficient pastoral care; and that we are not willing, without this, to be any longer responsible for them as pastors.

"This we think a part of 'mutual rights.' In general, we fear, indeed, that those who evince such a falling off in their relish for this excellent means of grace, first experience also a sad decline in vital and practical godliness. Yet, in announcing such a mutual dissolution of our connection, we do not choose to say this, because we have no wish unnecessarily to wound or injure any one: and the tenderness of our proceeding in the case, as required by the Discipline, ought hardly to be made an objection against us." [48]

The whole is concluded by an earnest and affectionate appeal to the lovers of peace:--

"But our necessary limits admonish us to bring this article to a close. We will therefore simply add an invitation to those who have taken any interest in the subject, calmly and candidly to review it; to weigh what has now been said; and to consider how happy we might be, did we only understand it to be our duty to mind the things of peace. We beg them to weigh, particularly, how small is the comparative importance of those things about which we differ; and how few they are, in comparison with the multitude of weightier matters in which we are agreed, and which we ought so much more highly to regard. We entreat them to disappoint the advantage which the watchful adversaries of Methodism would reap from our dissensions; fomenting and encouraging them, for purposes too obvious to be mistaken.

"Even herds on the mountains rally and keep embodied, to resist the incursions of insidious foes. And shall we bite, and devour one another; or, what is equivalent, by petty feuds put it into the power of our enemies to harass us? We conjure brethren to meditate on the comforts and benefits of union, and the mischiefs and miseries of strife and division. We make no personal applications. This is not our province. But it does deeply behove each of us to judge himself; and to do it honestly and jealously, between his own conscience and his God. To deceive ourselves would be madness. God is not mocked; and the characteristics which he has associated, man cannot separate.

"A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy. These six things doth the Lord hate; yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that he swift in running to mischief, a false witness that speaketh lies, and him that soweth discord among brethren." [49]

The preceding extracts are longer and more numerous than would ordinarily be proper for a biography, but having heretofore been published only in a periodical, they are introduced here as presenting a specimen of Mr. Emory's controversial writings, and as embodying principles of deep and permanent interest to the church.

The conspicuous and formidable part which Mr. Emory took in this controversy brought upon him a torrent of abuse, from those who found it easier to impugn his motives than to answer his arguments. He was not, however, to be turned aside from his course of high and holy duty to repel every barking assailant. But that the reason for neglecting them might not be misunderstood, he published the following notice:--

"To the Editor of the Itinerant

"Dear Sir, -- In the profusion of vilification which a class of persons are at present periodically and systematically pouring on our ministry, it can scarcely, perhaps, be even an object of desire to be individually exempted. I am persuaded, however, that candid and sensible men will not expect me to leave other, and more important engagements, to notice assailants, who, while they claim the 'liberty' of making the most wanton, personal attacks on others, are equally careful to keep themselves concealed -- for which, doubtless, they think they have good cause. If those who are pleased to make me the object of their vituperation, will furnish their proper names, I will reply; unless, on seeing it, I shall be satisfied that their name alone will be a sufficient answer. If this be declined, I have no fear of the public judgment.

"Respectfully, &c.,

"J. Emory

"New York, Dec. 30, 1828"

Notwithstanding the efforts which were made to convince the understanding and soothe the feelings of the discontented, and, if possible, even to reclaim those who were separated, they at length resolved to perpetuate the separation, and formed themselves into an independent church. It must ever be a cause of gratitude, however, to our heavenly Father, who raised up such able defenders of our institutions, and overruled the hearts of the people, that so small a number joined in the secession: [50] and that the storm, which had so long agitated the church, and which, it was fondly predicted, would overthrow its foundations, served only, in the end, to purify its atmosphere. Some valuable members were, indeed, lost to the church, much to the regret of their ancient friends; but of these, some have returned to their mother's bosom, and others, though restrained, by various motives, from yielding to the same inclination, have renewed their former attachments. The vast body, however, remained unshaken, and were led to repose increased confidence in institutions which had stood the shock of so many fierce assaults, and to cherish for them a still warmer affection. The extent and strength of this feeling were thus gratefully commemorated by Mr. Emory:--

"Greater unanimity than now exists, in doctrines, discipline, and general polity, in the Methodist Episcopal Church, -- unanimity among all the orders, both of itinerant and local ministers, and also of the official and private members generally, with more of the blessing and dew of Heaven on all our union and labors, -- we believe does not exist in any other church whatever. This opinion is not hazarded rashly, nor without such means and sources of information as we believe amply sufficient for its full justification. And when we consider the great extent of our work, embracing the vast field of the United States and territories, the hundreds of thousands within our communion, and the variety and admitted delicacy of some sectional peculiarities and interests, we ought rather to bless and praise God for the delightful and cheering harmony which now so extensively prevails among us, than to wonder at the lowering elements which, in some insulated portions of our extended field, presented lately an afflicting aspect, threatening to overcloud and mar our happy state and prospects.

"But, with the spouse in the Canticles, we trust we can now as truly as joyfully say, -- 'Lo the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land: the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.' Our 'Beloved' is ours, and we are his! O that he may let us see his countenance, and hear his voice! for sweet is his voice, and his countenance is comely." [51]

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## Chapter 12

### MR. EMORY IN THE BOOK AGENCY -- A. D. 1824-1832

In order that Mr. Emory's connection with the question of "reform" in the church government might be presented at one view, the course of his private history has been considerably anticipated. The narrative is, therefore, here resumed, where it was suspended in chapter vii, which closed with his removal to New York, as assistant book agent. Reserving for the next chapter a connected account of Mr. Emory's management of the Concern, the present will be devoted to miscellaneous incidents relating to this period of his life. For the duties of his new

station, he had had no special training. But the same versatility of genius which had distinguished him at the bar and in the pulpit, sustained him in this new employment. That he might be speedily inducted into his business, he at once took charge of the books of that large establishment, although previously destitute of any practical acquaintance with the art of bookkeeping.

But the ardor with which Mr. Emory entered upon his new duties was too great for his already enfeebled constitution; and he would undoubtedly have sunk under them, had not the business of the agency made it necessary for him to travel considerably in visiting the several conferences. The fatigue, however, of traveling (necessarily with great rapidity) to the seat of conference, and his incessant engagements while there, together with the wakefulness by which he was wont, under such circumstances, to be peculiarly and painfully afflicted, detracted much from the benefit, which he might otherwise have derived from these excursions. In the discharge of this office he visited, in the fall of 1824, the Pittsburgh Conference, and during the ensuing year the Baltimore, Philadelphia, Genesee, and Pittsburgh Conferences, greatly advancing by his presence, on such occasions, the interests of the Concern, settling accounts, explaining the modes of doing business, and inspiring the preachers with new zeal for this important cause. But notwithstanding these changes of air and of occupation, his health continued to fail, and it became necessary for him at the close of this year to seek, for a while, a more southern clime. It was not, however, to find rest. Ever active in the performance of duty, he appropriated the time to visiting the Georgia, South Carolina, Virginia, Baltimore, and Philadelphia Conferences. On this tour he was subjected to much fatigue and peril; having been nearly wrecked on his voyage from New York to Charleston, and, when on land, compelled often to travel day and night: so that he writes to Mrs. Emory:-- "As to my own travels, it is needless to speak of them further than to say, that I find it difficult to determine which is attended with the most difficulties, dangers, and vexations -- by land or sea."

In the summer of 1826 he visited the Maine Conference, and, on his return through Boston, negotiated the transfer of the Zion's Herald to the Book Concern, to be united to the Christian Advocate, then just established.

The consummation of this arrangement was, however, from some misunderstanding, delayed for a considerable time. It is here recorded, not so much for the interest of the fact, as to notice the principle upon which the book agents then acted, and in which Mr. Emory fully concurred, -- the concentrating the energies of the church upon one central paper; in accordance with which, in 1827, the Wesleyan Journal, of the South Carolina Conference, and, in 1828, the Religious Messenger, of the Philadelphia Conference, were merged in the Christian Advocate. Whatever variety of opinions may exist as to the subsequent departures from this principle, there can be little question as to the happy effects of its operation at the time of which we are treating.

Amid the pressure of these cares, and the infirmities of declining health, it was Mr. Emory's delight to seek relief in the endearments of domestic life. In a letter, written after his return from New England, to his sister Margaret, then unmarried, inviting her to take up her residence with him, he remarks, -- "It is true I have a wife and children, but I am not insensible of the pleasure of the society of other relatives and real friends. I am getting old and gray-headed, -- am often oppressed with too much care and business, and on the point of flying from it, but know not how, or where. I need the blandishments of those who have more patience, kindness, and

pleasantness than I am always master of I cannot but think that it would add much to the solace of my remaining days could our remnants be nearer together. Yet necessity knows no law." It was with the most painful feelings that his family and friends saw Mr. Emory, then in the prime of his intellectual powers, thus suffering under physical debility. Indeed, such was the state of his health that he seems to have entertained serious notions of carrying into effect the thought, suggested in the preceding extract, of seeking some retreat, at least for a season. For this purpose, no place appeared to him to present so many advantages as Carlisle, Pennsylvania, which he visited in the fall of this year, and which, from that time until his death, he seemed to regard as the spot where he would establish himself, when he could be permitted to enjoy a more permanent residence.

Not being able, however, to make suitable arrangements for having his place supplied, Mr. Emory resolved to persevere in the discharge of his office. In connection with its business he visited, in the spring of 1827, the Baltimore and Philadelphia Conferences, and, in the summer of the same year, the Genesee Conference, from which he set out on a visit to some of the western conferences, but, finding the fatigues of travel too great for his health, and that his colleague in the agency expected to be absent at this time at the Canada Conference, he proceeded no further than Pittsburgh. It was after his return from this tour that Mr. Emory undertook the "Defense of our Fathers," already noticed. During the succeeding winter and spring he visited the South Carolina, Virginia, and Baltimore Conferences, after which he proceeded to the General Conference, held in Pittsburgh in May, 1828, to which he had been elected as a delegate from the New York conference.

It was at this conference, as already stated, that he was appointed chairman of the committee on petitions and memorials, and prepared the report, a copy of which has been given in the preceding chapter. He also took a prominent, and, as has already been seen, a most important part in the arrangements for dissolving the connection of the Canada Conference with the Methodist Episcopal Church.

At this conference Mr. Emory was elected general book agent, with the Rev. Beverly (now Bishop) Waugh as assistant. On the fourth of September, 1828, a meeting was held in New York for the purpose of organizing a Bible Society of the Methodist Episcopal Church, that which had been formed in connection with the Missionary Society in 1819 having been abandoned the next year. Being prevented by indisposition from attending on the occasion, he addressed to the meeting the following letter, in which he strongly advocates the measure:

"Dear Brethren, -- I very much regret that I cannot be present this evening at your meeting, in the object of which I feel a deep interest. Indisposition and the wet and boisterous weather alone prevent me.

"The organization of a Bible Society of the Methodist Episcopal Church is an event to which I have long looked forward with anxious anticipation. When the Missionary Society of the Methodist Episcopal Church was first instituted, it was organized as a missionary and Bible society; for even then the need of a Bible society, under our own management, and in connection with our own institutions, was extensively felt. The subsequent organization of other Bible societies in which our brethren and friends took an interest, induced us to strike out this part of our original missionary system, under the impression that our want of Bibles might be, perhaps, as

satisfactorily supplied from other sources. Our expectations in this respect have not been realized, and having no concentrating point of union among ourselves, nor any system in which our friends were generally and heartily agreed to co-operate, our exertions in this department of Christian benevolence have been both partial and crippled. That our brethren, in the meanwhile, have not been, however, coldly regardless of this cause, there is abundant evidence to demonstrate. On the contrary, their anxiety to be more extensively and efficiently engaged in it has been steadily increasing. The multiplication of other forms of benevolence and of other means of enlightening and saving men, has been so far from diminishing our zeal for this, that it has manifestly increased it; and we believe it is now plain to the great body of our numerous branch of the Christian church, that our missionary, Sunday school, and tract societies, must be regarded as incomplete till we have added to them, and crowned (not to say consecrated) them with a Bible society of similar organization.

"It is too late in the Christian day to argue abstractly the merit of the Bible cause. And that any should impute to us, in organizing a Bible Society of the Methodist Episcopal Church, any design to impede this cause, would demand from us the long-suffering of Christian forbearance more than any serious reply. Notwithstanding the spirited and noble exertions of the British and Foreign Bible Society, with its numerous and powerful auxiliaries, and its kindred societies abroad; notwithstanding the efforts of the American Bible Society and its extensive branches, and the efforts of the Philadelphia Bible Society, the first in America, and which, to this day, I believe, has maintained its independent existence, a great destitution of the Holy Scriptures is still felt; and, in fact, a very small portion of the globe is yet supplied. And if we consider the steadily advancing increase of population, and the corresponding wear, and waste, and loss, of the books already published, it is perfectly demonstrable that a great increase of effort is yet indispensable for the accomplishment of the sublime object of supplying every human creature, capable of using them, with those living and sacred oracles which show unto us that eternal life which was with the Father, and which are able to make us wise unto salvation through faith which is in Christ Jesus. For we maintain that a copy of the Holy Scriptures ought to be not only in every family, but the sacred property of every individual. And that were it for this alone, our Sabbath schools should never cease their efforts till every individual among us is enabled at least to search for himself the word of life; nor our Bible societies till every individual is supplied with a copy; nor our missionary societies till the gospel is preached to every creature; nor our tract societies till their insinuating and silent monitors complete the work of silent reproof and of private reformation; nor any of them till the consummation of the grand mystery of God, when his kingdom shall be with men, and the whole of the divisions of the grand army of his martyrs, confessors, preachers, and teachers, of every denomination, of every charitable association, and of every nation, and kindred, and tongue, shall be united, under the one great Leader, in the universal shout of victory, 'Hallelujah! for the Lord God Omnipotent reigneth!'

"In the mean time, the only question for our Christian consideration is, In what way can we most effectually contribute to this grand result? a result which we all unite at least in desiring and aiming to promote.

"In all extensive and systematic operations of this description, we have repeatedly expressed our opinion, that, in the existing state of civil and religious society, it is better that the different leading denominations of Christians, who have sufficient numbers and means, should

manage and conduct their own affairs in their own way. All our experience has confirmed us in this sentiment, and has at the same time abundantly proved that our efforts, on this plan, are more efficient, more successful, and more satisfactory. This we are sure is the sentiment of our brethren generally with regard to the societies of a similar description which have been already formed among us; and we have satisfactory evidence that a similar opinion generally exists as to the expediency of forming a Bible Society of the Methodist Episcopal Church. Of this we had strong proof in the almost unanimous vote of our late General Conference on the subject; and this vote has been loudly and urgently seconded, by the numerous calls upon us since, to proceed in the matter without delay. If, therefore, we are really desirous of promoting the Bible cause, there can be no hesitation as to the propriety of our proceeding, and of adopting the measure now proposed. Not in hostility to other societies of a kindred character and object -- God forbid! but as co-workers with them in the same great cause. And if we shall be enabled to convince all such, as we trust we shall, that our exertions, however small in themselves, are nevertheless aimed to give additional impetus to the great Christian movements of the day, we flatter ourselves that we shall receive the friendly encouragement, and the Christian salutation of ' God-speed.'

"Allow me to advert to one topic more, and I am done.

"The institutions and modes of operation, in the Methodist Episcopal Church, in reference particularly to our itinerant system, are of a character so peculiar, that we have always believed, and do still believe, that, with the same amount of means, we have it in our power to accomplish more than any other denomination. This we say without intending any disparagement whatever of the laudable zeal and liberality of other denominations. Yet believing this, as we do, it is our duty, as we conceive, to husband our humble means to the utmost possible extent; and by the economy and efficiency of our own peculiar plans, to make them productive of the utmost possible results, in the accomplishment of our common objects. I will only add, that it is in contemplation to adopt measures, in connection with our Book Concern, to furnish not only Bibles, but also Sunday school books and tracts, at rates much lower than we have ever yet been able to furnish them: a plan for which purpose, combining the three objects, will shortly be submitted.

"With these views, were it admissible for an absent person to do so by letter, I should most heartily rejoice in being permitted to move that we now proceed to organize a 'Bible Society of the Methodist Episcopal Church;' and I should most earnestly hope, and still more rejoice, that the measure might meet the unanimous approbation of our brethren. And New York, I hope, will set the example and lead the way.

"Very affectionately, &c.,

"J. Emory"

"September 4, 1828." [52]

The plan for diminishing the price of Bibles, Sunday school books, and tracts, referred to in the preceding communication, was what has since been known as the Publishing Fund plan, by which it was proposed to raise, for the above purpose, during the current year, the sum of one hundred thousand dollars. It originated with Mr. Emory, and, having been adopted by the three societies concerned, was advocated by him, on their behalf, in an address to the Church and its friends. The following extract from this able paper will explain the origin of the measure:

"Address of the Managers of the Bible, Sunday School, and Tract Societies of the Methodist Episcopal Church.

"The managers of these societies, in conjunction with the agents of our General Book Concern, have resolved to make a joint effort for the efficient prosecution of our common objects. God has blessed us in all our borders, temporally and spiritually. A thousand times we have exclaimed, 'What hath he wrought?' And yet the fields are opening before us, and still whitening to the harvest. The vast extent and the immense improvements of our country; its rapid growth, both in population and resources; the great and steady increase of our own denomination as a body of Christians, and our consequent obligations as stewards of the manifold grace of Him whose we are and whom we serve, and who requires us to excel in good works; our own growing resources, which ought to be consecrated to the Author of our mercies; the wants of the millions, of every age and sex, who sit in darkness, or in guilt, and who must increase with the rapidly and vastly increasing population, without increased efforts for their good; the zealous and highly liberal efforts of other denominations, and our own special call, as we have from the beginning believed to be the design of God in raising us up, to aid in spreading Scriptural holiness over these lands: in a word, the cause of God and of our country, of the rising generation and of posterity, demand of us, at this crisis, an exertion bearing at least some ratio of proportion to our obligations and to our means.

"The present is an era in our history of unparalleled interest. In the great spiritual and moral objects avowedly contemplated by the benevolent institutions and the Christian movements of the day, we have repeatedly declared our cordial and entire concurrence. With regard to the means of accomplishing them, we have differed. For various reasons, repeatedly assigned, we have considered it our duty to decline the proposed national combinations, which, in our view, threatened for a while to swallow up, and absolutely to annihilate, every other plan of operation in our country. Such a result we still believe would have been pregnant with hazard. This sentiment does not by any means necessarily imply an impeachment of the Christian motives of those who may have differed from us in judgment. Our resistance to the consolidation of denominations in effect, has had, we believe, a happy influence. But does it free us from our responsibilities as stewards of the mysteries and of the mercies of God? Does it release us from our obligations to contribute our full share toward the great work of civilizing, moralizing, and Christianizing the world? It does not. On the contrary, it increases both, since, from the stand we have taken, it is peculiarly incumbent on us now to see to it that the great and common cause shall, at least, sustain no loss by our course. If we desire, indeed, to be 'a peculiar people,' redeemed 'from all iniquity' by the precious blood of Him who, for this purpose, 'gave himself for us,' let us not forget that we cannot sustain this high character without being, at the same time, and in a correspondent degree, 'zealous of good works,' for which also Christ died.

"The great object of the Methodist Book Concern, from the beginning, has been to serve as an auxiliary in the spreading of Scriptural truth and holiness. With this view, it has been the medium through which our Sunday school books and tracts have been issued, and it is intended also to be the medium for the publication of our Bibles and Testaments. The well-known character and the established credit of this institution, under the direction of the General Conference, and, in the intermediate years, of the New York Conference, is an ample guarantee for the faithful application of funds. Hitherto almost the whole business of our general benevolent associations



has been performed through the agency of this Concern, with the aid of its agents abroad. And whatever expenses, or risks, or losses, have been incurred, either in the general depository, or by supplying the auxiliary depositories, over so extensive a country, have been wholly borne by this establishment. If it were practicable, as in ordinary cases, to establish the prices of such publications so as to cover all such expenses, and risks, and occasional losses, and to provide for such additional service as may be required, this might, perhaps, still be done. But the terms on which Sunday school books, tracts, Bibles, and Testaments, are now expected, will not admit of this; nor, in the prospect of the vastly increased demand, will it be possible for us, in this way, to maintain any thing like a fair and honorable competition with other institutions, which were originally endowed with large funds, and are still largely assisted both by regular annual contributions and by occasional donations: whose treasuries, nevertheless, we are assured, are still usually exhausted, and their calls for further aid are frequent and earnest. The consequence to us must be, either that the Methodist Book Concern, if left single handed and unaided, must be run down, and its great and benevolent objects be defeated, or our own publications, of the description mentioned, must be 'forced out of circulation.' To prevent which, if we mean to prevent it, ways and means must be devised to aid this establishment. It only remains for us, therefore, to determine whether we will aid our own institutions, or contribute our funds elsewhere. For give we must, somewhere, and continue to give, as God shall continue to bless us, and as occasions and objects continue to rise before us. Without this we cannot, we ought not to maintain our name, or standing, as a Christian people. Shall we, then, refuse to give at home, and suffer our own institutions to flag or fail; and, after all, from sheer shame, if from no better principle, be compelled to give elsewhere? We say, No.

