



You will know them by their fruits.” Mt. 7:16

The Role of Holiness Churches

The functions of the church at large include the whole gamut of needs that are required under Heaven. It performs these functions under the great burden of a continued dysfunctional organizational style inherited from Rome. Regardless, these needs need to be met, and that is why Wesley always retained his loyalty and membership with the church of his father: the Anglican church -and also endorsed the formation of a separate Methodist church. This church was especially needed in both Ireland and America since these lands were not properly served by the Anglican church.

Below, Adam Clarke recounts some of those needs, as well as how from the very beginning the less mature or yet unsanctified hearts of those organizing the new church had quite a limited capacity for listening and receiving wisdom.

O the curse of church politics!!!

We see illustrated below that any church cannot help being somewhat dysfunctional when its leaders are either unsanctified or merely mortal!!

Earnest Seeker

**from: AN ACCOUNT of the Infancy, Religious and Literary Life,
of ADAM CLARKE, LL.D., F.A.S., etc., etc., etc.**

By Adam Clarke

*(and edited by his son The Rev. J.B.B. Clarke, M.A. Trinity College Cambridge
Written in 1819 and Published in 1833. from Page 165)*

BRISTOL CIRCUIT

In July, 1789, (Adam Clarke) removed finally from the Norman islands, and, leaving Mrs. Clarke and his son John, then about six months old, at Trowbridge, he proceeded to Leeds, where the Conference was that year held, and where he received his appointment for the Bristol Circuit.

By this time his studies and confinement in the islands, had preyed a good deal on his health; and the cough, which he had got several years before by sleeping in a wet bed at Beeralston, became so severe and oppressive, that it threatened his death. Mr. Wesley himself saw this, and in a visit after Conference to Bristol, told the Society that “he believed they would soon lose their assistant.” He was, however, enabled to go through the work of the Circuit, which was very severe; and though there was but little prosperity in the Circuit, yet he left it both in its spiritual and temporal concerns, in a much better state than he found it. What contributed much to his ill health in Bristol was, all the lodging rooms were over the chapel, and the noxious effluvia from the breath of so many hundreds of people who assembled there throughout the week, made the place extremely unhealthy. The plan, of building all the lodging rooms over the chapel, and on which several of the original Methodist preaching houses were built, was greatly prejudicial to the health of the preachers and their families.

In 1790 the Conference was held in Bristol, the last in which that most eminent man of God, John Wesley,

presided: who seemed to have his mind particularly impressed with the necessity of making some permanent rule that might tend to lessen the excessive labor of the preachers, which he saw was shortening the lives of many useful men.

In a private meeting with some of the principal and senior preachers, which was held in Mr. Wesley's study. To prepare matters for the Conference, he proposed that a rule should be made that no preacher should preach thrice on the same day: Messrs. Mather, Pawson, Thompson, and others, said this would be impracticable; as it was absolutely necessary, in most cases, that the preachers should preach thrice every Lord's day without which the places could not be supplied. Mr. Wesley replied, "It must be given up; we shall lose our preachers by such excessive labor." They answered, "We have all done so: and you even at a very advanced age have continued to do so." "What I have done" said he, "is out of the question, my life and strength have been under an especial Providence; besides, I know better than they how to preach without injuring myself; and no man can preach thrice a day without killing himself sooner or later; and the custom shall not be continued." They pressed the point no farther, finding that he was determined; **but they deceived him** after all by altering the minute thus, when it went to the press: -- "No preacher shall any more preach three times in the same day (to the same congregation.)" By which clause the minute was entirely neutralized. He who preaches the Gospel as he ought, must do it with his whole strength of body and soul, and he who undertakes a labor of this kind thrice every Lord's day, will infallibly shorten his life by it. He, who, instead of preaching, talks to the people, merely speaks about good things, or tells a religious story, will never injure himself by such an employment; such a person does not labor in the word and doctrine, he tells his tale, and as he preaches so his congregation believes, and sinners are left as he found them.

At this Conference it was found very difficult to get a preacher for Dublin; for during Mr. Wesley's life, an English preacher was generally appointed to that station, and he was considered the general assistant, that is, Mr. Wesley's representative, over all the Irish Circuits and preachers. Mr. Clarke was proposed by several of the preachers, but Mr. Wesley refused because of the indifferent state of his health: however, they at last persuaded Mr. Wesley to consent, provided, when the proposal should be made to Mr. Clarke, he should not object. It was accordingly laid before him; and, as it was his maxim never to choose a Circuit, nor object to his appointment, he agreed, and was sent over to Dublin, Aug. 1790.

DUBLIN

At the time of Mr. Clarke's arrival in Dublin, he found himself exposed to many inconveniences.

They had been building a new house for the preacher, with which they connected a large room for a charity-school. The preacher and his family were to occupy the lower part and first floor, and the charity-school was to extend over the whole of the building, on the second floor. Owing to the unprincipled builder, the house was not made either according to the time or plan specified. The builder was a knave, to whom the stewards of the society had trusted the agreement