"In view of the facts and premises above stated, the managers of the Bible, Sunday School, and Tract Societies of the Methodist Episcopal Church, have resolved, jointly, to co-operate with the agents of the Book Concern, and their auxiliary agencies, to raise a fund to be vested in that Concern, as a permanent and certain resource for the accomplishment of their common objects. And they have resolved to aim at a foundation broad and strong, in view not only of the wants immediately pressing on us, but also of those of which the vast prospect opens before us; and to erect a superstructure from which, with the divine favor, streams of blessing may flow to generations yet unborn." [53]

The mode in which the plan was to be carried into operation, was more briefly stated in the following communication to the Christian Advocate and Journal, which, it is believed, was also written by Mr. Emory:--

#### "Publishing Fund

"Messrs. Editors, -- Those of your readers who have not particularly noticed the joint address of the managers of the Bible, Sunday School, and Tract Societies of the Methodist Episcopal Church, contained in your one hundred and eleventh number, are respectfully requested to turn to it, and give it an attentive reading. The fund therein proposed to be raised, it will be observed, is to constitute a publishing fund, in aid of the three societies jointly: so that those who contribute ten dollars to this fund, as proposed, will really be contributing three dollars thirty-three and one-third cents only in aid of each society. The object of the fund is to lay a permanent foundation for conducting the operations of these societies on an extensive scale, embracing the

whole extent of the United States and territories, and Canada. It is, further, to enable the societies to reduce the prices of their publications to the lowest practicable rates, by aiding them with the means of defraying all the necessary expenses of publication, except those of paper and press work. Other societies -- the American Bible Society, the American Tract Society, the American Sunday School Union -- have all been thus assisted to a large amount, and are still receiving large and constant contributions. They could not otherwise issue their publications at so low a rate. Neither can our societies. It has heretofore been done at the expense of the Book Concern, in consequence of which the agents have been obliged to fix the prices of some things higher than they wished, to prevent actual and heavy loss. But the prices must be reduced, and the demand is becoming so great that the Book Concern cannot, unaided, bear the burden; neither ought it. It is itself a charitable institution, and has not one cent of funds to spare. The agents, who are entrusted with the management of this institution, are not at liberty to divert its avails from their legitimate objects. It was their duty, therefore, to give notice, as they have done, either that the publications of the Sunday School Union, Tract, and Bible Societies of the Methodist Episcopal Church, must be fixed at a higher price than those of other societies, or be discontinued, unless aid be furnished on the plan proposed. To fix them at higher prices would be, in effect, to discontinue them. Our friends, we believe, are not prepared for this. They are able to prevent it, and will prevent it.

"The funds contributed will be invested as follows -- One half in such a portion of the extensive buildings of the Book Concern as are requisite for the general depositories of the three societies: for necessary agency and clerks' offices, printing office, bindery, and for the transaction of the general business, and also in stereotype plates, printers' and binders' presses, and all the requisite apparatus for printing and binding on the scale contemplated. For these objects, in part, the Book Concern has already incurred a considerable debt, particularly by enlarging the buildings, and making them in a great measure fire proof, and by the purchase of stereotype plates to a large amount. These are known to be particularly expensive in their first cost, but contribute greatly to the facility of publishing, and to the ultimate reduction of price, if the sales are extensive. The agents are also engaged at present in a careful examination of the latest and most improved inventions for printing in Europe or in America, with the view of bringing them to the aid of these societies. For this also funds will be necessary.

The other half contributed is intended to constitute a permanent fund, the interest of which only shall be appropriated, to cover the following current annual expenses, namely, for packing, carting, and forwarding books and tracts, with the requisite clerkship, fuel, lights, insurance, ground rent, and postage, the latter item of which alone will probably increase to little less than from one thousand to one thousand five hundred dollars per annum. It would be highly desirable to prevent so heavy an expense on this score. But with all their exertions hitherto, the agents have not been able to do it. For the constant carting it is necessary to keep a horse, the expense of which, in the city, is considerable. The service of agents, also, in selecting and preparing the publications, and in superintending the business, is indispensable. With a view to this extra labor, in part, the last General Conference appointed an additional agent, which must necessarily enhance the expense of the establishment. And although the agents will derive no personal benefit whatever from any funds which may be contributed, (for not one cent will thereby be added to their support, though much is added to their labor and care,) yet, as before said, it is manifest that the Book Concern ought not to be left alone to bear this whole expense, nor can it continue to do it. To persons of reflection it certainly is not necessary to say more to convince them that three thousand

dollars per annum is, in fact, in a city like New York, a small sum to cover all the incidental and necessary annual expenses, for the three societies, as above mentioned. "I sincerely rejoice that this plan has been devised, and hope it will be fully accomplished. Those who have been at the foundation of it, and those who shall contribute to it, Will rejoice in years to come; and generations shall rise up and call them blessed. it is a great work, and requires the prompt and cheerful help of every friend. Let each lay by him in store as God has blessed him; and on or before thanksgiving day let him cast in his offering. Our sisters and female friends will also help. In states where no thanksgiving day has been set apart, let each set apart one for himself, between this and new-year's day. Let all think of it on their knees before God, and follow the suggestions of the good Spirit, and of their enlarged hearts; and let not our wealthy friends forget that they are stewards in trust, to make up the deficiencies of our many poor. I have already, Messrs. Editors, given ten dollars as some little practical proof of good will, and such as I think will satisfy you best. Yet I am not entirely satisfied with myself I think I ought to do more; and before the first of January I mean to try, both by something additional from myself, and by soliciting the aid of others.

"A Contributor" [54]

The value, nay, the indispensable necessity of a measure like this, can be understood only by those who have an adequate idea of the powerful opposition with which the Methodist Book Concern had at that time to contend, and the impossibility that the Methodist Bible, Sunday School, and Tract Societies should otherwise be able to furnish their publications on as moderate terms as institutions, which, under a national character, were enlisting aid from every quarter, avowedly to enable them to drive all other books out of circulation. Although the proposition was not met so extensively and so rapidly as had been hoped, and the public attention has been, in a measure, diverted from it, by the disastrous fire, which consumed the whole establishment, yet its beneficial effects are felt and acknowledged to the present time. It is true that the Bible Society of the Methodist Episcopal Church, which was then formed, has since been dissolved, and a union formed with the American Bible Society. It must not be supposed, however, from this that the separate organization was uncalled for at the time. On the contrary, the Methodist Church is no doubt indebted in a good degree to that measure, for the favorable position which she now occupies in the General Union.

In the latter part of 1828, Mr. Emory took a violent cold, which threatening to settle upon his lungs, he was induced again to visit the south. Accordingly, taking ship for Charleston, he attended the South Carolina Conference at that place, and afterward the Virginia and Baltimore Conferences.

How Mr. Emory employed his time during these tours may be inferred from the following extract from a letter to his colleagues

"Baltimore, March 19, 1829

"Dear Brethren, -- My visit to the south was not only with the hope of relief from the indisposition with which I was afflicted before I left New York, but also to attend the southern conferences. So far I have been enabled to do so, and to transact the extensive business of our agency at the South Carolina and Virginia Conferences, and at this; and also to promote the general

interests of our periodicals, and our Bible, Sunday school, missionary, and tract operations -- in all of which I am happy to find that our brethren generally take a lively interest, and cordially approve of our plans and proceedings. I have also made personal examination on my route into the facts and causes as to the irregularities of the mail in transmitting the Christian Advocate and Journal, and have had an interview with the late postmaster-general on the subject." [55]

As editor of the books, it became Mr. Emory's duty to take charge of the Methodist Magazine. This work had been commenced in 1818, being the first Methodist periodical in the country, unless we may except occasional publications of the kind, whose short-lived existence served rather to check than to encourage any similar attempt. At first it had consisted mostly of extracts from other works, but had continued to increase in interest and in original matter until after the establishment of the Christian Advocate and Journal, when, that paper appearing a more appropriate vehicle for most of the former contents of the Magazine, Mr. Emory determined to change materially the form and style of the latter. Accordingly, after having been suspended during the year 1829, it was issued quarterly instead of monthly, and was devoted to subjects of more permanent and general interest than before; as also to reviews of recent publications. The first number of the Methodist Magazine and Quarterly Review, as it was now called, was issued in January, 1830, and from that time till the General Conference of 1832 was conducted by Mr. Emory, who also wrote the principal original articles. This work was received with general favor, and its continuance in the same form has already exercised and is likely still to exercise a powerful influence on the literary and theological character of the church.

About this time he was appointed one of the committee of the New York Conference, to superintend the organization of the Wesleyan University, in which he took a deep interest. He was also shortly afterward a member of the convention of literary gentlemen from different parts of the Union, which was held in the city of New York, to deliberate respecting the interests of education in general, but with special reference to the establishment of a university in that city, on an enlarged and liberal scale. He attended its sittings with much interest, and took an active part in its proceedings. He was afterward appointed a member of the standing committee of the university, but soon resigned the office.

During his absence at the Philadelphia Conference in the spring of 1830, his family was visited by that terrible malady, the scarlet fever, in its most malignant form, which attacked all the children, except one, and to the youngest of them, a lovely boy about six years old, finally proved fatal. So rapid was the progress of the disease, that he died ere his father could return home, thus adding poignancy to an affliction, in itself most distressing to a parent's heart.

The afflicting bereavements by which Mr. Emory had been previously visited might be expected to have schooled his heart to such losses. But when this child, who had become peculiarly endeared to him by a most amiable and affectionate disposition, whose playfulness and prattle had been wont most delightfully to relieve him from the fatigues and cares of business, and to the development of whose moral and intellectual powers he was looking forward with pleasing anticipations, when he was cut down, all the feelings of a father gave way. But none but a father can express them. He thus communicated the mournful event to his sister: "New York, April 20, 1830.

"My Dear Margaret, -- You have been disappointed in not meeting Ann and our darling Thomas yesterday on the Eastern Shore. But our affliction is greater than yours; yes, Margaret, I returned from Philadelphia yesterday, and found my Thomas a corpse. I shall hear his dear little tongue, and enjoy his soothing, sweet, affectionate prattling no more. Indeed, I can hardly see to write, and am compelled to stop to give vent to the overflowings of an afflicted heart. On Saturday I received information that Thomas was dangerously ill, and immediately endeavored to procure a seat in the mail stage, but could not, every seat being previously taken both for Saturday and Sunday, and no steamboat to go till Monday morning. I was, therefore, compelled to wait. On my arrival yesterday evening I found that he had expired on Sunday night, and was no more permitted to see his delighted eye at meeting his papa, nor even to enjoy the mournful satisfaction of soothing and supporting the dear little sufferer in the agonies of death. He had, indeed, entwined himself very closely about my heart, but God is wise, and just, and good, and I bow in mute submission. Our house is yet a scene of affliction.

"That we shall have your sympathy, and that of our friends, we do not doubt. We need also your prayers, for the hand of the Lord has been heavy upon us, yet good is his will.

"With love, &c.,  
"Your affectionate brother."

In the fall of the same year he was called to mourn the death of his youngest sister, Mrs. Sellers, whose early piety, suffering life, and triumphant death have already been commemorated. Some time before her dissolution he addressed to her the following letter of affectionate and Christian consolation

"New York, July 15, 1830

"My Dear Sister, -- The account of your declining health, and of the severity of your sufferings, in some of Dr. Sellers' late letters, has given us great concern, and most gladly would we manifest it, were it in our power, by administering in person to your relief. It is a consolation, however, to us, and surely not a small one, as we trust it will be to you as well as to us, to know that you have not only the support and assistance of a kind and affectionate husband, and that Caroline [56] is able to be a comfort and help to you, but especially that you have a Friend that sticketh closer than a brother, a sister, a daughter, or a husband: an ever-present, all-mighty, all-wise, all-gracious Friend, who alone can help us, and will help us when all other friends fail, and especially then delights to help us: who will never leave us nor forsake us. His support, I trust, you have. Then all is well. And though for a season he may seem to make darkness his pavilion around about him, yet justice and judgment, and love and goodness, are still the habitation of his throne. Indeed, the very dispensations which may often seem to us most mysterious, and most severe, may be those which our heavenly Father orders in most tender mercy. Let not your faith forsake its hold. He that spared not his own Son, but freely delivered him up for us all, how shall he not with him also freely give us all things grace and glory, and every truly good thing, as affliction itself may be, in his infinitely higher and juster view. These gospel truths, I know, are all familiar to you, and I rejoice that they are so. I trust that you feel their truth, and will continue to do so in all your trying hours. We are happy to hear of your tranquil state of mind, and of the calm and steadfast confidence with which you repose on the bosom of an all-sufficient Redeemer. He has

been the guide of your youth, the stay and comfort of riper years, and when even your heart and your flesh shall fail, will be the strength of your heart and your portion for ever. Perhaps we can hardly hope for your restoration to health, a blessing of which you have been so long deprived: yet, should God be pleased to spare you, and to permit us to meet again, it would, doubtless, afford us great and mutual pleasure. But if this be not for us, in this checkered, fleeting world, then may it be our happier lot to meet in heaven ...

"Believe me, dear sister, your over affectionate brother,

"J. Emory."

In April, 1831, Mr. Emory was elected the fourth vice president of the Missionary Society of the Methodist Episcopal Church, having previously filled the office of corresponding secretary. The remainder of his time at the Book Room was occupied in the duties of the principal editorship and agency, which, though incessant and laborious, afford but little of incident that would be interesting to the general reader. As the period of his labors in that establishment began to draw toward a close, the reputation which he had acquired throughout the whole connection, for superior talents and energy, caused numerous efforts to be made to secure his services in other important institutions of the church, particularly in its rapidly multiplying and rising colleges. The presidency of Madison College, then in operation at Uniontown, Pa., and of Allegheny College, at Meadville, Pa., were successively offered to him, and finally he was elected president and professor of moral science in Randolph Macon College, Va. This last he was much inclined to accept, and had he done so, none can doubt the success with which he would have met, whether as an instructor or a governor of youth. He, at length, however, declined all these invitations, for reasons, which may be best given in his own words, when writing to the Rev. John Emory, chairman of the board of trustees of Randolph Macon College:-- "I trust I need not repeat how sincerely my best wishes attend your exertions in the cause of education, nor the pleasure I should take in contributing any small service in my power toward your success. Considering, however, the confinement which such a situation would require of me, the studies to which it would oblige me to devote myself, in order to discharge its duties as I should wish, and the effect which such a course would be likely to have upon my health, already needing rather relief from the arduous duties of my present post, I am under the necessity of declining the acceptance of your kind invitation."

To the General Conference of 1832, Mr. Emory was sent as a delegate from the New York Conference, receiving from that body a most gratifying mark of their esteem and confidence, in being elected to that office by the highest number of votes, but one other having obtained the same number.

The part which Mr. Emory took at this General Conference was marked by his usual ability, especially in the debates which arose on Canada affairs and on the Book Concern. He was chairman of the committee on education, but the report, it is believed, was written by the Rev. Dr. Fisk.

During the session of the conference, Mr. Emory writes to his wife, (May 16,) "A pretty strong desire has been expressed for me to remain in New York, and I have little doubt but I could have had a nearly, if not a unanimous vote to do so, if I would consent. But I have explicitly

informed the conference that I could not, under any circumstances, consent to remain there. It is probable that I may, in consequence, have some respite for a while after the General Conference; but what will be my destination afterward I know not, nor does it give me much concern." What that destination would be, however, was pretty well anticipated by his brethren. For it having been determined at this conference to increase the number of bishops, attention was at once turned to him as eminently qualified for that high and responsible office. This proposed appointment had no doubt been suggested to him, as he himself expressed it, by the occasional intimations of partial friends, and the probability of it could not but have presented itself to his own mind, especially as he had long before received a strong vote for the office, but still it was a subject on which, with his characteristic delicacy and modesty, he never conversed, even with the members of his own family. The appointment was thus announced by himself to Mrs. Emory, May 26, 1832: --

"The General Conference having determined to constitute two additional bishops at this session, the election took place on Tuesday last, and resulted in the choice of the Rev. James O. Andrew, of Georgia, and your husband. Perhaps, from the occasional intimations of partial friends, your mind may have been in some measure prepared for this, and I trust the trial to you will not, consequently, be so great as it might otherwise have been. The office is, indeed, a high and holy one, and I trust I am not wanting in a becoming sensibility of its great responsibility and weight. If you partake, as you cannot but do, in a sense of the obligation I am under for so distinguished a mark of the favor and confidence of my brethren, assembled in General Conference from all parts of our widespread charge, throughout the United States, I hope I may receive not only your consent and approbation for the fulfillment of their wishes, but your self-denying and pious counsels and prayers to assist and encourage all under so great and heavy a burden. Indeed, I must inform you, that, anticipating your kind and holy self-devotion in a cause of such importance, and under such a call of the Lord and Master of us all, as I humbly trust, I have already submitted to take upon me, at the holy altar, the solemn vows of office, in the midst of many prayers and supplications. The consecration took place yesterday, in the Academy, (Union church,) in the presence of the General Conference, and of a crowded audience, after a sermon by Bishop McKendree, designed both for a funeral sermon in memory of Bishop George, and for an ordination sermon. The rite of ordination was performed by the laying on of the hands of the four bishops, McKendree, Roberts, Soule, and Hedding, and of Thomas Ware and Ezekiel Cooper, the two latter being the oldest elders present."

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### Chapter 13

#### MR. EMORY IN THE BOOK AGENCY -- (continued)

As Mr. Emory's connection with the Book Concern, whether it be considered in reference to its influence upon that establishment and the church at large, or its development of his own character, must be regarded as one of the most important periods of his life, it will here receive a distinct notice. The author, unwilling to rely upon his own judgment in this case, has solicited, in the preparation of this chapter, the aid of the Rev. Bishop Waugh, Mr. Emory's faithful and able colleague, during the last four years of his term, and of the Rev. Professor McClintock, of whose opportunity and ability to judge, his position then as bookkeeper of the establishment, and since, as a successful minister and instructor, is the best evidence. From the communications, which they have kindly furnished, large quotations will, of choice, be made. Mr. Emory's services as book

agent cannot be duly appreciated, by the general reader, without fully understanding the nature and objects of the Methodist Book Concern. These are thus briefly but lucidly stated by Bishop Waugh:--

This vital appendage of the Methodist system, like most of its peculiar and excellent traits, may be traced up to the master mind, and active hand, of the justly celebrated founder of Methodism. The sagacious Wesley early saw that there was a power in the press which might be directed with great effect in demolishing the strong holds of error, prejudice, and sin, and which also, when properly applied, might greatly contribute to the moral and spiritual improvement of the community in general, and especially of serious inquirers after truth and professors of religion. Although there were many powerful advocates of Christianity at the period in which this great light of the church arose, yet in regard to the mass of the population of England, it may be truly affirmed, that their ignorance of morals and religion was deplorably great. Thousands and tens of thousands had not the time, or the inclination, to pore over the pages of an octavo, or a quarto, or folio volume, in quest of that knowledge which puffeth not up, but which humbles and sanctifies the heart. And if there were some who desired to be made wise on sacred and moral subjects, they could not procure suitable books on account of their high prices; for it must be remembered, that at the time to which we now allude there were no publications in the form of tracts, and small and cheap volumes. Even the Holy Scriptures were published at so great a price, that many, very many, were unable to purchase the word of life. Mr. Wesley saw these evils, and set himself to remedy them, as far as practicable. He wrote, transcribed, and published a number of tracts, containing moral and religious sentiments and instructions. These he distributed among the poor. He also compiled larger works, by a judicious abridgment of voluminous writings, which compilations, together with his own compositions, formed an extensive, valuable, and cheap Christian library. In order to meet the demands, which were constantly increasing for such religious publications, he employed a printer and established a printing office on a small scale, whence many thousands of pages were annually issued to those anxious readers, who were rapidly multiplying throughout the united kingdom. This practice was continued down to the close of Mr. Wesley's eventful life, and perhaps nothing contributed more (except his personal ministrations) to build up and establish his numerous societies in enlightened and fervent piety, and strict and pure morality, than did those valuable treatises, large and small, which were issued from his press, and circulated by his ministry. This thoughtful man of God, while yet upon earth, made arrangements for the continuation of this branch of early Methodist economy after his death. His books on sale, manuscripts, copy rights, types, and presses, were placed in the hands of trustees, to be devoted to, and employed in the furtherance of an itinerant system of preaching the gospel. This trust has been faithfully performed; and in the enlarged, and enlarging Book Concern of the Wesleyan Methodists, we see, in part, the mighty results of this plan of spreading useful knowledge. The Methodist preachers who, under the direction of Mr. Wesley, first came into America, were instructed to circulate the books and tracts which he had published, as far as might be practicable, which was accordingly done, and to a considerable extent. It was, however, not until after the organization of the Methodist Episcopal Church that there was any attempt made systematically to publish and circulate Methodist books in this country. The first books which were issued from our own press were Alleine's Alarm and Baxter's Call, and the Methodist Hymn Book and Discipline. These were published by the Rev. John Dickins, who, on his own personal credit, furnished a small sum of money with which to commence the book business. From this almost imperceptible beginning



has there arisen, slowly, and unobtrusively, the Methodist Book Concern, now the most extensive printing and book establishment in the United States.

"There were, in this institution, two objects which were designed to be secured. The first was, the diffusion among our societies and friends of such moral and religious information, as would cooperate with our preaching, in building up a holy and spiritual community; the second was, to provide a fund to be annually distributed among the conferences, to assist in meeting the expenses incident to the itinerant system of gospel ministrations, and especially to afford some relief to superannuated ministers, and their widows and orphans.

"The first was, indeed, not only the primary object, but was, in all probability, the only one, which was at first perceived or intended, and it was not until by experiment it was found practicable to supply books as cheaply as they could elsewhere be furnished, and yet realize some small profits, that the secondary object seems to have been contemplated. These, and these only, continue to be the objects of the Methodist Book Concern. There are no private interests provided for in this benevolent institution. Beyond the expenses, incidental to its management and operations, all the profits are equally divided to the several annual conferences from year to year. Although its facilities for the manufacture and circulation of books, by the agency of itinerant ministers and preachers, are not exceeded by any existing or practicable arrangement, whether of other denominations or individual publishers, yet there has been no departure from the original design in conducting its operations. Avoiding any interference with the book business at large, the Methodist Book Concern has been restricted to the publication and sale of such books as have been made necessary by the operations of the Methodist system itself. In the course of half a century this institution has been pursuing the noiseless tenor of its way, but it has not been an even tenor. It has passed through vicissitudes, some of which were not a little perplexing. It had, however, by the providence of God, and the favor of its friends, reached a commanding eminence, and was exerting a powerful and healthful influence among the thousands, and, perhaps, millions of its friends, until the 18th of February, 1826, when, from the highest degree of prosperity ever known in its history, it was by a calamitous fire nearly destroyed; a loss having been sustained of between two hundred and fifty and three hundred thousand dollars, in buildings, stock, materials, presses, stereotype plates, &c. This, indeed, was a sudden and unexpected reverse, and most likely the effect of bitter animosity or reckless depravity; yet by the same favor which first built up the noble institution, shall from its ruins arise one more noble, more vigorous, and more extensive, in its means and results." [57]

That this institution had, from the first, been conducted with prudence and ability, needs no better evidence than to record, as its successive heads, such names as those of John Dickins, Ezekiel Cooper, John Wilson, Daniel Hitt, Thomas Ware, Joshua Soule, Thomas Mason, and Nathan Bangs. Its growth, however, was comparatively slow, for until 1808, its agents had, in addition to their other duties, the charge of churches; and so late as 1820, when the Rev. Joshua (now Bishop) Soule was about retiring from the establishment, the agents state, in their report to their General Conference, that until about a year before, they had continued "in addition to the editorial labor and the various branches of clerkship," "to perform with their own hands all the laborious work of the Concern, such as packing, hooping, and shipping boxes." In 1824, when Mr. Emory entered upon the office of assistant agent, the Book Room [58] was in Fulton Street, where a common store, with a counting room in the rear, sufficed for the transaction of its business. The

Concern owned no real property. The basement story of a building, known as the Wesleyan Seminary, in Crosby Street, had been rented, two years previously, for a bindery, from which the books were conveyed to the store in a wheelbarrow: the printing was done by contract. The establishment, however, soon began to expand more rapidly. In 1824 a room was rented in the same building with the bindery for a printing-office, and in the following year the whole of the premises were purchased and the book-store removed to them. But even these new and enlarged accommodations were soon found too narrow for their rapidly extending business, and additional buildings were erected on the same lot. With the additional facilities which were now afforded, the force of the establishment was still further increased before the General Conference of 1828. This prosperity, however, was by no means, in reality, so great as it appeared to be. The extension of business had not been accomplished without a great increase of debt, and although there was now greater energy in the institution to effect its discharge, it may well be doubted whether this result would not have been wholly prevented by the system on which the business was conducted. "It was," continues Bishop Waugh, "a commission system. Thousands and tens of thousands of dollars worth of books were annually sent out to the several districts of the different conferences, to be distributed among the circuits for the purpose of being sold by the preachers having charge of the circuits respectively. The books were charged to the presiding elders; the preachers were required to account to them for the books which they had sold, and to return an account of the amount remaining unsold. On a change of presiding elders and preachers, there was usually an informal transfer, but the operation of this system was attended with serious difficulties, and great losses ensued. The particular reasons which show that such losses must naturally and almost necessarily result from such a system of business, need not now be stated. One of the most important steps taken by Dr. Emory in his connection with the Book Concern was, to recommend to the ensuing General Conference the abolition of the commission system, and the establishment of one based on an actual sales principle. Having suggested this plan to his colleague, it was concurred in, and at the next meeting of the General Conference, which took place in Pittsburgh in 1828, the agents having recommended the measure to that body, it obtained their sanction and authority."

This, no doubt, appeared to many a bold step. The commission system had become incorporated into the very being of the institution, the preachers had become accustomed to its workings, they were used to having large amounts of books in their hands, with little or no responsibility for them, and now that the whole was overthrown, very confident predictions were, doubtless, made of the a failure of what many would consider a rash innovation. The new system, however, by its operation, soon vindicated itself.

At that time," says Bishop Waugh, "the Concern was indebted upward of one hundred thousand dollars, more than two-thirds of which amount was for borrowed capital, and was at interest. There were, it is true, many thousands of dollars worth of books scattered abroad in various parts of the United States and Canada. Could these have been sold for even half their nominal value, the means of liquidating the debts due from the Book Concern (including the stock on hand at New York) would have been ample. But this was impracticable. The two great objects which Dr. Emory aimed first to accomplish, were, the extinguishment of the debts due from the Concern, and the actual sale of the stock on hand, and especially that part of it which was daily depreciating, because of 'the injuries which were constantly being sustained by it, in the scattered and exposed state in which most of it was found. The ability, skill, diligence, and perseverance

which he displayed in the measures devised by him for the accomplishment of those objects, have seldom been equaled, and perhaps never surpassed by the most practiced business man. His success was complete. Before the meeting of the General Conference he had canceled all the obligations of the institution which had been so opportunely entrusted to his supervision. He had greatly enlarged the annual dividends to an increased number of conferences. He had purchased several lots of ground for a more enlarged and eligible location of the establishment, and had erected a large four story brick building as a part of the improvements intended to be put on them, for the whole of which he had paid. It was his high honor, and also his enviable satisfaction, to report to the General Conference, for the first time, that its Book Concern was no longer in debt." [59]

The following facts will give a more accurate, though not so graphic a view, of the rapid progress of the institution under its new management.

At the laying of the corner stone of an additional building for the Concern, July 5, 1827, there were in the book department, besides the two agents, three clerks; in the printing department, besides four superintendents of various branches, twelve compositors, eight pressmen, and twenty-six apprentices and others; in the binding department, one superintendent, two forwarders, five finishers, seventeen folders and sewers, and nine apprentices and others; and in the periodical department, seven clerks, besides the editor of the Christian Advocate and Journal. In October, 1828, there were twelve printing presses.

It would be interesting to compare with this the state of the same departments at the close of Mr. Emory's second term, in 1832. But, in consequence of the destruction of many of the records of the establishment, by the memorable fire in 1836, the means of doing this are lost. It appears, however, from other sources, that in August, 1831, there were employed, seventy-three men, forty-seven boys, and thirty-nine females, in all, one hundred and fifty-nine; and that there were, in the printing department, eighteen presses, one proof press, and one power press. An inventory, taken shortly afterward, (Dec. 31, 1831,) when part of the new buildings in Mulberry Street had been erected, shows a rapid increase during that brief period. As it has been only partially preserved, nothing can be ascertained but the number of printing presses, from which an approximate estimate may be made of the rest. They were as follows, viz.: eight imperial presses, seventeen super-royal, three medium, one proof press, and one Napier power press. Of these, the two last, with two of the imperial and twelve of the super-royal, had been bought within the six months preceding the taking of the inventory.

To this we add the following abstract of the exhibits made to the General Conference in 1824, when Mr. Emory was appointed assistant agent; in 1828, when he was appointed principal agent; and in 1832, when he left. [THESE EXHIBITS, CONSISTING OF FACTS AND FIGURES, ARE OMITTED FROM THE DIGITAL EDITION.]

The extraordinary success indicated in the above statements may be attributed, in part, to the new elements of success which were infused into the system of business, and in part to the peculiar energy with which they were brought into action during Mr. Emory's administration. The cash principle placed money, for carrying on the business of the Concern, at once in the hands of the agents. Instead of paying interest on funds for necessary purposes, the agents were in the

receipt of interest upon all bills of books which were not paid for on delivery. Here then was a guarantee, at once, against that most dangerous and subtle enemy of mercantile prosperity, the necessity of borrowing money, with a view to extensive credit operations. The character of the establishment, also, for safety and promptness in business, was soon established, and so high did it become indeed, that occasional loans for short dates which were applied for at the bank were made upon the credit of the Concern, without any bonds, judgments, or sureties. In consequence, also, of the increased economy of the system, the terms of sale were so much more favorable to the preachers themselves, its great success was undoubtedly owing much to the ability with which it was administered.

Some prominent traits in Mr. Emory's business habits are thus sketched in the communication from Professor McClintock, already referred to, from which, though not designed for publication, the author has taken the liberty to quote

"1. Promptness. -- No man ever knew him unprepared for a contingency; none ever found him behindhand with his engagements. It was well understood among the clerks, that if Dr. Emory wanted any thing done by such an hour, it must be forthcoming. It was no part of his plans of employment to put off until tomorrow the business of today. His promptness was afterward remarkably exhibited in his official department as president of conference, where no question, however difficult, ever caught him unprepared. *Semper paratus* was indeed his motto. Of course he wasted no time -- he was never seen 'unemployed -- never triflingly employed.' During all the time of my connection with the Book Concern, I do not remember to have known him once to spend fifteen minutes in occasional conversation with preachers or others dropping in. He would exchange the common courtesies of society -- and if any business were to be attended to, he was ready for it; if not, he very soon let it be understood that he had occupations on hand which were not to be neglected.

"2. Accuracy. -- It might be supposed that the mind which gave birth to those broad and comprehensive schemes which resulted in freeing the Book Concern from its debts, and placing it upon a permanent basis, would not be able to descend to the details of business, and to take cognizance of even the minutest features of the establishment. But this unusual combination of powers existed in Dr. Emory. Of course, during the last years of his stay at New York, he had little to do, directly, in superintending the actual business of the Concern, as that department was carefully and thoroughly managed by his efficient colleague, Rev. B. Waugh; but still, when his attention was accidentally attracted, by any seeming irregularity, the few words that he spoke generally sufficed to evince his knowledge of the business in all its departments. He knew how books should be kept; how orders should be filled; how difficult accounts should be settled; in short, how all the varied and intricate machinery of so extensive an establishment should be kept in constant and harmonious action.

"3. Uniformity. -- There was no unsteadiness in Dr. Emory's business habits. He was not, as too many men of talents are, active today and indolent tomorrow; vigorous one day and torpid the next; but his activity was uniform, not controlled by his feelings, but founded upon principle. This uniformity was a striking feature of his character in all its aspects. It gave additional value to his varied talents, by ensuring their constant and unwavering activity. The great importance of this principle or habit, whichever it may be, cannot be too strongly insisted on. The most vigorous

minds are often rendered comparatively useless, and the lives of the most powerful men made, in a great degree, unfruitful, by the want of it; while, on the other hand, its possession has enabled mediocrity to surpass genius in the race of life. But in the case of Dr. Emory, it was superadded to rare intellectual endowments and elevated moral feelings; and coming in aid of these, it formed for him that commanding character, which, at the time of his death, was rapidly creating the opinion that he was destined to become the leading spirit of the Methodist Episcopal Church.

"4. His deportment toward his subordinates could not be better characterized than by its results; he left the institution with the regrets of all that were attached to it during his agency. Some may esteem it a small matter that he was able to secure the affection as well as the respect of those who were accustomed to look up to him as their employer; such, however, it does not appear to me. There is no surer exponent of a man's real character than his conduct toward his inferiors. There are some men who seem to consider it a duty to lord it over those who may be in any way dependent upon them, or inferior to them, with a steady, overbearing tyranny: in nine cases out of ten, these very men will be found to be intriguing and cunning in their intercourse with equals, and fawning sycophants toward their superiors. None of these traits were to be found in Dr. Emory's character; the same urbanity that marked his intercourse with men of his own age and standing, characterized his conduct toward the youngest clerk in the Book Concern. He never forgot the rules of genuine politeness; he was, in the truest sense of the word, a gentleman. While the mental habits of which I have spoken caused a directness in all his communications, which those who did not know him might suppose to be sternness; no one ever received from him a word calculated to wound the feelings or to hurt the tenderest sensibility. I speak without hesitation, then, and I am sure that I express the opinion of my fellow clerks, when I reiterate the sentiment, that Dr. Emory not only gained their esteem by his high moral and intellectual qualities, their respect by his elevated character and gentlemanly deportment, but their affectionate regard, by the uniform and intrinsic kindness of his feelings and conduct toward them. On this point I could dwell at great length, were my personal feelings to govern my pen."

Were all the difficulties recounted which Mr. Emory had to combat in bringing the Book Concern to the high state of prosperity in which he left it, and which, notwithstanding the severe losses sustained by the fire of 1836, it has since enjoyed, the merit of his achievement would be greatly enhanced. But such details would be alike uninteresting and unimportant to the public. And it is believed that, after the simple recital of facts which has already been given, the reader is prepared heartily to concur in the sentiment with which Bishop Waugh closes his communication -- "Not only will Dr. Emory's name be of precious memory as a man, a Christian, a minister of Christ, and a Methodist bishop, but, in the annals of Methodism, he will stand unrivaled as the sagacious, enterprising, and indefatigable head of the Methodist Book Concern."

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## Chapter 14 MR. EMORY AS BISHOP -- HIS FIRST TOUR

The General Conference of 1832, at which Mr. Emory was elected bishop, had not closed, before an opportunity was afforded of showing how worthy he was of the high honor, which had been conferred upon him. The session of the conference had been protracted to the period at

which it usually closed. The members, many of whom were far distant from families which they had not seen for several weeks, and all of them long absent from charges which were suffering, perhaps, for want of their pastoral care, began to be impatient for their return home. At length it was understood that so many of them had engaged their seats in the public conveyances for the next day, that the conference must, of necessity, be broken up for want of a quorum. At the same time, a mass of important business yet remained on the table unfinished. In this emergency, it was proposed to hold a night session. But the older bishops, worn down by the arduous and protracted session, declared themselves physically inadequate to the effort of presiding. At length Bishop Emory, who had been but recently consecrated consented to undertake the office. On taking the chair, in the evening, he called the attention of the conference to his peculiarly embarrassing situation, -- that at a time of so much hurry and excitement, his was a difficult post for any one to fill, but especially was it so to one who had never before presided over their deliberations; -- and begged, therefore, indulgence toward himself, and forbearance toward one another. But such was the intense anxiety of individual members to get their favorite measures through before the close of the session, that business had scarcely commenced before confusion ensued. With that firmness and dignity which never forsook him, even amidst the greatest excitement and in the most trying circumstances, the bishop arose, and assured the conference that unless proper form was observed in their proceedings, and the authority of the chair respected, it would be impossible to get through with the business. Order was at once restored, and in a sitting of four hours, the business of days was disposed of with great satisfaction. It was the first time that Bishop Emory had presided in the General Conference, -- and it was the last.

Immediately after the close of the conference Bishop Emory proceeded to settle his family in Baltimore, which, for the time at least, he had selected as his place of residence, and to arrange his private affairs preparatory to his episcopal tour. This duty performed, he set out, on the 23d of July, to attend, according to the plan of episcopal visitations, the Pittsburgh, Ohio, Kentucky, and Holstein Conferences, a journey which occupied him until the ensuing December. Consulting at once economy and health, as well as the wants of the church, Bishop Emory, from the first, traveled on horseback, and although he was thus detained from home longer than would otherwise have been necessary, yet he was in this way enabled to become much more extensively and intimately acquainted with the preachers, and with the general condition of the societies. In this primitive manner, he traveled, during the brief period that he held the episcopal office, to the extreme limits of the United States, both at the north and the south.

It is a matter of regret that the journal which he kept during these tours, like that of his visit to England, consists principally of memoranda, which, though numerous, would not be intelligible to the general reader.

On his way to the Pittsburgh Conference, Mr. Emory stopped a few days at Bedford, the healthful influence of whose waters he had frequently tested. After preaching on Sunday, and addressing the society, he formed a Sunday School Union. The circumstance is thus mentioned in a letter to the editors of the Christian Advocate and Journal:

"Bedford, Pa., Aug. 6, 1832

"Dear Brethren, -- In the severe affliction [60] with which it has pleased our heavenly Father to visit your lately favored city I have deeply sympathized, and often turned toward you my anxious thoughts, and offered up in your behalf my humble prayers. I have rejoiced to see notices of so few of those with whom I had the pleasure to be acquainted being summoned into eternity, and trust that you and they, under the blessing of a gracious providence, are still protected and spared, and that your city will shortly be wholly freed from this awful scourge, the severity of which it is a matter of great thankfulness to perceive is already mitigated.

"Yesterday I preached in this borough to a very full and attentive audience, collected from various parts at this watering place. After preaching I spoke to the society, and made an experiment on the facility of forming a Sunday School Union. There had formerly been one here on the American Sunday School Union plan, but it had not worked well, and was fallen into a very low state. Our friends were very much gratified with having an opportunity offered to them to form one auxiliary to our own Union, the nature of which I briefly explained to them. In half an hour a society was formed, a superintendent and teachers appointed, a sufficient sum subscribed to commence the school, notice given that it would be commenced on the next Sunday, and a meeting of the superintendent and teachers appointed for the afternoon to make their arrangements for obtaining additional subscriptions, collecting scholars, &c., &c., which was all accordingly attended to, and I am now, as the result, authorized to request you to send them twenty dollars worth of books and tracts, for which an order will be found on the opposite leaf, the carriage to Philadelphia and the postage on this letter being first deducted.

"I find also, from this experiment, that even ten dollars worth of books will do well to commence a school of fifty scholars; and to show this, please insert in a note below the list ordered for this school, with the discount, &c., calculated, that others may copy it if they please, and go at once and do likewise. I hope it will be done in every society where there is not already a Sunday school. There are no Testaments or Bibles included in this list, because there is a supply here. Where such are wanted, the list may be altered accordingly. The plan on which I have advised this school to be commenced immediately is, to collect the scholars, class them according to their attainments, teach them their letters, to spell, read, recite verses of Scripture, hymns, &c., to sing and pray with and for them, and give them good advice how they are to behave at home, at school, at church, to keep the Sabbath, to be cleanly, to attend public worship, keep out of the streets, out of mischief, &c., and as to their morals and interests generally. And until the regular supply of books can be had, to use any common alphabets, little primers, spelling books, reading books, Testaments, &c., which either the children may have, or which can be borrowed or begged for them. Now, might not our brethren, the presiding elders and the preachers, with a little pains and a little planning beforehand, do at least as much as this in every place where there is an appointment and a society? If this little labor of love shall in any way help or encourage them to do so, I shall be doubly glad, in addition to the satisfaction I have in the success of this small experiment. The society here consists of only forty whites and thirty colored. In a neighboring village, Schellsburg, I am informed this morning that they would be glad to form a school there on a similar plan; and doubtless in hundreds of other places. I hope the preachers will attend to them; and if they cannot, let any other official or active friend in each place. do it. Where the preachers can unite orders for books for several schools it will be greatly preferable. Any merchant in any village can give information how they may be forwarded from New York, Philadelphia, Pittsburgh, Cincinnati, or New Orleans.

"J. Emory"

We know not the fate of the Sunday school at Bedford, but another which Bishop Emory formed in a similar manner, at Oxford, Pa., is still in successful operation. The measure had long been desired, but none entered upon it. Bishop Emory spent a night at the place, -- a meeting was called, a school organized, and the requisite books ordered at once. Thus, whatever his hand found to do, he did it with his might.

During the session of the Pittsburgh Conference, which sat this year at Wellsburg, Va., Bishop Emory lodged at the house of the Hon. P. Doddridge, the kind attentions of whose hospitable and accomplished family he gratefully records. His journal, at this point, is occupied for several pages with memoranda of historical, political, and legal information, which he derived from conversations with Mr. Doddridge. The esteem which he appears to have formed for that accomplished lawyer and statesman, seems to have been reciprocated. It is said that Mr. Doddridge, after seeing Bishop Emory conduct the proceedings of the conference, pronounced him the ablest presiding officer that he had ever known.

For the purpose of facilitating business, he introduced at this conference, as well as at the others which he attended, the practice of convening the presiding elders, and also the examining committees, and candidates for orders, on the day before the session opened.

From the Pittsburgh Conference, Bishop Emory proceeded to the Ohio, which commenced at Dayton, Ohio, September 19. On his way he paid a visit to the Wyandot mission, of which he gives the following interesting account in a letter to the corresponding secretary of the Missionary Society of the Methodist Episcopal Church.

"Harrodsburg, Ky., Oct. 16, 1832

"Dear Brother, -- Having a pretty long talk to make, I take a big sheet of paper. After the close of the Pittsburgh Conference I crossed into Ohio, on the 25th of August last, and passing through Harrison, Tuscarawas, Wayne, Richmond, and Crawford counties, reached Little Sandusky about noon on the 6th of September. There I met with several of the Wyandot nation, who came to that place for purposes of trade, &c., and among others our old friend Ma-non-cue. As he rode up on his plump Indian pony, I advanced and shook hands with him, but found that he did not recognize me; and having no interpreter, I was debarred the pleasure of conversing with him as I had wished. After attending to his business in the store of the merchant, this venerable old mart went and seated himself solitarily on a stump, in the sun, in an open space in view. The house at which I had stopped being a public house, I informed the landlord that I purposed to invite Ma-on-cue to dine with me, and accordingly went to the stump where he sat, and made him understand my wish. He a little startled me by answering in two words, in plain English, -- 'No hungry;' and I then perceived that he was capable of speaking and of understanding a few words in English, though not of holding a conversation in it. On pressing my invitation, however, (seconded by my obliging host, who very kindly afterward refused to receive any pay,) he consented and accompanied me into the house, where we sat down together to a comfortable repast. Before I left the house I sung and prayed with the family and several visitors, while a number of young Indians,



attracted by the singing, were collected about the door. I then went out and shook hands with all the Indians that I saw, male and female, and taking horse rode to Upper Sandusky, distant seven miles. The same evening I paid a short visit to the mission establishment, three-quarters of a mile northward from the village, (which consists of but three or four houses, besides the tavern and a storehouse, occupied also as a post-office,) and, returning, lodged at the inn.

"In the morning early I walked to the mission house, and made arrangements with brother Gavit, the junior preacher, (brother Thompson, who had the charge, being absent on the circuit,) to send out special messengers to invite a council of all the official members of the church in this nation -- chiefs and others. Returning to the inn to breakfast, I was afterward invited by brother William Walker, of the Wyandot nation, to make my home at his house during the remainder of my stay; which I accordingly did with much satisfaction and comfort.

"At two o'clock, P. M., of the same day -- Friday, September 17 -- I met the official members in council. The meeting was held in their substantial stone mission church, situated in the edge of a pleasant little grove, between the mission premises and the village. The names of the official members are as follows:

Exhorters -- Summendowot, James Bigtree, Ma-non-cue, Esq. Gray Eyes, James Harryhoot, Samuel Brown, and Francis Bigkettle.

Class-leaders -- Francis Asbury Hicks, James Washington, John Barnett, John Stewart, George Armstrong, John Punch, and Jonathan Wyandot.

Stewards -- Ronuness, Big River, John Gould, Doctor Gray Eyes, and William Walker.

"Of the above, a very few only, who lived too remote to be notified of the meeting in so short a time, were absent. William Walker, late United States interpreter here, acted as interpreter. I opened the meeting by requesting them to sing a hymn in Indian, which was done. I then prayed, and afterward called on brother Gray Eyes to pray, which he did, in Indian. On rising from prayer, I made a short address to them, stating the desire I had had to see them, -- the interest taken in their welfare by their white Christian friends at a distance, -- and the special objects of my official visit to them at this time, -- and that though but young and weak compared with our older spiritual chiefs who had visited them before me, I trusted that they would regard me as no less sincerely their friend, and communicate to me freely whatever might be their views or wishes in regard either to the mission in general, or to the mission school in particular. I then remarked that as this meeting was unexpected to them, and they might wish to consult together previously to making a reply, I would take a walk in the grove, if they pleaded, and leave them to converse together till they should be prepared to recall me. On my pausing, they exchanged a few words among themselves, and then informed me, through the interpreter, that this course would be very agreeable to them. I accordingly retired. They remained in council much longer than I had anticipated, -- about an hour and a half; after which I was again invited in. On entering and taking my seat, I was informed that they had appointed James Harryhoot as their speaker on the occasion, and that I would receive their views through him.

"Harryhoot then rose. He is of a slender form, thin visage, with small piercing eyes, -- rather tall, and of a light copper color, with long black hair, parted before and thrown behind his ears. He commenced his address in a soft, subdued tone, and in a very unassuming and simple manner. His introduction consisted in an apology, first for himself, as the speaker selected by his brethren; and secondly for my having been kept out so long, -- as they had been desirous of discussing freely the subjects which I had submitted to them, and of coming to a general agreement among themselves before making me a reply. He added an expression of their kindly feelings toward myself personally, and assured me that they were happy to see me, and received me cordially, as they had our elder spiritual chiefs before me. Then, rising in animation and in the varied force of his gesticulation as he advanced, and with an easy and varied play of countenance, he proceeded to state, that, from the commencement of the mission school, under the direction of the Rev. James B. Finley, in the year 1822, its progress for the first few years promised extensive usefulness. It was well attended, and the pupils acquired the art of reading readily; but it was discovered that they understood but very little of what they read; and with the native scholars this appeared to be a general difficulty. To obviate this difficulty, brother Finley, then the acting missionary, proposed to send off a large number of the scholars, and to place them among different white families in the interior of the state. We, said the speaker, fell in with this plan, and a considerable number were sent off and placed in various families, with schools convenient, where they could hear nothing but English spoken. This plan had the desired effect upon such as remained any length of time, (for some soon grew weary and returned home,) and we sincerely regret that it has since been entirely abandoned. Still the school has been kept in operation, and a gradual improvement has been made by the scholars.

"For the last two years, the mission has been differently managed. It has been thrown into a circuit, embracing a large extent of country; and the missionaries have been obliged to attend to this large circuit, and at the same time to the affairs of the mission, and the mission school, -- the whole together being a task too heavy to be well managed by any two missionaries. We have thought, said he, that we have discovered a serious decline in the school -- since the mission has been thrown into a circuit, and a great diminution in the 'number of the scholars has taken place. We do not wish to be understood as censuring our brethren, the missionaries: far from it. They have done their duty; but the task imposed on them was too heavy; more than they could attend to. The fault, however, does not all lie in the new arrangement of the mission. We are willing to take our share of the blame. There has been too great a degree of carelessness and apathy on our own part as a people. We have not been sufficiently alive and awake to this important branch of the mission. We have not co-operated with the missionaries in keeping our children constantly at the school. As parents and guardians we acknowledge ourselves to have been deficient in this matter.

"Another discouraging circumstance to our people, said he, may be stated -- the efforts of the government of the United States, for the past year, (and which, indeed, are not yet ceased,) to induce us to remove to the west of the Mississippi. This keeps the minds of our people in a constantly unsettled state, and many have been induced to believe that their friends and the former patrons of the mission had become discouraged, and were about to abandon them to their fate. We do not know any of our people that are desirous of removing to that country. If the president should force us off our lands, he will not force us to go west of the Mississippi: we will turn our faces to some other quarter. What our fate may be we cannot yet tell.

"With all due deference to the opinions of our friends and brethren, he continued, we would suggest the plan of making the circuit a separate field of labor, and of appointing a missionary to be confined to the mission and the superintendence of the school, preaching every Sabbath in our nation, and occasionally visiting our friends at the river Huron, in Michigan.

"We are not yet discouraged, but -- still hope that the labors of our brethren who have labored and will hereafter labor among us will be crowned with success. We again promise and pledge our word that we will endeavor to co-operate more zealously with the missionary that may hereafter labor among us, by urging our people to send their children to the school, and to keep them there more steadily than heretofore.

"Here the speaker ended. After he had taken his seat, I replied at some length to the various points in his address -- presenting to them my views of the future management of the mission and the mission school, and of the means to be adopted for the better improvement of their children, -- encouraging them to perseverance, and assuring them that their national troubles were so far from disposing us to abandon them, that our sympathy for them was the greater, and our determination the stronger, whatever might be their decision as to the proposals of the general government; and whether they removed or not, or wherever they might be, never to forsake them so long as our services should be acceptable to them, and they should continue, as they had received Christ Jesus the Lord, so to walk in him.

"I then expressed a desire to ask them several questions, and to receive their answer to each. To this they readily assented. My first question was, -- 'Do the members of your classes regularly attend their class meetings?'

"The leaders here interchanged a few words in Wyandot: after which Ma-non-cue, in his usual peculiarly dignified, impressive, and eloquent manner, rose and said:

"I will answer my old friend that question. I have visited the different classes upon the reservation repeatedly, and have witnessed pretty general attendance, -- very few absentees, and these few are detained by sickness, or some other unavoidable cause; and what is best of all, our class meetings are generally lively and profitable.'

"Ques. 2. -- 'Do you find, when your people come to die, that the religion they profess is able to make them happy in death?'

"Ans. -- 'We do. In the deaths of professors of religion among us, we have witnessed many who have died in the triumph of faith, -- who saw their way clear, -- without a cloud of doubt, -- and departed in peace.'

"Ques. 3. -- 'Have you driven whiskey from among you?'

"Ans. -- 'Our members generally make no use of that article. There are but few instances in which any of our members are guilty of the free use of it: but in the pagan part of our nation there are many miserable drunkards.'

"Ques. 4. -- 'Do those of you who are public speakers enjoy yourselves well while laboring among the people, and do your labors appear to be blessed with fruit?'

"Harryhoot answered and said:-- 'I will answer for myself. I certainly do enjoy myself very well while laboring among the people. If I am cast down and discouraged, and am called upon to exhort the people to flee the wrath to come, and talk about religion, I forget all my troubles and cares; my soul gets fired up, and then nothing would induce me to give up my hopes and my confidence. Laboring as an exhorter is a great blessing to me, I do know. Whether any fruits attend my labors, I leave that for my brethren to judge. It strikes me, however, that some of my brethren and sisters have professed to experience blessings wider some of my weak talk.'

"Ques. 5. -- 'Do your people attend the preaching and public worship faithfully?'

"Ans. -- 'We think they do. At present many of them are from home. But when they are at home, we think they are faithful in attending.'

"After expressing to them the pleasure I had enjoyed in this meeting, and making arrangements with them for the services of the Sabbath, we again sung and prayed, and separated for the present, after a session of more than four hours, with apparent general satisfaction.

"On Saturday morning I breakfasted at the mission house, visited the school, examined the classes, male and female, and each scholar individually, and afterward took a general view of the mission premises and the farm.

"On Sunday morning, at eleven o'clock, I preached in the mission church, to a full and attentive audience, composed of persons of the Wyandot nation chiefly, with some whites, and two or three colored. William Walker interpreted. This being the first time that I had ever attempted to preach through an interpreter, I found it somewhat embarrassing, yet perceived at the same time that I had gained some considerable advantage in the experience acquired in the council of the Friday preceding. After the close of the sermon, James Harryhoot, as previously arranged, added an exhortation, and continued his address, with great zeal and earnestness, for about three quarters of an hour. I then requested Ma-non-cue to close the meeting, which he did by a very few words of exhortation, and singing and praying in Wyandot. On the whole, it was to me a time of great interest, and not easily to be forgotten, and one which I trust was not wholly unprofitable to the mixed multitude. After the close of the services, I was introduced to Warpole, the head chief, -- a member of the church, though not an official member. On returning to my lodging, I was visited by an elderly Indian woman, of the 'Big Spring Reservation,' which has lately been sold to the general government by a party residing there. She is a sister of one of the chiefs, and sat and conversed with me a considerable time, through brother Walker as interpreter, -- relating, with many tears and deep feeling, her Christian experience, the affliction she suffered in the agitations of her nation, and the comfort she had enjoyed in the morning a services. It was one of the most affecting and interesting interviews I have had."

The Kentucky Conference, which he next attended, commenced its session at Harrodsburg, October 17. He thus speaks of it in a letter to Mrs. Emory -- "I was there [at Cincinnati] attacked with a severe cold, from some imprudent labors and exposure, and continued very much

indisposed for a fortnight. I was so far recovered, however, on the 16th, as to be enabled to meet the presiding elders at Harrodsburg, Kentucky, and to commence the conference the 17th; and although my labors were arduous and constant during the conference, preaching also on Sunday, and ordaining the deacons and elders, yet we got through the business in a shorter time than usual, and, as far as I know, with satisfaction, and I was much better in health at the close than at the beginning."

From Harrodsburg his route lay through East Tennessee to Evansham, Virginia, the seat of the Holstein Conference. On the former part of the journey, he was much distressed by the droves of Negroes with which he met. He thus writes about it to one of his sons. "The principal droves on this road are Negroes, whom their despicable drivers are driving westward. There is now before my eyes a drove of about one hundred. The current of movers westward, on this road, is also very great; and there are generally with them about five or six blacks to one white. So this root of evil is planted and transplanted, and what will the end be?"

Speaking of the close of the session of the Holstein Conference, Bishop Emory remarks in his journal, "Conference deeply affected -- many tears -- appointments well received. Indeed, during this tour not an individual has complained to me, or applied for a change."

The fact that Bishop Emory was enabled, throughout his tour, to perform the duty of stationing the preachers (the most difficult, perhaps, that belongs to the episcopal office) with such universal satisfaction, in connection with the circumstance that all the conferences were closed within a week, excepting the Pittsburgh, which occupied a day longer, affords no small evidence of the energy and success with which he discharged the functions of his new office. The secret of his expediting the business of conference he thus briefly states, in a letter written after the Ohio Conference:-- "I hurry nothing, but endeavor to keep strict order, and every man close to business."

Returning through the great valley of Virginia, he arrived at home on the ad of December, having been absent more than four months, and having traveled, according to his own estimate, more than sixteen hundred miles. He thus concludes the journal of the tour:-- "Found my family in health; for which, and for all my own many mercies and deliverances on this journey, I render hearty thanks to that bountiful and kind Providence which has watched over and protected us, and with renewed obligations desire humbly and earnestly to renew my covenant of service and devotion. To God the Father, Son, and Holy Spirit, be all honor and glory, now and ever, Amen."

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## Chapter 15 MR. EMORY AS BISHOP -- HIS SECOND TOUR

Although, according to the plan of episcopal visitations, Bishop Emory had now no other conference to hold until the Mississippi, in November, 1833, yet during the earlier part of the year he attended, in company with Bishop Hedding, the Virginia, Baltimore, and Philadelphia Conferences.

On his return from the last, he assisted the joint committee of the Baltimore and Philadelphia Conferences in arranging the transfer of Dickinson College. He was at the same time chosen a trustee, and at the meeting in June was elected president of the board, which office he continued to fill until a change in the charter provided that the president of the college should be ex-officio president of the board of trustees.

During the latter part of this summer he visited New England, for the purpose of placing his second son at the Maine Wesleyan Seminary. On this occasion the author had the happiness to accompany him in an extensive tour through that delightful country, where nature and art combine to promote the comfort and entertainment of the traveler. Passing through New Haven, Boston, Portland, Augusta, the White Mountains, and Burlington, they tarried, for a week or two, at the Saratoga Springs, in hopes of relieving an affection of the throat, from which Bishop Emory had been suffering for some time, and which was not finally removed until his next tour on horseback. It was at these times, when released, to some extent, from the cares of business, that he displayed the real tenderness and kindness of his disposition. Though generally suffering more or less himself from loss of sleep, he seemed to forget personal discomforts in his efforts to add to the enjoyment and improvement of his traveling companions.

On the 24th of September, 1833, Bishop Emory set out from Baltimore on his second episcopal tour, taking with him, besides the horse on which he rode, another to carry his baggage. The route to his first conference, which was held at Natchez, Mississippi, lay through Abingdon, Virginia; Knoxville, Tennessee; La Grange, Alabama; and the Choctaw Indian country; and the whole distance (about twelve hundred miles) was accomplished by the 12th of November. Bishop Asbury, speaking of his long and rapid journeys, says, -- "Dr. Coke says, Fifteen hundred miles in nine weeks; I may say, Sixteen hundred miles in sixty days;" and Bishop Emory could say, Twelve hundred miles in fifty days.

Some things, with which he became acquainted early in this tour, occasioned the first intimation of an intention to do what he afterward commenced in the "Episcopal Controversy Reviewed." Having spoken of one who had recently joined the Methodist Church, he adds, "The Protestant Episcopal clergyman, Mr. \_\_\_\_\_, yet pursues him with the tale of uninterrupted succession, the invalidity of our ministry, &c. I have since found this the case at \_\_\_\_\_ also. Chapman's Sermons and Dr. Cooke's book being placed in the hands of persons, and their example, &c., alleged. Something must be done to counteract this." And again, under another date, -- "Conduct of clergyman here -- brothing our members, &c., but discrediting our ministry, and placing Chapman and Cooke in hands of influential persons."

Before setting out on this journey, he addressed a letter to Bishop Andrew, which contains an intimation of plans which he had for some time been maturing, to secure greater efficiency and uniformity in the preachers' course of study, and in the administration of discipline. The letter closes in these words:--

"I feel so greatly the need of some system in maintaining uniformity and consistency in our general administration, that I have offered to Bishop Hedding to communicate to him any decisions that I make, with those of the conferences I aft end, on condition he will do the same with me, which he has promised to do. I beg leave to make the same proposal to you, and think of doing so

to the other bishops. And as I shall succeed you in my next tour, I beg the favor of you, especially, to communicate to me at Natchez, if possible, after receiving this, or otherwise at Montgomery, Alabama, certainly, any thing that you may think material of a general nature, or in regard to the Mississippi, Alabama, Georgia, or South Carolina Conferences especially. I have in contemplation also a plan for securing greater uniformity in the administration of our discipline throughout our work, in all its departments; and also for a uniform course of study, and an efficient prosecution of it, on an easy and practicable principle; on both which, with other matters, I shall have a considerable budget to submit to you, if spared, when we may have the pleasure to meet. For grace, wisdom, and strength, for this so great work, under which the best, wisest, and strongest may well bend, I humbly and constantly pray; and beg the aid of your more fervent and effectual prayers.

"Very affectionately, &c.,  
"J. Emory"

The plans here alluded to were more fully set forth in the following letter, designed for his colleagues in the episcopacy, although it is not known whether it was sent

"Abingdon, Va., Oct. 8, 1833

"Dear Brother, -- I submit for your consideration the following thoughts, in reference, (1,) to our course of study; and, (2,) the administration of discipline.

"In regard to the first, it has always been my settled conviction that the course should be the same in all the conferences; be more simple and Methodistical than it has been in some of them; that the indispensable books be such as all the candidates can at all times and everywhere obtain; that the studies be so divided as to make the prosecution of them easy; and the measures for examination such as will be more practical and efficient. A sketch of this sort was proposed to the Philadelphia Conference at its last session, by Bishop Hedding and myself, and very unanimously adopted. And although that sketch was drawn up in haste, in the midst of the business of conference, yet I beg leave to refer you to it as an outline, subject to such modifications and improvements as experience and time may suggest. It may be found in the Christian Advocate and Journal of May 10, last. The course is there divided into two years, in reference to the present rule for admission into full connection; but I hope we may agree to recommend to the next General Conference the extension of it to four years, in reference to graduation to the full powers of the eldership, by which means also the course may be made more comprehensive, and elders be trained up who will be prepared to advise and examine others. If you do not recollect the Philadelphia course, please procure the Advocate of the above date, and examine it. In that case Bishop Hedding and myself, in conformity with the Discipline, (p.23,) agreed ourselves to direct the course, in which the conference, however, very cordially acquiesced. This seems to me, indeed, the only mode by which we can secure uniformity and efficiency, and one in which the conferences generally, with a suitable explanation of the great objects designed to be accomplished, will readily concur. It seems to me important, also, that the committee of examination be always appointed at the preceding conference, that each member of the committee be informed at the same time on what branch he will be expected to examine, (which I suggest as an improvement on the Philadelphia plan,) that the candidates be all required to meet the

committee at the seat of the next conference in the morning preceding its sitting, and that none will be excused, unless in case of some unavoidable dispensation of Providence, to be judged by the conference. I propose further, that the committee be, in part, changed every year, so as to promote an attention to the course and ability to examine in it, among the members of the conference generally, in the course of years; and also that we make ourselves familiar with it, as far as convenient, (which may the more readily be done by its being the same in all the conferences,) and, when practicable, attend the examinations and take such part in them occasionally as we may think proper, or circumstances may suggest. This will enable us to become better acquainted with the attainments and qualifications of those whom we have to station and on whom we have to lay hands; and will also, it strikes me, have a favorable effect both on the candidates in pursuing their studies, and on the examining committees in preparing themselves not to mention, what I at least feel much the need of, that our presence at these examinations, and occasionally aiding to teach, may profit ourselves. It sometimes happens too, I fear, that the committees, instead of examining the candidates, spend much of the time in disputing among themselves, in presence of the candidates, about points on which they differ. This, I think, should never be done; but that, in case of difference of opinion on any point of doctrine, discipline, &c., such points should be reserved for subsequent consideration and settlement between the bishops and committee, and a course agreed on respecting it, in reference to the candidates. This, our presence, it seems to me, might greatly aid.

"And now, in reference to the local order, the great nursery for the traveling connection, why may we not, through the presiding elders or otherwise, recommend to all the quarterly meeting conferences to require attention to the same course of study, in its order and suitably divided, on the part of all those applying, for example, (1,) for license to preach, that they shall be required to have at least read the Bible and Discipline; (2,) for renewal of license -- that they shall have pursued a further part of the course -- for a second renewal, further still, and so onward: that they will recommend none for deacon's orders who shall not be prepared to pass an examination on such a part of it; for elder's orders, on such a further part; nor to travel unless they shall have studied such a part. This may, in the first place, put a check on licensing wholly unfit persons; and, secondly, on recommending wholly unfit local preachers either for orders or to travel; and I see no reason -- why the annual conferences might not establish a regulation of their own that they would elect none, for either of the above, unless they were prepared to give satisfaction as to their attention to a specified part of our uniform course. In this way, too, the previous improvement of the local order in the same course of study would make their subsequent progress easy in being graduated to full connection and the eldership in the traveling connection. In all cases of examining candidates for local license or for recommendation to travel or for orders, it seems to me desirable, too, that one or more of the preachers of the circuit or station should be of the committee, and that the presiding elder, when practicable, should be present, and take such part as he should judge proper, as proposed to be done by a bishop in the case of traveling preachers. In short, let us agree to recommend everywhere one and the same course, and both the annual and quarterly conferences, I cannot but hope, will soon become sensible of its expediency and importance. And although at present we may be favored with great uniformity in our views of doctrine, government, and discipline, throughout our charge; yet on some of these, at least, I am far from being sure that our differences may not be greater than we sometimes think, and at least it may be prudent to guard in time against such results as may naturally be expected from the fact itself of the great increase and spread of our connection, embodying so many various minds, &c., with the



multiplication of books and publications, and the increase of various speculations of our own or of others, through periodicals or otherwise. Our ministry must also be improved with the improvements of the country and the age, or we must inevitably fall in the rear.

"In regard to the administration of discipline, unless we adopt some systematic and efficient plan among ourselves, I fear it is likely to fall into great diversity and confusion, if not contrariety. As a preventive, in part, I propose (1.) That we severally keep a record of all decisions made by either of us, and of all those of a general nature made by any annual conference which we may attend, and that we communicate them to each other at the close of our respective rounds of conferences, or oftener; that we may sustain each other where we agree, or endeavor to convince each other and come to an agreement in case of differing on any point: (2.) That we direct the presiding elders to keep a similar record of all their decisions and those of any quarterly meeting conference which they attend, and to furnish us with a copy when they meet us respectively at our annual conferences: (3.) That all preachers in charge be directed to consult their presiding elders respectively in all cases of difficulty or doubt, and the presiding elders in cases of difficulty or doubt to consult the bishop or bishops, most convenient to them; and in such cases if we ourselves individually doubt, that we consult each other by letter, giving such temporary instructions in the mean time as we may judge most prudent. I had once indeed thought of proposing that one of us be designated, to whom all such communications might be made in the intervals of conferences, and that one to communicate with the rest in cases of difficulty or doubt, and at such times as he should judge proper. This would obviously throw on such an individual great labor, and I am not sure whether it would be the best plan. Yet, if any one of the bishops be willing to undertake it, I shall heartily concur, or should even be willing, if desired, to make trial of it myself, rather than to fail in the object. (4.) That the bishops agree to meet always several days (probably a week would be little enough) before each General Conference, at the place of session, then and there to discuss and settle all points remaining unsettled in our proper province; by which means also we should be the better prepared to make such further recommendations to the General Conference as we should judge requisite."

The education of its ministers has always been an object with the Methodist Church. It engaged the attention of Mr. Wesley in the first conference which he held: and was one of the objects of Cokesbury College, which was instituted immediately after the organization of the Methodist Episcopal Church in America. [61]

The youthful age, however, at which many of those early itinerants were called into the field, and the incessant labors to which they were subjected, prevented, except in some noble spirits, who made their way through every obstacle to great intellectual improvement, that cultivation of letters, the advantage of which was always acknowledged by the authorities of the church.

To meet the peculiarities of the case, the General Conference of 1816 requested the bishops to point out a course of study for the candidates. This was done, and doubtless with valuable results; but the course was too limited, and the examinations were too superficial, to produce that proficiency in study which the increasing wants of the church demanded. The subject had long occupied the attention of Bishop Emory; and, now that he was invested with authority to carry into successful operation his enlarged views, he applied himself to the development of his

plans. The first movement, as we have already seen, was made at the Philadelphia Conference, where he had the counsel and co-operation of his able colleague. The same course of study was adopted by the Mississippi Conference, at the session which he attended this year, but, at their request, was divided, so as to extend through four years, thus prescribing studies not only to the candidates for deacon's orders, but also to those for elder's orders. In communicating this for publication, Bishop Emory thus stated the extent to which the system might be carried, and the benefit which might be derived from it.

It will be perceived that these regulations are the same with those adopted by the Philadelphia Conference, except that the part which each member of the committee is to take in the examination is assigned to him at the time of his appointment, which I consider an improvement. Indeed, I cannot but entertain an earnest hope that all our annual conferences will yet adopt one and the same course, and one uniform mode of proceeding; the many and important advantages of which are obvious. I would also most respectfully invite the attention of quarterly conferences to this same subject, and suggest the inquiry whether the same course of studies, subdivided into smaller annual portions if judged necessary, might not be advantageously recommended to our local brethren, and similar examinations be instituted on the prescribed annual portion of the course, in all cases of application for license to preach, for renewal of license, or for recommendations for deacon's or elder's orders, or to travel. Thus our whole ministerial body, itinerant and local, would be engaged in studying the same standards; both would be improved; and in case of passing from one to the other the transition would be easier, and the preparation better, than it at present too frequently is; besides the better foundation that would thus be laid for subsequent improvement and progress.

"One great object of the above course and plan is, that the examiners as well as the candidates may be excited to a more systematic course of profitable studies, and that in this way we may proceed in a steady and gradual improvement of our whole body, by bringing the members of the conferences in rotation to the performance of these duties, as they shall successively be placed on the various committees."

The same course and the same distribution of the studies were adopted by all the southern conferences, and probably have been by others since.

The propriety, however, of prescribing studies for deacons, without the previous action of the General Conference, having been called in question, Bishop Emory was induced, some time afterward, to defend it, in a communication to the Virginia Conference.

In pointing out a course of study for the candidates within the Virginia Conference at this session, I deem it proper in present circumstances to submit therewith the accompanying remarks.

"That it is the duty of us all, of whatever age a standing, to study to show ourselves approved unto God, workmen that need not to be ashamed, and that our profiting may appear to all, is a sentiment which I trust will find, not only no opponent, but unanimous and hearty approbation.

"By what means we may best promote this great object in harmony with our principles and economy is a question on which there may be honest differences of opinion; yet such differences

will not, I hope, be suffered to betray us into asperity of feeling, intemperance of expression, or breach of brotherly kindness. This would be to cast a stumbling-block before the church and the world, and thus to hinder the very cause which we aim to advance; for even the improvement of the ministry is not in itself our ultimate end, but a means for benefiting and saving man. Knowledge indeed is excellent and mighty; but charity is greater and more excellent.

"As regards our candidates on trial, that it is the duty of the bishops, personally, or by a committee, to point out a course of reading and study for them, respecting their knowledge of which they shall give satisfaction to the conference before they can be received into full connection, is too plain to admit of question; and it is equally plain that this course, of necessity, can be extended no further than to the admission of such candidates into full connection, whether that be at the end of two years, or more.

"With respect to the candidates for elder's orders, the episcopacy, to the extent of my knowledge, neither exercises, nor claims any authority to prescribe for them any course of study whatever. An elder is constituted by the election of an annual conference, and the laying on of the hands of a bishop, and some of the elders present; and must be such a person as the conference judges well qualified for that office. This is solemnly averred in the testimony of ordination, under our hand and seal, and seems to be necessarily implied in the power of election. Now a higher degree of Biblical knowledge, and a more intimate acquaintance with our standard works, and all the duties of an itinerant minister, being considered as occupying a prominent place among the requisite qualifications for this higher order, it has been judged that those who have the unrestricted right of election may inform their candidates beforehand on what works of this description they will be examined, and be required to give satisfaction, before they can be elected. That such a power, in the absence of any regulation on the subject by the General Conference, may be both rightfully and beneficially exercised by the annual conferences in the execution of the general power rested in them by the Discipline, I have never doubted.

In this opinion I know that four of the five effective acting bishops entirely concur. From the fifth I have not heard, and only know that a similar course has been pursued in, at least, one annual conference under his presidency. The administration on this subject, therefore, has been strictly joint, not only in spirit, but in fact. We believe it also to be in perfect accordance with that well-adjusted harmony which subsists between the relative powers of the general and annual conferences on this question, as on all others.

"That the General Conference alone has authority to make rules and regulations for our church, subject solely to the fundamental limitations and restrictions mentioned in the Discipline, (pp. 21--2;) that the annual conferences and the bishops, jointly and severally, and every individual of them, are bound by the regulations thus made, whether injunctive or prohibitory; that no annual conference has authority to make rules for the church, (either within its own bounds or elsewhere,) or to dispense with those made by the General Conference, or to impair, limit, or prevent them, or to stretch them beyond their just and fair construction; and that the administration both of the annual conferences and the bishops is subject to the supervision of the General Conference, which has power to censure abuses or errors, and to enact binding rules for their prevention in any subsequent administration:-- these are principles constituting the great bond of our general union, on which I have flattered myself our whole communion is of one mind. Indeed it

would surprise, not less than grieve me to find that contrary sentiments exist in any section of our work; and if this be the fact, I have the happiness to be ignorant of it.

"In regard to the candidates for elder's orders, however, the Discipline itself, confirmed and sanctioned by every succeeding General Conference, vests in the annual conferences the whole broad general power of judgment and election, in which the minor power of adopting such regulations as they judge most expedient for their own government in the execution of this general power, seems necessarily involved. This, I apprehend, has long been the view of the Virginia Conference; for previously to the last General Conference you had adopted such a course, in regard to the studies required of your candidates for elder's orders. The record of this fact was sent up to the General Conference, and there passed in review in the usual form, without, so far as I have knowledge, the slightest expression of disapprobation.

"With this frank declaration of opinions, most deliberately and carefully formed, and with the consciousness of having used my best exertions, in conjunction with my colleagues, to promote what we believe to be the vital interests of the church, and in a manner perfectly compatible, in our judgment, with every existing rule, I shall leave the whole matter to your own discretion, and rest entirely satisfied, whatever course may be pursued respecting it in this conference, or in any other."

The value of this system of study and examination has been sufficiently set forth in the preceding extracts. It is only necessary to add, that the benefits anticipated have been fully realized, not only by the candidates, but also by those who have thus been called to the unwonted office of examiners.

The administration of discipline (the other topic embraced in Bishop Emory's letter to his colleagues) was a work for which his discriminating mind and legal information eminently qualified him. The Methodist discipline had been his study from his first entrance into the ministry; and, now that he was called to preside over its administration, he was anxious to secure in its practical operations all that success, which its admirable economy so justly authorized him to expect. The plan proposed for this purpose he had already begun to act upon to some extent; but the full development of this, as well as of many other important measures, was prevented by his early death. [62]

His journal, during this visit to the south, is filled with memoranda which indicate the most minute inquiries into the manners, customs, productions, &c., of that new and interesting region. He thus notices the session of the Mississippi Conference: "Conference closed Thursday morning, 21st inst. -- no complaint from any quarter. Good work during conference -- sixteen added to the church."

The next conference which Bishop Emory had to attend, was the Alabama, at Montgomery, Alabama, December 11. To this place he went by the way of New Orleans and Mobile, having sent his horses across by land. From Montgomery he proceeded, through the country of the Creek Nation, to Washington, Georgia, the seat of the Georgia Conference. At this conference, Bishop Emory interested himself in obtaining the passage of resolutions, by which the preachers were directed to prepare, for the use of the Book Concern, a complete list of the post-offices in their

respective districts and circuits; a measure which has greatly facilitated the business of that establishment.

The session of the South Carolina Conference, at Charleston, closed Bishop Emory's first and only episcopal tour through the south. All the conferences which he attended on this tour, as well as the preceding, were conducted with great dispatch of business, and satisfaction in the arrangement of the appointments. The high opinion which the brethren in that quarter formed of his services, is attested by the fact that a number of their seminaries of learning bear his name; among which may be mentioned the Emory Academy of the Mississippi Conference, the Emory and Henry College of the Holstein Conference, and the Emory College of the Georgia Conference.

From Charleston, Bishop Emory hastened, with all possible expedition, on his return to his family, from whom he had now been separated about six months, during which he had traveled about three thousand miles, nearly all on horseback.

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## Chapter 16

### MR. EMORY AS BISHOP -- HIS THIRD AND LAST TOUR

For the improvement of the health of himself and his family, Bishop Emory, in the spring of 1834, removed temporarily to a farm on the Eastern Shore of Maryland, which he had undertaken to cultivate a year or two previous. Here it was delightful to witness the readiness with which he adapted himself to this new occupation. Not content with the mere superintendence of the labors of others, he would often lay aside his coat, and engage actively in such work as was suited to his strength. In fact, he was in a more pleasing sense than that in which it is affirmed of military men, as much at home in the field as in the cabinet. And it was generally admitted by his neighbors that the various operations of husbandry were as well conducted under his management, as by more experienced farmers.

At the approach of the sickly season on the peninsula, he again removed his family to the Western Shore of Maryland, where he established them at a country seat in the neighborhood of Reisterstown, which continued to be their residence until after his death.

Having no conference to hold until February, 1835, Bishop Emory proposed to occupy the intervening time in traveling through the adjacent states. Accordingly he published a plan of appointments for three excursions, the first through the peninsula, between the Chesapeake and the Atlantic, the second through the lower counties of the Western Shore of Maryland, and the third through the lower counties of Virginia, and a part of North Carolina. The two former he accomplished in November and December; but the last, in consequence of illness produced by exposure in the previous journeys, was not undertaken.

Before Bishop Emory set out on his regular tour for 1835, he published the following address "to the preachers within the Virginia, Baltimore, Philadelphia, New York, New England, Maine, New Hampshire, Troy, Oneida, and Genesee annual conferences," which he was about to attend.

"Dear Brethren, -- In commencing an official visitation through your respective bounds, I beg your early attention to a subject of special importance, on which I know no mode of communicating with you so conveniently as through the Christian Advocate and Journal. I allude to the pressing demand for ministers, which urges itself upon us from so many portions of our work. Our first and chief resort, doubtless, must be to the Lord of the harvest, that he may thrust out more laborers into his harvest; -- that if they go not willingly, they may literally be driven into the field, by a deep and constant feeling of the 'necessity' laid upon them, and the 'woe' that must follow, if they go not. Our next resource is to avail ourselves of those providential means within our power, and to which we believe ourselves divinely directed, for increasing both the number and the efficiency of our ministry. There is ample room for all who may be approved. If not needed within their respective conferences, employment will be found for them elsewhere. We entreat you, therefore, to look out and bring forward such as there is good reason to believe are truly called of God to this work, -- men full of faith and the Holy Ghost, whom the churches may approve, and whose zeal and devotion will lead them to be willing to go wherever their services are most needed. Such are the men we want. And although some of them may not at first possess all the accomplishments of masters in Israel, yet, if prayerful and studious, with the constant exercise of all their graces and gifts, and the promised presence and blessing of Christ, they may become, as very many have done before them, polished shafts in the divine quiver.

"It has frequently been with me matter of serious fear that very many of our local brethren quiet their consciences, or endeavor to quiet them, by the partial services of their order, when their true call is entire devotion to the ministerial office. Many are at this moment, probably, deeply sensible of this, but feel that they have resisted too long, and are now past the time of life, and involved in domestic or other circumstances which render compliance next to impracticable; besides an apprehension, generally well founded, that the church may be reluctant to accept, in advanced life, impaired strength, or embarrassed circumstances, the services of those who have devoted their youth, and health, and strength, to their own service, and not to that of the sanctuary. I mention this now, not to add to their pain, which is already probably sufficiently poignant, but as a warning to others who are as yet in different circumstances. Let these beware how they too resist the calls of God and his church, lest their choice also hereafter become, irreparably, their bitterest curse.

"The enemies of our system have often reproached us with denying to our local brethren the pastoral functions, and the pastoral support. The reproach is most unjust. Our local brethren themselves are satisfied that no man is entitled to the pastoral functions or support, who is not professionally devoted to ministerial work. This is the opinion of our churches, and the principle on which they act; while it is also their choice that their stated ministry should be itinerant. But do we not invite and urge such of our local brethren as the churches approve, and are willing to receive, to give themselves up to the work? -- to share equally in our toils, our privations, our functions, and our support, whatever it may be, more or less? Is it not also our earnest desire to promote their improvement, as well as our own, and thus to increase their convictions of duty by a sense of improved qualifications, and at the same time to open their way to the full work of the ministry, by greater acceptability and greater usefulness?

"With these views, in a communication which I made from the Mississippi Conference of last year, and which was published in the Christian Advocate and Journal of the 27th of December last, I respectfully invited the attention of quarterly meeting conferences to this subject, and suggested the inquiry whether the same course of studies as was recommended to the traveling preachers, subdivided into smaller annual portions, if judged necessary, might not be advantageously recommended to our local brethren, and similar examinations be instituted on the prescribed portion, in all cases of application for license to preach, or renewal of license, or for recommendations for deacon's or elder's orders, or to travel -- that our whole ministerial body might thus be engaged in studying the same standards, and that the transition from the local to the itinerant body might be made easier, besides the better foundation that is would thus be laid for subsequent improvement, in case of passing from the former to the latter. In all this it will be observed, however, that I did nothing more than suggest the inquiry, subject to such modifications and decisions as local circumstances, throughout the extent of our work, might render expedient: and I cannot believe that any intelligent local preacher can possibly imagine that it was done in any spirit of unkindness to the local order, which I earnestly desire to see keeping pace with the itinerant in all improvements which tend to furnish better supplies to the latter body, as I believe all such improvements do, or to increase the respectability or the efficiency of either order

"Another measure for the increase of ministerial supplies, with the divine guidance and blessing, is a strict attention to that part of our economy which requires the division of societies into small classes, with a distinct leader to each, and also a careful attention to prayer meetings, in which the leaders may be called to the exercise of all their graces and gifts, as well in occasional short exhortations, as in prayers, so that the church may have an opportunity of witnessing their improvement, and what evidence there may be of the divine sanction on their labors. In this way, the weekly classes and the prayer meetings become nurseries, under God, first for leaders and exhorters, and then for licensed preachers, either local or on trial for the itinerancy, as the churches may recommend. From the observations I have made, I fear that in many places this vital part of our system is most sadly neglected; and wherever this is the case, I think it will be found that in those very sections the church is especially deficient in ministerial supplies. My brother! -- thou who now readest this, -- art thou the man? If so, -- have you forgotten the solemn promise you made when admitted into full connection, -- not to mend our rules, -- but to keep them, -- for conscience' sake?

"I am aware of the difficulty alleged in some places, resulting, as is said, from the reluctance of some societies to be divided into classes, and from the want of suitable persons for leaders. The first branch of the difficulty might be removed, I should hope, in a good measure at least, by affectionately explaining to the societies from time to time, that this is an essential feature in Methodist economy, and that no preacher having charge of a circuit or station is at liberty to neglect it, with a good conscience. The second branch of the difficulty (the want of leaders) grows out of the fact, I fear, that fewer are put to the trial and nursed for the work, than ought to be. If we ourselves were thus taken by the hand at first, and reared up under the fostering care of the church from our small beginnings, why should we despair of others? Mr., Wesley so strenuously insisted on this part of our economy, that he positively forbade the preachers to be themselves leaders in any case, and advised them rather to put the most insignificant person in each class to that work. There are many other weighty reasons, both of a temporal and spiritual bearing, for a close adherence to it; though at present I confine myself to the subject in hand.

"But if the number of ministers wanted cannot be supplied, it ought to be a subject of grave and prayerful inquiry whether those already in the work, or who may come into it, cannot be made more efficient. Among the measures adopted for this purpose, a specified course of study for the junior preachers, with annual examinations by the elders, is one. Within the bounds of all the conferences, I had supposed that attention was paid to the provisions of the Discipline respecting a course for the candidates for admission into full connection. Yet I have been pained to see it publicly stated, both in pamphlet form and in one of our periodicals, that even in this, 'in many cases -- nothing is done.' If this be so, however, it is not within my knowledge. And wherever it may have been the case, I hope to find it corrected.

"A few of the annual conferences, I believe, have adopted a limited course preparatory to admission on trial, and eight of them, including the Pittsburgh, under the administration of five different presiding bishops, have adopted a third and fourth year's course, for the candidates for elder's orders. Continuing, as I do, not to entertain the slightest doubt either of the perfect legality or the highly beneficial tendency of this measure, I shall continue to give it whatever countenance or aid may be in my power, and hope to find it strictly attended to, in the course of my ensuing visitations, within those conferences by which it has been adopted.

"In an article published in the Methodist Magazine and Quarterly Review, for October last, and also in pamphlet form, I have regretted to perceive the defective light, though with some encomiums, in which this course has been exhibited. The object aimed at in arranging it was, on one hand, not to multiply the works beyond the known circumstances of the candidates; and on the other, to make it such as, if well and prayerfully studied, may afford 'a sufficient knowledge of Christian theology for a public teacher of religion;' -- while all are earnestly advised to extend the kindred studies as much further as their health and circumstances, consistently with incumbent duties, will permit.

"The course in question, more correctly represented, is as follows: Including the two probationary years, it is first and chiefly, and for every year, the Holy Bible. To aid in the study of this ample repository of all true Christian theology, with its history, versions, peculiar terms, biography, chronology, and geography, Watson's Biblical and Theological Dictionary, with the maps, is recommended, and also Coke's, Benson's, or Clarke's Commentaries, and Wesley's Notes, with Clarke's Clavis Biblica, and the marginal translations and references. The next standard work, as a text book of study in each and every year, is the Book of Doctrines and Disciplines -- a small work, it is true, yet containing such matter within its small compass as every candidate for holy orders among us should study and prize next to the Bible itself. It is remarkable that these principal and fundamental works are omitted in the enumerated list of this course, in the article above referred to.

"The text books next prescribed are Wesley's Sermons, and Watson's Theological Institutes, -- embracing the evidences, the doctrines, the morals, and the institutions of Christianity, -- together with Fletcher's Portrait of St. Paul, Porteus' Evidences of Christianity, Watson's Apology for the Bible, the Hymn Book, some approved English Grammar, and several miscellaneous works on the organization of the Methodist Episcopal Church, our benevolent institutions, and the best modes of forming and conducting Sunday schools and Bible classes.



"Now, to say nothing of the additional works recommended, I have no hesitation to venture the opinion, that any candidate who shall make himself master of the above, even in four years, will have no occasion to be ashamed, so far as Christian theology at least is concerned, to speak with his enemies in the gate. O that all of us, writers and readers, were thoroughly versed even in these 'few books!' Then, indeed, with the gifts and grace, and the heavenly unction which our principles presume in every true minister of Christ, should we be prepared 'to declare the whole counsel of God, to make known the way of life, of faith, and obedience to others, and to instruct them in their whole duty to God and man.' I beg, at least, that this foundation may not be disparaged, as if narrower than it really is. It is, perhaps, going as far, in an indispensable course, as present circumstances will allow. When we shall generally have mastered this, I shall be happy, if Providence permit and call us, to render any little aid within my humble means, in rising still higher, if that may be, on this foundation.

"My earnest wish that all the conferences may be uniform in thus much at least, has been heretofore expressed. Yet, on this point, I shall continue to consult their judgment, so far as may be consistent with my convictions of personal duty. And as regards our local brethren, I must be permitted to say, with the most sincere respect and affection for them, that I know no measure better calculated, in my humble judgment, to promote either their interest or their usefulness, than a hearty, universal co-operation with us in these same studies. Such a co-operation, I cannot doubt, would ultimately tend greatly to increase the number of our itinerant ministry, and the efficiency of the whole -- and thus to effect the great object which we all have at heart.

"If any, however, think me too sanguine in this matter, permit me to conclude by quoting the views of the brethren who edited the Christian Advocate and Journal on the 27th of December last. In an editorial article of that date they took occasion to say, in reference to this subject, 'We know of no measure, uniformly and faithfully carried out, which would be more happy in its results for the whole church than this. It will produce the same good results in the local as in the traveling ministry. And in addition to this, there is another weighty consideration: by this arrangement the men will be fully trained in the local ministry for the work in the traveling connection, whenever they may find themselves, by the providence of God and the wants of the church, called upon to enter it. By this same course, effectually carried out in both ministries, they will acquire a respectability and influence which will enable them to do, under God, many times more good than they can possibly do without the knowledge and improvement which the course will confer. This whole course fully accomplished by an individual is actually more available for an able and successful minister, than the collegiate and theological courses regularly taught at institutions in this country. The only question, in our mind, is, will those of whom it is required persevere to the maturing of it? and can the conferences exact it with all good fidelity? Then, indeed, will we have an effectually learned ministry, without the pedantry which too often, though without any necessity, attaches itself to collegiate and theological courses.'"

The conferences addressed in the preceding communication were all attended by Bishop Emory, in order, excepting the two last, from which, by an arrangement with Bishop Hedding, he was released. These sessions were attended with nothing of more than ordinary interest, except those of the New England and New Hampshire Conferences, where the agitation produced by modern abolitionism had already begun to embarrass the administration of the church. Writing of

this to the Rev. Dr. Luckey, Sept. 11, 1835, Bishop Emory says, -- "The ultraism of immediate abolitionism has given us much trouble in two of the conferences, and but two. I am persuaded it has done immense injury to the cause of the blacks themselves. I hope your conference (the Genesee) will keep clear." Shortly after the adjournment of those conferences, Bishop Emory, in conjunction with one of his colleagues, published an address to them, which is understood to have been written by him. As it is a masterly exposition of the pernicious influence of modern abolitionism upon the colored population themselves, and of its inconsistency with the obligations of citizens of the United States, and members of the Methodist Episcopal Church, it is here given entire.

"To the Ministers and Preachers of the Methodist Episcopal Church within the New England and New Hampshire Annual Conferences.

"Dear Brethren, -- Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

"We have marked with deep solicitude the painful excitement which, in some parts of your section of our charge, has been producing disturbance on the subject of the immediate abolition of slavery in the slaveholding states. We are happy at the same time to be able to say that having now, between us, attended all the northern and eastern conferences as far as the Troy, inclusive, we have found no such excitement, of any moment, within any of them except yours: and even within yours, we know that a large and highly respectable portion of yourselves, with, we incline to think, a majority of our members and friends, greatly disapprove and deplore the existing agitations on this question. That a large majority of our preachers and people within those of the non-slaveholding states generally to which our recent visitations have extended, are decidedly opposed to the modern measures of immediate abolitionists, we are well assured: and believing, as we do, that these measures have already been productive of pernicious results, and tend to the production of others yet more disastrous, both in the church and in the social and political relations of the country, we deem it our duty to address to you a pastoral letter on the subject.

"Enjoying as we do, in common with all our fellow citizens, the protection of the constitution of the United States, and the inestimable blessings resulting from the general union of the states under its happy auspices, are we not bound in conscience and honor, while we accept the benefit on one hand, to maintain on the other, in good faith, that fundamental principle of the original compact of union by which each state reserves to itself, and has guaranteed to it by all the rest, the exclusive control of its internal and domestic affairs; and for which, consequently, the citizens of other states are no more responsible than for the domestic regulations under any foreign government? Can we indeed, taking human nature and the established laws of intercourse between states and nations as they are, reasonably suppose that the peace of the country, or even of the world, can be preserved on any other principle?

That a deep political game is involved in the present agitation of this question, there are evidences too strong to be resisted. Will you take it amiss, then, if we warn you against being drawn into that vortex, or suffering yourselves to be made the instruments of drawing others in?

"The question of slavery itself, it is not our purpose here to discuss: nor is there any occasion for it. The sentiment of our church on this subject is well known. Our object is rather to confine ourselves to the practical considerations which press upon us in the present crisis; and which, we presume, cannot fail to arrest the attention of the humane, the pious, and the reflecting, of all parties.

"'Speak not evil one of another, brethren,' is a sacred precept as binding on us, surely, as any other. Now, are the strong denunciations which we have reason to fear are indulged in even by some ministers, against portions of their brethren who reside where the laws do not admit of emancipation without removal, compatible either with this precept, or with that common Discipline by which we are united and bound as one body, and to which we have solemnly pledged ourselves to conform? Can we be ignorant, either, that such a course must inevitably tend greatly to grieve and embarrass those of our brethren whose providential lot is within those states, if not materially to loosen and alienate their affections? Are those who so vehemently insist on universal, unconditional, and immediate abolition, as an imperative and indispensable moral duty, regardless of all consequences, willing to change places with their southern brethren, and to preach and carry out in the south the principles which they maintain in the north? If not, what is it but the apprehension of consequences that deters them, and qualifies their convictions of duty? What brotherly kindness, then, -- nay, what justice, what consistency even, is there in urging upon others, painfully and involuntarily situated as our southern brethren are, the performance of that which we shrink from ourselves? It does not appear to us that this was the apostolical spirit, the apostolical principle, or the apostolical course of action; and we entreat that it may not be persisted in.

"There is one other important practical bearing of the question which greatly affects us, and on which humanity itself demands of you the most serious reflection. We allude to the interests of the colored population themselves, both bond and free. That many well-meaning persons are totally misled on this point, we are entirely confident. One of us has traveled through every slaveholding state in the Union, except one; and the other through nearly all. We have conversed freely and extensively with intelligent men of all parties; and have narrowly observed the progress and bearings of the modern agitations on this subject: and on a review of the whole, we are compelled to express our deliberate conviction that nothing has ever occurred so seriously tending to obstruct and retard, if not absolutely to defeat, the cause of emancipation itself; to bring upon the slaves increased rigor of treatment and privation of privileges; to overwhelm the multitudes of free colored people in the slaveholding states with persecution and banishment; to involve the friends of gradual emancipation within those states in injurious and dangerous suspicions; and, above all, to embarrass all our efforts, as well by the regular ministry as by missionary means, to gain access to and to promote the salvation of both the slaveholders and their slaves.

"We know that the example of Great Britain, in regard to the slaves of the West Indies, is often referred to. But, conceding to that great nation all the credit it deserves, are you not aware that the circumstances of the two countries, in relation to this question, are greatly if not wholly dissimilar? There, the movement originated and was consummated among those who had constitutional jurisdiction in the matter, and who knew that the liberated population would be separated from them by a wide ocean. The claim of property too, on the part of the masters, was respected, and liberally compensated, -- the British nation being one consolidated empire, whose

resources were employed both in purchasing the slaves, in effect, and in compelling the mass of them still to submit to a state of political degradation; as is indeed the case with a large portion of its subjects, of all colors, throughout the globe. Whether all this be right or wrong, best or not best, as Great Britain is situated, it is not our object here to inquire. What we mean is simply to say, that the circumstances of this country, and the measures urged by the immediate abolitionists here, are not analogous to those there; and therefore to guard you against erroneous deductions from inadequate or inapplicable premises. Were congress even disposed forthwith and totally to abolish slavery in the District of Columbia, or the slaveholding states within themselves, yet the immediate abolitionists here insist, as we understand, that no compensation, in whole or in part, ought to be allowed; although it is well known that a large amount of the present property and productive capital of northern states has grown from the proceeds of slaves formerly sold by northern citizens to the south: in view of which, if universal immediate liberation be urged as a moral duty, on one part, can we be surprised if a question should be made whether there is no correlative duty of restitution on the other? In other words, if all the present progeny of the slaves thus sold in former years ought to be immediately discharged by those into whose hands they have come by whatever means, whether it is perfectly clear that there can be no corresponding obligation in equity for the restitution of the entire purchase money, with all its increase to the present day, into whatever hands it may have come, and through whatever channels? Without expressing any opinion on this question, it may not be amiss at least to consider the wide difference respecting it between the views of those who oppose the idea of any such conciliatory measure in this country as strenuously as they urge abolition itself, and those of British statesmen and moralists.

"That the New Testament Scriptures, or the preaching or practice of our Lord or his apostles, were ever intended to justify the condition of slavery, we do not believe. Yet are we as well satisfied that the present course of immediate abolitionists is equally foreign from the practical examples furnished us by those high and sacred authorities, and in circumstances less difficult than ours. For while, within the Roman empire, slaves were both more numerous, and their legalized condition worse than the legalized condition of the same class in any portion of our own country) there existed, at the same time, no such barrier (in case of liberation) to their enjoyment of the entire rights of citizenship, or even to amalgamation, as in our circumstances is utterly insuperable. The difficulty among us is increased too by the fact that the colonization, even with their own consent, of such as may be emancipated in this country, is equally opposed by immediate abolitionists. It is in such a state of things in relation to this most perplexing of all our political or moral questions, that we have devolved upon us the embarrassing duty of administering a Discipline intended to be conformed to the principles of the gospel, as illustrated by the practical course of our Lord, and the apostolical administration of the primitive church. And as, on one hand, we are not disposed to relax its provisions, or to permit them to be trampled on in administration; so neither, on the other, while it remains as it is, can we silently witness the arbitrary denunciations of one part of our charge by brethren of another part, who, except when assembled in General Conference and in that collective capacity, have no jurisdiction over them.

"We entreat, therefore, that none of you will take part in such measures, or in any others calculated to inflame the public mind with angry passions, and to stir up civil or ecclesiastical strife and disunion, in violation of our solemn vows. And if any will persist in so doing, whether from the pulpit or otherwise, we earnestly recommend to our members and friends everywhere, by all lawful and Christian means, to discountenance them in such a course. The presiding elders,

especially, we earnestly exhort to discountenance such practices, both by their counsel and example. And if any, of whatever class, go beyond their own bounds, or leave their proper appointments, whether under the pretext of agencies or otherwise, to agitate other societies or communities on this subject, we advise the preachers, the trustees, and the official and other members, to manifest their disapprobation, and to refuse the use of their pulpits and houses for such purposes. Let us leave off contention before it be meddled with; and maintain and set forward, as much as lieth in us, quietness, peace, and love, among all Christian people, and especially among those committed to our charge.

"Nothing herein said is intended, in the slightest manner, to abridge or impair any acknowledged right of any individual. The principles of positive compact under which we are associated, whether in civil or religious communities, are those which we now specially press on your attention. And so far as we are in any manner entitled to ask you to listen to our voice, or to be guided by our counsels or admonitions, in matters most deeply affecting the peace of the church and the country, we do it solemnly by this communication, which we beg you to be assured proceeds from no other than the best feelings toward you, individually and collectively, in common with all other portions of our wide and weighty charge, and such as we trust may fitly actuate our hearts as your affectionate and faithful pastors.

"In conclusion, permit us, beloved brethren, to cherish a confidence in the Lord touching you, that ye both do and will do the things which we entreat you.

"May we be mutually guided by that wisdom that cometh down from above; and the Lord direct our hearts into the love of God, and into the patient waiting for Christ.

"Elijah Hedding,  
"J. Emory  
"Lansingburg, N.Y., Sept. 10, 1835."

Although this address was written especially to discountenance the imprudent measures which were adopted in the north to bring about the immediate abolition of slavery, yet it disavows, with sufficient distinctness, any advocacy of the system itself. Such was the uniform tenor of Mr. Emory's sentiments on slavery, the evils of which, both civil and religious, he had long witnessed, and deeply deplored, but which he was not the less anxious to have removed by constitutional means and in a Christian spirit.

The great extent of Bishop Emory's correspondence, during the latter part of his life, caused it to be restricted almost entirely to matters of business, which would not be interesting to the general reader, or to domestic affairs, which would not be suited to the public eye. The following extract, however, from one dated "Portland, Maine, June 19, 1825," is an exception, and is here given as presenting a specimen of his epistolary style at this period, together with his views on some important points. It was written to one of his sons, who intended to deliver an address on education, and contains some hints on the mode of treating the subject.

"Education, properly, embraces the whole wide scope of the character, condition, and interests of man, physical, mental, moral, and religious, for time and eternity. It should be

commenced, therefore, not only with the infant, but, I think, with the parents themselves, whose minds, dispositions, connections, and habits, cannot but have a molding and directing influence on their offspring, and through them on society, civil and religious, to generations and ages unborn. Should you touch this string, however, it will become you to do it delicately, as it has certainly delicate bearings, though sustained by sober and sound philosophy. Minuteness of practical detail may not perhaps be compatible with the oratory which may be expected on the occasion; yet somewhat of the *utile cum dulci* will be desirable. The metaphysical question of the physical soundness and equality of all minds originally, I am not prepared to meddle with; and the danger of invalidating innate moral corruption on one hand, or of slipping into materialism on the other, ought to be carefully guarded against. Yet, waiving such vexed and vexing questions, I presume all will grant the importance of the *sanum corpus* as the habitation and instrument of the *sana mens* -- in other words, a fit instrument, well constructed, kept, and tuned, for the best efforts of the well-instructed and skillful soul. The enlightened and resolute management of the nursery, therefore, is an object, in regard both to the infant mind and body, not unworthy the attention of the friends of human happiness -- from the cradle to the grave -- the statesman, the philosopher, or the divine. This may afford a field of remark on the immense importance of the post and relation of mothers, and of female education, practical and liberal, not only in view of their own respectability and comfort, and of the ornament and charm which are always thrown around well-educated female society -- but especially in view of their certain, powerful, and merited influence, in the formation of the future hope of the republic, the church, and the world. The culpable neglect, and the contracted sphere of female education generally -- not overlooking the domestic education proper for the future mistress of the kitchen, the wardrobe, the nursery, and the parlor, with a passing slap at the murderous fashions, and restraints from healthful exercises -- may suggest a branch on this head. And while you avoid all adulatory offerings at the shrine of vanity, you may appeal to the sound sense, the patriotism, the humanity, and the piety of your enlightened female auditors, to give the countenance both of their concurrence and their example to sentiments so deeply involving the dignity and interests of full one half, both in number and importance, of the whole human race; and, through them, indeed, of the whole race.

"I wish, too, that you could fix a brand on impure air in school and recitation rooms and studies, and especially where the latter are bed-chambers also, and the combined effluvia of candles and lamps to be breathed through the night: the custom also of pupils sitting for hours in a bent posture over tables or desks, and the responsibility of teachers for suffering them to do so, much more if the order and arrangements of the school require it; also stooping at meals with their faces in their plates, and their creeping about, through the streets or elsewhere, hump-backed and round-shouldered, as if the object of their education had been deformity and murder. Fix a stigma on this, let it strike where it may, and invite public notice of it, and the pointing of the finger of ridicule, whether in the family or the street, and show, at the same time, how easily such offensive and destructive habits may be corrected, especially in youth, by the example of the soldier and the officer. But enough of these small matters -- the greater you will think of, of course, without a monitor.

"It strikes me that it might be well to write your speech on the right hand page only of each leaf, and lay it on a table near you (but without a monitor) for reference, if necessary. This would put you at ease; and should you even have to refer to it, if it be done coolly and gracefully, I think it has no bad effect. You will, of course, study ease and freedom, and avoid all pedantic and

schoolboy stiffness. Study also the true meaning and design of your own language, as the best guide to proper tones, emphases, pauses, and gesture."

Having, at the close of his third episcopal tour, some leisure, he appears, during this fall, to have commenced the tract on Episcopacy, which, as we have already seen, he had probably had in contemplation for some time, and which was published, after his death, under the title, "The Episcopal Controversy Reviewed."

The circumstances of its composition are thus set forth in the preface to that work by the author of this biography:-- "The 'Defense of our Fathers,' &c., having passed through several editions, and the demand seeming likely to continue, the publishers requested the author to prepare a revised edition. This he appears, at one time, to have contemplated, as a copy was found interleaved, apparently for that purpose. Subsequently, however, he seems to have been satisfied, from his own observation and the opinion of others, that, inasmuch as the controversy which had elicited the original work was dying away, while the attacks upon the organization of the church, both openly and secretly, were perhaps increasing in other quarters, it would be better to prepare an entirely new work, in which the government of the Methodist Episcopal Church should be defended, not merely against the cavils of a particular party or sect, but against all opposition; and its entire accordance with Scriptural authority and primitive usage be established by a full investigation of the subject of episcopacy in general, and of Methodist episcopacy in particular. Such was the plan of the present work: the sudden death of the author left it but partially and imperfectly executed. The manuscript contained only a discussion of the subject of episcopacy in general, in a reply to 'An Essay on the Invalidity of Presbyterian Ordination, by John Esten Cooke, M.D.,' and a part of a reply to a tract entitled 'Episcopacy tested by Scripture,' by Dr. H. U. Onderdonk, then assistant bishop of Pennsylvania. Whether it was intended to notice any other works on the opposite side, may be doubted, as the first afforded an opportunity to examine the argument from the fathers, the second the argument from Scripture. Why an answer to these two works, one of which was published in 1829, and the other in 1830, was delayed until 1835, the year of the authors death, none will inquire who have any knowledge of his arduous and incessant engagements, first, in establishing the Methodist Book Concern on the basis on which it has since stood, and subsequently, in discharging the still more responsible and absorbing duties of the episcopate; especially when it is further considered that it would take some time to satisfy him, that arguments, which appeared to him so untenable, could ever have possessed the influence which they seem to have exerted on some minds."

Subsequent events have tended at once to establish the necessity for such a work, and to increase the regret that Bishop Emory did not live to complete it. Had he witnessed, as we have since, the further development of high-church principles, in the writings of the Oxford divines, and their coadjutors on both sides of the Atlantic, he would have been furnished with new and more powerful arguments against this presumptuous hierarchy; unless, indeed, he had believed, as he well might, that its pretensions are so arrogant and preposterous as to work the overthrow of the system itself, wherever the corruptions of the church are not sustained by the arm of the state.

It was in the midst of engagements like these, and when in the possession of more vigorous health than he had enjoyed for many years previously, that Bishop Emory was suddenly taken to his rest. On Wednesday, the 16th December, 1835, a day memorable for the great conflagration in

New York, and for the excessive cold by which its ravages were accelerated and extended, Bishop Emory left home for Baltimore, in a light open carriage, about six o'clock in the morning, being then before day. About two miles from his residence he had to descend a hill nearly a mile in length. The carriage was seen, it was said, about the dawn of day, passing by a tavern near the top of the hill, with considerable velocity, but nothing further was noticed, until, about twenty minutes after, the bishop was found by a wagoner lying bleeding and insensible on the side of the road, about two hundred yards below the tavern. He had, it would appear, while the horse was running, either jumped or been thrown from the carriage, and had fallen with the back of his head on a stone, which fractured the skull. He was immediately removed to the tavern; medical assistance was promptly summoned, but the case was at once pronounced hopeless. Those of his afflicted family and brethren who were in the neighborhood repaired to his dying bed, but the nature of the injury, while it rendered him insensible to their sympathy, happily freed him from the pain which would have required it. In this state he lingered till the evening, when, at a quarter past seven, he expired.

Upon receiving the melancholy intelligence, the trustees and stewards of the Baltimore city station requested to be permitted to superintend his interment. Accordingly, under their direction, the body was conveyed to Baltimore, where the funeral sermon was preached, on the ensuing Sabbath, in the Eutaw Street church, by his old and tried friend, the Rev. Alfred Griffith, from 2 Sam. iii, 38: "Know ye not that there is a prince and a great man fallen this day in Israel." His mortal remains were immediately afterward deposited in the vault under the pulpit, where they lie beside those of the venerated Asbury, of whom he had been so able a defender, and so faithful a successor.

The news of this sudden bereavement spread a gloom throughout the vast connection, over which Bishop Emory had presided for a period, sufficient, though brief, to assure them of the greatness of the loss they had sustained.

Funeral sermons were preached at the principal appointments -- several of the official papers were put in mourning, as were also the pulpits of churches of which he had been pastor; and the most affectionate expressions of condolence, both from public and private sources, were communicated to the bereaved family. Grateful as these were to the feelings of those who had been so painfully visited, it would be improper now to spread them out at length on these pages. The following, however, coming, as it did, from that portion of the church in which Bishop Emory had been known from his youth, should not be suppressed, as it tends to show that the admiration which he excited was not that which results from a distant or dim perception of its object, but was founded on long and intimate acquaintance. It was from the preachers' meeting in Philadelphia.

"Whereas, in the death of the Rev. John Emory, one of the bishops of the Methodist Episcopal Church, a most unexpected gloom has been permitted to come over our Zion, as well as a most amiable and deeply afflicted family:

"And whereas, in the removal of this great and good man, it is an act due to his memory to acknowledge, by some testimonial, our sentiments of veneration for his excellent character, and our deep regret at the loss of so much excellence and worth, -- Therefore



1. Resolved, That in the character of our venerable superintendent, whose death we mourn, we recognize an assemblage of all those qualifications by which he has justly been distinguished as one of the best, ablest, and most efficient ministers of the new covenant, and that his piety and talents (which were not too highly appreciated by the church, when, after many expressions of her confidence, she recently conferred on him her highest honors, by appointing him to the office of a bishop) have purchased for him a name of precious memory, and have left to us the legacy of an example which all ministers may follow with credit to themselves, and profit to mankind.

"2. Resolved, That we feel ourselves called upon deeply to sympathize with his bereaved family in particular, and the church in general, in the irreparable loss sustained by the melancholy event which terminated the life and labors of this active, honored, useful servant of Christ." The public papers, and especially those of the Methodist Episcopal Church, accompanied their announcement of his death with the strongest expressions of regret, and the highest eulogiums on his character; The two following are the only notices of the kind which are now at hand. The others, however, held similar language. The first is from the Western Banner, then published at Auburn, N.Y.:--

Another great man in Israel has fallen! The providence of God has indeed made a heavy draft upon the episcopacy of the Methodist Episcopal Church. The knell of the venerable and justly venerated McKendree has scarcely ceased to vibrate upon the ear, when, lo, the almost astounding intelligence reaches us that the beloved and talented Emory is no more! Yes, so it seems, -- the great, the wise, the good Bishop Emory has been cut off in the midst of his days and of his usefulness. Though he has been but a few days in the episcopal office, he has been extensively known to the American public; and we venture to say, and especially as we can say it without the least disparagement of his episcopal colleagues, that the death of no individual could, at this time, be more painfully felt by the community of which he was both a member and an ornament. His sudden and unexpected removal from the walls of our Zion cannot fail to clothe the whole church in the habiliments of mourning. Great dependence was placed upon his peculiar talents to meet the exigency of the times. His uncommon penetration, his accurate and discriminating judgment, his extensive acquaintance with the civil and ecclesiastical condition of our country, the urbanity and conciliating character of his public as well as private manners, all conspired to render his continuance among us, at the present juncture, peculiarly desirable. But he is gone! And the manner of his death seems to give a double poignancy to the stroke. At first we were disposed to discredit the report. We hoped there was some mistake about it. But the painful facts in the case appear now to be too well established to admit of further doubt."

The second extract is from the Mississippi Christian Herald. After giving the circumstances of his death, the editor proceeds:--

"Dr. Emory has greatly distinguished himself as a polemical divine, and a critical scholar. His editorial labors while he was attached to the great central publication office in New York were unremitting and severe, almost beyond human endurance; and they will tell on the destinies of our church for centuries yet to come. His 'Defense of our Fathers' has passed into the list of our standard works, and will be read with such sentiments as genius only can inspire, while a wreck of American Methodist Episcopacy shall float upon the bosom of the ocean of time.

"Alas, for us! this burning and this shining light in our church is no more. Suddenly the candlestick is removed from its place. Darkness glooms where his genius shone, and memory only treasures up his looks, his actions, and the sound of his voice, as relics too precious to lose amidst the bewildering bereavements of this changing world.

"Dr. Emory brought to the episcopal office a fund of erudition, and a singleness of purpose, rarely equaled. His health had been impaired and his nervous system shattered by the severity of his editorial services; yet with what strength he had, and with an unequalled ability, he became the servant at large of the churches; and on horseback, in the most unassuming and primitive style, he traveled annually, during the nearly expired four years since the episcopal office was imposed upon him, thousands of miles, and presided in the annual conferences with the acceptance of an angel of God.

"It is not for weak, erring mortals to murmur at a dispensation so dark and mysterious, as the sudden and awful extinction of this light in Zion. Not on the bed of sickness, soothed by anxious and confiding affection, with his pillow wet by the pearly drops of love, did he gradually come to his end, like the evening sun, whose going down millions anticipated and watched; rather, like that orb extinguished at high noon, his exit has astonished and alarmed while it has grieved the thousands of our Israel.

"But the memory of his sanctified genius, his holy devotedness, and the directness of intention with which he entered into the vineyard of his Lord, will long remain in the American churches. His monument is as broad as the limits of that part of the sacramental host over which he had been placed as a shepherd under Christ. Weeping piety will engrave his name on the whitest tablet behind her altars. Genius will bring evergreens from the academic shades, and twine them round the urn that encloses his ashes; while love and affection shall mourn him, yet not as those who mourn without hope. The records of our church, while they place his name among the ascended ones who have heard the call to come above, will also speak of his virtues, his gravity, his science, and his spirituality. We feel the weight of this unlooked-for bereavement too sensibly to permit us to enter upon an analysis of his character, either as a minister or a scholar. Able pens will hereafter sketch his character. We can only say -- Alas, for us -- O, our brother! So passes the glory of this world; so do the brightest luminaries that have ever shone in this western hemisphere sink in the great ocean of death, to be seen no more on earth."

Such was the general strain of lamentation which arose from a weeping church. Language would be inadequate to describe the grief of his bereaved family. Five children, (of whom the eldest was just of age, and the youngest but a few weeks old,) together with a devoted wife, were thus suddenly and awfully bereaved of their earthly guide and protector. The fact that he had left them in possession of property, [63] and principles and habits which, with the divine blessing, might secure them an honorable subsistence, if it alleviated the bitterness of their desolation, at the same time, by reminding them of the wisdom and affection of him whom they had lost, increased the poignancy of their grief.

When it is considered that, at the time of his death, Bishop Emory was in the vigor of his intellectual powers, while his bodily health was better than it had been for many years, -- that he had but just entered upon an office for which nature, and education, and grace seemed to have

pre-eminently qualified him, -- that he was engaged on a profound work in defense of the polity of the Methodist Episcopal Church, and enlarged plans for the increase of her energy and the extension of her operations -- when so many circumstances seemed to plead for his stay upon earth; -- that at this very time he should be called away, and that too in so sudden and awful a manner, presents a most mysterious dispensation. That it was, however, inconsistent with the wisdom, and goodness, and special providence of Him in whose hands are the issues of life, cannot for a moment be admitted. It would certainly have been gratifying to his friends, and to the church, to have had his dying testimony; yet this could not be necessary for their assurance of his peaceful end. How strikingly applicable to himself is the sentiment which he expresses in his autobiography respecting his mother's death:

"Though I received no intelligence of her illness until I received that of her death, yet her unwavering faith, her established piety, and the uniform tenor of her life, were a sufficient assurance to me, -- as they are, indeed, the most desirable assurances in all cases, -- of her peaceful and happy death." But the author is spared the painful necessity of commenting further on so afflicting a visitation. It has been done more appropriately for him in the following letter of condolence, written to him by one who had been the early and beloved associate of Bishop Emory in the ministry, and who had then succeeded him in the book agency, as he has since in the episcopacy:--

"New York, December 23, 1835

"My Dear Robert, -- I would not add to the burden which now oppresses you by an attempt to magnify your loss. You are sufficiently conscious that your loss is immense, and that your bereavement scarcely admits of reparation. Perhaps I had sympathized with you in silence, but for what was felt to be due to both father and son. Allow me, then, to commune with thy sorrowful spirit in this time of sore affliction. An unskillful hand will indeed guide my pen, but it shall write only the sentiments of my heart. If to murmur against divine Providence were not a crime and a folly, I should have complained of the death of your dear and excellent father. Indeed, it will be well for me if my heart has been free of this sin. I need not say how the sad intelligence surprised and overwhelmed me. This was natural; but the revolving of this matter has left my mind in a state which it would be difficult to describe. You have lost the best of fathers. I have lost the best of friends. We both feel, in different degrees, I admit; still, I hope the feeling in either is not excessive. One fundamental principle in theology is, that God cannot err: but 'though justice and judgment are the habitation of his throne,' yet, to mortal vision, 'clouds and darkness are round about him.' I have repeatedly caught myself on the very verge of asking a reason of this act of the divine administration. True, I have repressed the wicked thought, yet again and again have I found such inquiries arising as the following, Why was such a husband, and such a father taken away at such a time and in such a manner? Why was the church deprived of such a minister at a time when its interests seemed to require just such a superintendent as Providence and grace had made him to be? Perhaps the death of no other minister among us would have broken in so extensively on my calculations and hopes. But he is gone. And true piety requires us to submit without a murmur. God has called him to his rest and reward at the best time and in the best way, awful as to us it may now appear. May we not hereafter know why and how it was so? But, my dear Robert, does it not belong to the doings of true friendship to calculate the gain as well as to state the loss? The family circle, the intimate friends of Bishop Emory, as well as the church, have greatly lost by his death,

but, O, how much has been gained in the heavenly world! The spirits of the just made perfect have had another interesting kindred intelligence for ever associated with them. Those blessed angels who rejoiced at his repentance, conversion, and ministry, have doubtless rejoiced again (and more) at his triumphant entry into glory. The church triumphant has an accession of another holy member who has been redeemed from the earth. Your father and my friend has gained -- what? Eye hath not seen, nor ear heard, nor has the heart ever conceived the glory of the scene! He has gained a place of rest, and has ceased to toil. He has reached a place of safety, and shall never again be in peril. He has finished his work on earth, and is now receiving his reward in heaven. True, he has left an interesting circle on earth, but has he not found one infinitely more so in heaven? Yes, verily; in the group of disembodied saints he has already mingled with (and hailed with thrilling acclamation of triumph and joy) his own Wesley, Asbury, McKendree, George, and innumerable worthies of ancient and modern times, who are happily commingled in one glorious immortality, in one eventful eternity. Above all, thy pious father and my dear friend realizes, as he never did before, this beatitude, 'Blessed are the pure in heart, for they shall see God.' O happy, happy, happy soul! instead of wishing thee here, how we should rejoice in thy flight from earth to heaven, and with what eagerness and perseverance should we follow thee to glory! But what friendship can estimate the gains of an immortal soul, saved fully and for ever? I will not attempt it. But come, my dear brother, let us go and see the bliss which he has gained. Holiness is the way to heaven, and the blood of Christ is the efficacious consideration by which we enter and walk in this way. I must close. My paper is covered, but my heart is not emptied. May grace sustain and comfort you.

"B. Waugh"

\* \* \* \* \*

## Chapter 17

### CONCLUSION

We have now followed Bishop Emory through his comparatively brief, but distinguished career. We have seen him in boyhood, eminently studious and moral, the pride of his instructors, and the hope of his parents -- at the bar, with a mind thoroughly disciplined, and richly stored with general as well as legal information, promising a brilliant professional career -- then, at the call of God and of the church, promptly relinquishing these splendid prospects, and entering upon the laborious and self-denying office of a Methodist itinerant preacher:-- as a minister, happily combining personal improvement with pastoral fidelity -- as the first delegate to the British Conference, satisfactorily adjusting an unfortunate difference between the two connections, and opening a harmonious intercourse between them, which has not since been interrupted -- amid the agitations of "reform," on the one hand, boldly, though mildly, opposing the undue extension of episcopal powers; and on the other, successfully vindicating the fathers of the church, and defending her institutions against all assaults, both from within and from without -- in the Book Concern, placing that important establishment upon a new basis, and imparting new life and energy to all its operations -- and lastly, after having been thus long tried and greatly honored, we have seen him receive the highest mark of the confidence and esteem of his brethren, in being called to the episcopacy; and in this office, during the brief period of his incumbency, employed, with untiring diligence, in traveling through the whole extent of the church, in the most primitive style of simplicity, and, at the same time, defending her polity, and devising plans for her enlargement.

A brief view of his personal appearance, of his habits, and of his intellectual and moral character, will complete this sketch.

In person, Bishop Emery was rather under the ordinary size, though very well proportioned. Having been afflicted with dyspepsia for many years, his average weight did not exceed one hundred and twenty-five pounds. Of his features no good representation has ever been made. All his portraits, except the one published when he was stationed in Philadelphia, were engraved from the painting executed in England; which was necessarily done in a hurried manner, and while he was suffering from indisposition. And it is admitted that none of them do justice to the marked expression of his manly countenance, and the classic regularity of his features. When at rest, there was a thoughtfulness impressed upon his countenance, which might sometimes be mistaken for sternness; but in social intercourse, although he was scarcely ever known to laugh, his face was often lighted by a smile, while the benignity of his heart beamed from his eye. He always carried himself very erect. The habit of stooping, whether in reading, writing, walking, or riding, he regarded as a common cause of deformity and disease. By avoiding it himself, he preserved a breast naturally weak from any painful affection; and has doubtless benefited many others by the friendly admonitions on the subject which he seldom failed to administer. From youth he was an early riser; and the practice was continued even when the distressing sleeplessness, by which he was for some years afflicted, might have pleaded for greater indulgence. But he was equally careful to retire early. It was the general rule of his family, that none of its members were to be absent after nine o'clock at night, and by ten o'clock silence reigned through the house. To the duties of the toilet, so far as was requisite for cleanliness of person and neatness of dress, he carefully attended, while he as conscientiously refrained from the display or the extravagance of fashion. Over his appetite he seemed to have the most perfect control; preferring, not the most palatable, but the most wholesome food. He was emphatically a redeemer of time. None, perhaps, even of his brethren in the ministry, has more faithfully performed the promise, which all who are received into full connection make, to obey that instruction of the Discipline, "Be diligent. Never be unemployed: never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary." [64] From the rigor of this rule he scarcely relaxed even at home, where he was ever engaged in the improvement of himself or of his family.

Of Bishop Emery's intellectual character, the reader will probably form his own opinion from the evidence presented. The author, however, may be permitted to notice a few prominent traits. The habit of accurate study which Mr. Emery had formed in youth, continued with him through life. Whether the subject of inquiry was the pronunciation of a word, or a question of science or religion, he could not be content with conjecture, when certainty might be attained. Hence his knowledge was thorough, as well as various and extensive. The Latin, Greek, and Hebrew languages he had studied closely and successfully, but owing to the pressure of other engagements, he did not cultivate them much in his later years. He had also some acquaintance with French. To the higher branches of the mathematics, he had paid little attention. While in Baltimore, he attended a partial course of medical lectures, and was acquainted with the outlines of that science. But it was with the studies appropriate to the barrister and the divine, that he was particularly conversant. The great principles of natural, international, and common law, he had too thoroughly studied ever to forget, and even many of the details of practice had not escaped him after the lapse of years. In discussing questions of ecclesiastical law, in securing the property of

the church, and in settling embarrassing controversies, Bishop Emory's legal skill was often exhibited to the great benefit of the church, and to the surprise of gentlemen of the profession, who were frequently glad to have the counsel of one who had come only to consult them. With history, both ancient and modern, he was familiar. His acquaintance with the belles lettres, with logic, with moral philosophy, and with theology in all its branches, whether practical, doctrinal, or historical, is sufficiently evinced by his writings. The Bible he studied with peculiar care, comparing scripture with scripture, which he justly considered as one of the best modes of elucidation. Wesley's Notes on the New Testament was a favorite work; and after he became bishop, he carried a copy with him in his travels.

Nor did the accuracy of his knowledge excel that of his judgment. This was displayed and acknowledged in all the relations which he sustained, both private and public. In the councils of the church, as well as in the deliberations of his family and friends, his opinion was sought with anxiety and received with deference.

This quality of accuracy is attained by the most of its possessors at the expense of readiness. But in Mr. Emory the two were happily blended. In debate, whether on the conference floor or elsewhere, none found him unprepared; and in the chair, a question was scarcely raised, before his decision was formed and announced, while the result showed that it was not more prompt than it was correct. It was said by a celebrated Athenian commander, that it was a reproach to a general to have to say of any event, -- "I had not expected it." Such censure could seldom attach to Bishop Emory. In the meditations which were perpetually revolving through his thoughtful mind, there were few aspects or bearings of a subject which he had not previously weighed; and thus he was prepared for any contingency.

But perhaps the most remarkable feature of his mind was that versatility which enabled him to excel in all that he undertook. Few stations are more diverse than those which he filled; and yet in them all, whether as a lawyer or as a minister, in the office or at the bar, in the pulpit or on the conference floor, as book agent or as bishop, in speaking or in writing, he appeared the same master spirit. This diversity of powers, however, does not seem to have extended to the fine arts. He had, indeed, after his conversion, learned to sing, so as to be able even to lead in that important part of devotion, but it was not a favorite exercise. Instrumental music, it is believed, he never cultivated. No well-ascertained remains of poetry are found among his papers, nor is it known that he ever courted the muses.

His style of preaching corresponded well with that of his writings, nor was it altered much during the course of his ministry. His subjects were adapted to the occasion and the audience. The language of the text having been clearly explained, its doctrines were sustained by cogent arguments and striking illustrations, and its exhortations enforced by earnest remonstrances and pathetic appeals. It was not necessary for him, when entering the pulpit, to put on dignity, for he never laid it aside. Despising all affectation, whether of pomp or of carelessness, he strove, both in reading and speaking, to be perfectly natural, and perhaps few have been more successful in that difficult effort. With a voice naturally feeble, he was able, by the distinctness of his enunciation, to make himself heard through the largest assemblies.

But it was in debate that Mr. Emory's peculiar powers were most conspicuous. On the conference floor, especially, he was, if not unrivaled, yet certainly unsurpassed. While he did not obtrude himself into every discussion, as if no question, however trivial, could be decided until his opinion was delivered; yet neither did any array of opposition, nor any fear of responsibility, nor any apprehension for his own popularity, deter him from taking such part, in the most important debates, as commended itself to his judgment and conscience. Listening in silence and in patience to the remarks of others, he would not speak himself until fully possessed of the subject. But when he did rise, such was the force of argument and the array of facts, by which he sustained his positions, and so lucidly did he arrange and express them, that, in general, further discussion was alike unnecessary and unavailing. But the author has been favored, on this subject, with the remarks of one who had often witnessed exhibitions of Mr. Emory's powers in debate, and who was peculiarly qualified to appreciate them.

"Among the more prominent intellectual endowments of Bishop Emory," says Dr. Bond, "perhaps there was none more obvious than the power of analyzing subjects, and separately examining their constituent parts and relations. Hence the almost intuitive discrimination of his judgment, as exhibited in deliberative bodies, and in council with his friends. However perplexingly entangled the matter in discussion might have become, by the conflicting statements or arguments of those who had preceded him in debate or in conversation, when he began deliberately to remove from the question whatever did not necessarily belong to it, and to expose the real question in its nakedness, the light beamed upon you so clearly, that it was hardly necessary to wait for the speaker's decision -- you had anticipated him, and had already arrived at the just and inevitable conclusion.

"This faculty was no less exhibited by the care with which he avoided the notice in debate of any irrelevant remarks of a preceding speaker. Whatever was the range of inquiry or observation, in which others thought proper to indulge, he always confined himself strictly to the subject before him. He could not be seduced or provoked to reply to any thing which was not material to the issue; and whatever was material he seized upon with a quickness of perception, and separated from any heterogeneous comminglings by a power of comparison and analysis, which seemed so easy and natural as not to cost him an effort.

"I noticed, too, that he was fully conscious of the advantage which this qualification gave him in debate. On the floor of the General Conference he seldom spoke upon any mooted question until the discussion had been considerably protracted; or if his position in relation to the conference required him to present a subject originally, which was expected to produce controversy, he contented himself with simple statements. He waited for the objections, never anticipated them; well aware that whatever he anticipated and answered would come up again in a different form and require to be again answered. It was precisely at a time when others would have hesitated to enter into the debate, when the conference were not only perplexed with the conflicting opinions and arguments of other speakers, but weary of the subject itself, that he would slowly arise, and, with a look which only bespoke candor and a desire to come to a just conclusion, lead his willing hearers to his own conclusions.

"There was, however, another reason for his success on such occasions. It was evident to all that he sought not to defeat and confound his opponents, but to convert them to his own

opinions. Hence he never pointed his remarks to individual speakers so as to present them in a light which would degrade them in their own esteem, or lessen them in the estimation of others. He always managed so to generalize the positions and arguments of the opposing members that no one felt himself individually hound to sustain them, and, if defeated, was consoled by the consideration that he was, nevertheless, in very good company. I have noticed the sound and discriminating judgment of Bishop Emory in the last particular, because it struck me not only as a rare but almost a peculiar quality in the management of public debate; yet certainly it is a much greater achievement to convert than to triumph over an adversary."

Though there have been men of greater talents and acquirements than Mr. Emory, yet few have given them a more useful application. And certainly there has been no man, since the days of Asbury, to whom the Methodist Episcopal Church has been more indebted. Nor could even that great man have filled Mr. Emory's place. A new era had then dawned upon the Methodist Church. The little one had become a thousand. With the increase of her numbers, the administration of her affairs had become more complicated. The harmony, which had been promoted by feebleness and persecution, was in danger of declining as strength increased and opposition diminished; while external foes, who had despised its day of small things, were aroused to resist the progress of a body whose expansive power seemed to increase by compression. To preserve peace within, therefore, and to repel assaults from without, required at once the wisdom of Nestor and the valor of Achilles.

The increasing intelligence, also, of the church, produced not more by the general improvement of the country than by the natural influence of religion, called for a more thorough and extensive education of her youth and of her ministry; while the zeal necessary to effect it had been greatly diminished among many, both preachers and people, by the failure of former efforts.

Withal, the itinerant system itself, no longer, as at first, carried on by unmarried men, needed additional provisions to secure its integrity; while its growing popularity and efficiency called for a still wider extension of its operations.

This was, indeed, a crisis for the Methodist Episcopal Church. To say that, under God, Mr. Emory alone carried her safely through, would be to ascribe to him more than human power, and to detract from the just merit of his coadjutors. But not to say that among the champions who were then raised up for the church, to withstand her enemies, and to strengthen and enlarge her bulwarks, he stood in the first rank, would be to sacrifice truth to delicacy.

As the defender of the organization and institutions of his church, and of the doctrines of the witness of the Spirit, and the divinity of Christ, he approved himself an able vindicator of the discipline and tenets of Methodism. The honor of originating the Missionary Society of the Methodist Episcopal Church belongs elsewhere: but its infant operations were greatly promoted by Mr. Emory, both in the Baltimore Conference, as the corresponding secretary of that auxiliary, and in the General Conference, as the author of the report in favor of its organization; and also, subsequently, in the successive offices of corresponding secretary and vice president of the parent society.



The cause of education, both among the ministry and the youth of the church, ever lay near his heart. We have seen the active part which he took in the organization of the Wesleyan University and of Dickinson College, and also in extending and improving the preachers course of study. In addition to this he drew up a constitution for a society "to assist such ministers, (itinerant or local,) and such members of the Methodist Episcopal Church, as may not be otherwise able to accomplish it, in giving their sons a useful and liberal education."

Nor will Mr. Emory's services at the Book Concern be properly appreciated, unless there be taken into the account, -- what constitutes the greatest value of that institution, -- its powerful influence on the education of the vast population, which it, and in many instances, it alone, supplies with reading.

To secure the property of the church to its rightful owners, Bishop Emory obtained the counsel of the ablest jurists of the country, and, with the aid of his own legal knowledge, devised safe and easy modes of settlement.

To preserve the itinerant system unimpaired, he knew that more adequate provision was necessary for superannuated preachers, and the widows and orphans of those who died in the work, than was made when the ministry was composed mostly of the young and the unmarried. Hence this subject engaged his attention the very year of his admission into full connection; and ever afterward, those institutions which were designed to subserve this end, especially the Chartered Fund and the Book Concern, were objects of peculiar solicitude.

Although it was probably Bishop Emory's mental endowments which principally attracted the admiration of the church at large, yet his moral qualities were still more remarkable in the estimation of those who knew him best. Were the author to dwell upon these, with the freedom and fullness which his own feelings would dictate, his delicacy and discretion would probably be considered less conspicuous than his filial affection. But he is happily relieved from this embarrassment, by the privilege of quoting from a private letter addressed by the Rev. John (now Professor) McClintock, to the Rev. J. J. Matthias, shortly after Bishop Emory's decease. "In the character," he writes, "of the late Bishop Emory, (a character as complete as any perhaps which man has ever sustained,) the following traits were pre-eminent

"1. As the basis of all, an integrity, not only never violated by himself, but never suspected by others. The impression left on the mind of every one that ever had the honor of intercourse with him, either for a single interview, or a lengthened period of time, was, that he possessed honesty which could not be corrupted by prosperity, or shaken by adversity. It was evident to all, -- at one glance, or on a long examination of his character, -- that his powerful moral principles caused him to take for his motto, and to show forth in his practice, the sentiment -- 'Let justice be done, though the heavens fall.' It was written upon every lineament of his strongly marked countenance; it spoke in every word that fell from his lips; and it was manifest in every action of his life.

"2. As a result, perhaps, of the last trait, he was possessed of great decision and firmness of character. And in him, the first could never be mistaken for rashness, nor the last for obstinacy, by any one that understood his character or studied his conduct: for his decision was never made but upon the closest investigation. When once made, however, it was not to be altered by trifles,

but was persevered in, to the successful accomplishment of his designs: and although some might have supposed him to hold with too much tenacity his own opinions, yet no one was more open to conviction by sound reasoning and legitimate argumentation, on any question whatever. It is well known, that nothing short of this would move him from his opinions, or cause him to change his purposes.

"3. An unyielding perseverance marked' -- the whole course of his public efforts, as of his private business. When any thing was to be done, he was unwearied till its completion: and the same, whether in regard to one great object, or the multiplicity of cares which often thronged 'upon him.

"4. The native benevolence of his heart was, perhaps, known to those only, who, by intimacy with him, shared more fully in its effusions. Some have supposed, from an observation of the firmness, and even severity of his manner, when engaged in the administration of public duty, that his heart was formed in the mold of austerity, and that he did not possess those delightful features of affection and kindness which so beautifully adorn an energetic character. Never was there a greater error than this, --

'For none that knew him need be told,  
A warmer heart death ne'er made cold.'

His was a benevolence which was always looking after the well-being of others; and his was a kindness which could never intentionally injure, by word or action, the feelings of a fellow being. And to the presence of these benevolent affections he was largely indebted for that graceful and easy politeness, that blandness of language, and that unvarying suavity of temper, which were so conspicuous in his intercourse with society. But while he exhibited, in an eminent degree, the graces that adorn, and the virtues that sweeten human society, he always manifested the possession of.

"5. A dignity not to be compromised or lowered under any Circumstances. This trait of character was always manifest in his conduct, -- at home or abroad, -- in the counting-room, -- in the pulpit, -- or in the conference. To say that he never forgot it, as we might say of some who have a high reputation for it, would be to admit that it was assumed. But it was a part of his very nature, and it could not forsake him."

Such was the light in which Bishop Emory's character presented itself to one who had had daily intercourse with him for some years. To this graphic sketch, but little need be added. It was amid the relaxation of intelligent Christian society, or the endearments of the family circle, where it was seen how perfectly he could blend the kindness of the friend, the husband, and the father, with the dignity of the Christian minister, -- it was here that his true greatness was most remarkably displayed. Nothing that could contribute to the health or comfort of his family was too insignificant for his notice. Their personal habits, diet, exercise, rest, &c., were constant objects of attention when he was at home, and, when absent, were frequently treated in his letters. Though conscientiously opposed to extravagance, he spared no reasonable expense for the improvement, whether physical, mental, or moral, of any member of his family. Few have so fully answered St. Paul's requisite for a Christian bishop, -- "One that ruleth well his own house, having his children

in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?" Bishop Emory had learned how to rule by learning how to obey. His domestic authority was maintained, not by harsh and arbitrary measures, but by the reasonableness of his injunctions, and the dignified consistency with which they were enforced. The rod was seldom employed, but when employed, it was not laid aside until entire submission was obtained. But, perhaps, the most striking and admirable feature, in his family government, was, that he so happily combined the father and the friend, that while his children, in their most familiar moments, never forgot respect for his authority, they could consult him unreservedly on subjects the most trivial or the most important. Happy condition! when the child can, with freedom and confidence, seek advice from one whose judgment and affection alike constitute him the safest counselor.

If, from the fact that Bishop Emory's writings were mostly of a controversial cast, it should be inferred that this was his favorite field, the conclusion would be unjust. His natural disposition was averse to such contests. He never provoked them, but, in every instance, wrote in the defensive. It must be remembered, too, that when he came forward there were comparatively few writers in the Methodist Church, so that these few had to appear more frequently in her defense than would otherwise have been agreeable. His controversial writings have this unusual merit, that they never breathe an unworthy spirit. He not only knew how to distinguish an opponent from an enemy, but even an enemy he could forgive, if not forget. His bitterest foes, if named at all, (which was seldom,) were named in pity, not in anger.

As he was forgiving to his enemies, so was he sincere and steady in his attachments. He found too much enjoyment in the resources of his own mind, and too important business in the stations which he filled, to seek recreation in indiscriminate society, or to make every acquaintance a confidant. Yet his heart was too warm and generous not to seek some kindred spirits with whom to hold sweet converse; though even with these, his most unreserved intercourse never descended to any thing unbecoming the Christian or the minister.

In short, Bishop Emory's religious character, through life, was what might have been expected from its early developments. Equally removed from the extremes of ecstasy and depression, he maintained an evenness of spirit and a consistency of life, such as are seldom equaled. If faults he had, (and who has not?) they were transient as the passage of summer clouds over the meridian sun, and, like them, noticed only for the brightness which they momentarily obscured.

Such was the man, who, in the prime of his life, and in the midst of his usefulness, was taken from the church. To assert that his place can never be supplied, would be in opposition to a just and favorite sentiment of his own, that Providence does not permit society to be thus dependent upon any man. But it is only expressing the general sentiment to say, that the Methodist Episcopal Church will not readily find one so happily combining the zealous preacher and the affectionate pastor, the enterprising agent and the judicious editor, the prudent counselor and the able defender, the learned divine and the devoted superintendent.

\* \* \* \* \*

ENDNOTES

1 Eight; one died in infancy.

2 The reader will probably be as much perplexed as was the author himself; in divining the meaning of these cabalistic words. Etymology and lexicography were in vain put in requisition, when a maiden cousin, who had been taught in the same school, explained the mystery. It appears, then, that these were cant terms in the instruction of those days. In reciting the alphabet, the character "&c.," at the close, was called ampersand. The other term, "abistlepha," derived its name from a custom in spelling words of which the letter "a" constituted a syllable. Thus, if the word were acorn, it would be spelled as follows: "a" by itself, "a," "c-o-r-n, corn," "acorn." And this expression, "a" by itself, by a rapid enunciation, was corrupted into "a-bis-tle-pha."

3 See Dr. Bangs' History of the M. E. Church, vol. i, pp. 125, 127.

4 Mr. Sellers had said in his letter, to which this is a reply, "Strange to say, I know not if ever I suffered the loss of an hour's sleep, on account of any conviction I have undergone."

5 A prediction of the end of the world.

6 It would seem that the loaning of this horse was the first indication which Mr. Emory's father gave of the return of better feelings. When he started as a traveling preacher he was indebted to the kindness of a friend for the gift of a horse. This animal he had lost; and being home on a visit, his father remarked to his mother, "John can take Wooddle when he goes back." This was his own riding horse, but the value of the present itself was small, compared with the assurance it gave the delighted family that the day of reconciliation was not far distant.

7 Bangs' History M. E. Church, vol. ii, p. 313.

8 It is of this estimable man, whom Bishop Asbury styles in his Journal, "an old acquaintance and friend," that the following anecdote is related in Drew's Life of Dr. Coke: "In the midst of these commotions, (the revolution,) it happened that Mr. Chew, one of the preachers, was brought before Mr. Downes, then sheriff of the county in which the trial took place, and afterward a member of the general assembly of the state. On Mr. Chew's appearance, the sheriff demanded of the prisoner, if he was a minister of the gospel. On receiving from Mr. Chew an answer in the affirmative, he required him to take the oath of allegiance to the United States. Mr. Chew replied that he had scruples on his mind, and therefore could not consent at present. Mr. Downes then informed him, that he was bound on oath to execute the laws, and must in that case commit him to prison. Mr. Chew replied with great calmness, that he by no means wished to be the cause of perjury, and therefore was perfectly resigned to suffer the penalty incurred. 'You are a strange man,' cried the sheriff, 'and I cannot bear to punish you. I will, therefore, make my own house your prison.' He accordingly committed him under his hand and seal to his own house, in which place he kept him three months, during which time the sheriff was awakened, and his lady converted to God. They soon afterward joined the society; and Mr. Downes, with the assistance of some neighboring gentlemen, built a preaching house for the society at Tuckahoe, the place where he lived."

9 For the report, see Dr. Bangs' History M. E. Church, Vol. iii. p. 51.

10 History Methodist Episcopal Church, vol. iii, p. 143.

11 Dr. Bangs' History Methodist Episcopal Church, vol. i, p. 321

12 See Dr. Bangs' History M. E. Church, vol. iii.

13 See Christian Advocate and Journal, November 8, 1833.

14 Dr. Bangs' History M. E. Church, vol. iii, pp. 390, 391.

15 Dr. Bangs' History M. E. Church, Vol. iii, pp. 391, 392

16 "While in England, I received a letter from one of the preachers, who was a member of the General Conference, [B. Waugh,] from which the following is an extract: 'I believe you left the conference a few hours before adjournment. I have the happiness to inform you that the preachers appeared to part in peace and love. Brother \_\_\_\_\_ made the concluding prayer. It was inimitably fine. If you could have known the fervency with which we commended you to the protection and guidance of Almighty God, it must have comforted you greatly in your passage of the Atlantic Ocean. Know this for your comfort and encouragement now, that you have friends who pray for you, your success, and your return.'

"This 'letter from an old acquaintance and friend, while among strangers in a foreign land,' was indeed a comfort and encouragement."

17 This has now been distinctly and officially avowed both by the British and the American Conferences.

18 During this visit Mr. Emory obtained some particulars respecting the early history of Mr. Asbury, and also several letters which he wrote from America to his parents, and from which extracts were afterward published in the Methodist Magazine and Quarterly Review. From his care in procuring and preserving these, it is probable that Mr. Emory even then meditated, (as he certainly did in after life,) preparing a memoir of Bishop Asbury.

19 Those who, with the author, enjoyed the privilege of attending upon the ministrations of the last representative of the British Conference, the Rev. Robert Newton, and who heard his addresses before the General Conference, could not fail to observe how frequently a similar eulogy was pronounced by that eloquent Wesleyan.

20 This being the only sermon of Mr. Emory's which was ever published, and indeed the only one he is known to have written out, it is given entire in the Appendix.

21 How unlikely it is that the American Methodists would have succeeded in this, even if they had been disposed to attempt it, may be inferred from the following statement made by Dr. Southey, respecting the Protestant Episcopal Church in America:-- "Two American youths, after the peace, came to England for the purpose of obtaining episcopal ordination; but the archbishop of

Canterbury was of opinion, that no English bishop would ordain them, unless they took the oath of allegiance, which it was impossible for them to do. They then applied for advice and assistance to Dr. Franklin, who was at that time in France. Upon consulting a French clergyman, he found that they could not be ordained in France, unless they vowed obedience to the archbishop of Paris; and the nuncio, whom he consulted also, informed him that the Romish bishop in America could not lay hands on them unless they turned Catholics. The advice, therefore, which they received from a man like Franklin, may easily be conjectured; it was, that the Episcopalian clergy in America should become Presbyterians; or, if they would not consent to this, that they should elect a bishop for themselves." -- Life of Wesley, vol. ii, pp. 435, 436. See also Mr. Wesley's Letter "to Dr. Coke, Mr. Asbury, and our brethren in North America," Sept. 10, 1784, sec. 6

22 This ceremony has since been introduced.

23 Mistakes like these are made even at this day, to the no small surprise and amusement of the American traveler in Europe. They are not, however, in reality so strange and unpardonable, as might at first appear. Though, doubtless, often owing to sheer ignorance, yet they may also be traced, in some degree, to the difference of meaning attached to the name American. It is not long since this word was applied, by the best writers, exclusively to Indians. And this sense is, no doubt, still attached to it by many Europeans, of whom such blunders are recorded.

24 While in London, Mr. Emory, at the request of the book Steward, sat for his portrait, which was afterward published in the British Methodist Magazine. That this, like all the others which have been taken of him, was far from being a good likeness, was probably owing to the necessarily hurried execution of the work; certainly not to any want of courtesy on the part of those who proposed the honor.

25 Alluding to the death of Mr. Emory's mother.

26 Journal of General Conference.

27 For a more full history of this question see Dr. Bangs' History M. E. Church, vol. ii, pp. 330-347.

28 Page 49. See also Dr. Bangs' History M. E. Church, vol. i, p. 347.

29 These extracts are made from an Address "to the members of the Baltimore Annual Conference," dated Jan. 31st, 1824, written by Mr. Emory, and signed Alfred Griffith, Gerard Morgan, Beverly Waugh, J. Emory.

30 The committee were, Ezekiel Cooper, Joshua Wells, S O. Roszell, N. Bangs, W. Capers, and J. Emory.

31 As both parties have passed to that happy region where the jars of controversy are hushed for ever, it would scarcely be proper to mention the circumstances connected with this case, but that the affair acquired considerable notoriety at the time, and its termination was alike honorable to both. Bishop McKendree, during the interval between the General Conferences of 1820 and 1824,

in taking the sense of the several annual conferences on the suspended resolutions, above referred to, introduced the subject, in an address which he had prepared for the occasion. When this was read before the Baltimore Conference, in 1822, Mr. Emory thought that justice to himself, and the cause which he espoused, demanded that he should expose what he considered to be its fallacies, especially as he had previously discharged the duty of personal friendship by doing the same privately to the bishop when consulted on the address before it was made public. As the result of the debate which ensued, a resolution pronouncing the suspended resolutions unconstitutional was indefinitely postponed by a large vote; and here, under ordinary circumstances, the matter would have rested, and Mr. Emory's course been considered as nothing more than a legitimate exercise of the freedom of debate, especially as all personality was publicly disclaimed; but the friendship between him and the bishop had been previously, as we have seen, peculiarly intimate and warm. This the latter acknowledged in the correspondence which ensued. "The Scripture," he writes, "justifies the idea of some being loved more than others, without a breach of charity, or giving cause of offense to any. Our Lord had a beloved disciple! I thought your refinements entitled you to a larger portion of affectionate regard than common." Without, therefore, imputing to either an unworthy spirit, it is easy to discover in that liability to misapprehension which belongs to our common nature, and that delicacy of feeling, which is often acutest in the most honorable minds, a reason why the ardor of their attachment may have been cooled for a season, without, however, an abatement of mutual esteem. But it was scarcely possible that two such spirits, who had known and loved each other so well, could long be prevented from renewing their intimacy. Accordingly, as the excitement of the original controversy passed away, it was with much gratification that Mr. Emory hailed the return of former feelings. And when, in 1832, Bishop McKendree, then rapidly hastening to the termination of his long and honorable career, learned that Mr. Emory had been elected as his colleague in the episcopate, he sent for him to his lodgings, and as he entered the room, the venerable man, rising to meet him, exclaimed, "Bishop Emory -- John Emory! come to my arms," and with an affectionate embrace welcomed him to his new office. And the same cordial salutation was afterward renewed in the church upon his ordination.

32 Dr. Bangs' History Methodist Episcopal Church, Vol. ii, pp. 343, 344.

33 Methodist Magazine and Quarterly Review, vol. i, pp. 76-79.

34 See page 161.

35 Methodist Magazine and Quarterly Review, vol. i, pp. 69, 70.

36 Methodist Magazine and Quarterly Review, vol. i, pp. 98, 97.

37 Ibid, p. 339.

38 For the resolutions see Dr. Bangs' History of the M. E. Church, vol. iii, pp. 429, 430.

39 Methodist Magazine and Quarterly Review, vol. i, pp. 29, 30.

40 Methodist Magazine and Quarterly Review, vol. i, pp. 36, 37.

41 Methodist Magazine and Quarterly Review, vol. i, pp. 38, 39.

42 "In the circumstances in which the American Colonies were placed, after they became independent, and also on their uniting in the organization of a general government, by a federal compact, such a course would seem indeed to have been indispensable. Yet the state of Connecticut did not adopt any written constitution till within a few years past. And it is said, that several of the United States are governed by constitutions essentially the same as they were before the revolution; adopting only a substitute for the power of the crown: that this is the case with Massachusetts: and that one of the states of our Union [?] has no other constitution than that of its ancient royal charter. -- North American Review, No. lxx., (New Series,) p. 564."

43 Methodist Magazine and Quarterly Review, Vol. i, pp. 40-42.

44 Methodist Magazine and Quarterly Review, vol. i, pp. 42-44.

45 Methodist Magazine and Quarterly Review, vol. i, pp. 46-48.

46 Methodist Magazine and Quarterly Review, vol. i, pp. 49, 50.

47 Methodist Magazine and Quarterly Review, Vol. i, pp. 58-61.

48 Methodist Magazine and Quarterly Review, vol. i, pp. 64-87.

49 Methodist Magazine and Quarterly Review, vol. i, p. 68.

50 The exact number that seceded has never been ascertained. Certain it is that the Minutes, during the height of this agitation, viz., from 1827 to 1831, show a progressive increase in the numbers of the Methodist Episcopal Church, both in the connection at large, and in all the principal cities, except Pittsburgh, where "reform" had taken root. Thus proving either that very few withdrew, or that their removal was attended with most extensive revivals in the church which they had left. Probably both propositions are true. -- See Dr. Bangs' History M. E. Church, vol. iii, p. 432.

51 Methodist Magazine and Quarterly Review, vol. i, pp. 162, 163.

52 Christian Advocate and Journal, vol. iii, No. 2.

53 Christian Advocate and Journal, vol. iii, No. 7.

54 Christian Advocate and Journal, vol. iii, No. 19.

55 Christian Advocate and Journal, vol. iii, No. 30.

56 Her daughter.

57 Bishop Waugh's communication was written in 1836. The prediction here made has since been verified.



58 This is the name by which the establishment is still familiarly known; and it should be preserved to commemorate its origin.

59 The situation of Bishop Waugh, at that time, as Mr. Emory's assistant, while it makes him the best authority as to what was done, has precluded his claiming that share in the merit of its accomplishment to which he was so justly entitled. "It was," Says Professor McClintock, "singularly fortunate" -- or rather I should refer it to the hand of an ever-watchful Providence -- that his labors, daring the second period of his incumbency, when the new measures, of which he was the author, were to stand the test of experiment, were shared and seconded by so able a head and so strong a hand as those of Rev. B. Waugh."

60 The cholera.

61 This institution, say its founders, was intended, among other objects, "for the benefit of our young men who are called to preach, that they may receive a measure of that improvement which is highly expedient as a preparative for public service."

62 In addition to the measures proposed in his letter to his colleagues, he subsequently proposed an annual meeting of the bishops, which met with their approbation, but, from various causes, was not carried into effect.

63 Mr. Emory's property, which, however, was much less than was often supposed, was obtained by inheritance and by marriage. It may be doubted whether he gained a dollar by the offices which he held in the church. As an evidence that he had no desire to do so, the following fact has been communicated to the author, by one who was a steward in Washington city at the time Mr. Emory was stationed there. The sum of five hundred dollars had been appropriated for the support of himself and family; but the station being somewhat straitened for funds, he, at the end of the year, returned to the stewards one hundred and twenty-five dollars as having been saved out of the amount allowed.

64 This trait has already been noticed in the extract from Professor McClintock's sketch of his habits while book agent. In confirmation of these remarks a fact may be mentioned, which also affords a striking illustration of his character in other respects. After he was appointed principal book agent, the communication with strangers, and with the officers of the establishment, devolved principally on his colleague. Mr. Emory, therefore, knowing that his time was not his own, would not suffer it to be wasted by the intrusion of those loungers, who, supposing that others appreciate time as lightly as themselves, are so apt to infest such an establishment. Accordingly, during business hours his office door was locked, nor was it opened, except when a private signal announced the necessity for such interruption.

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THE END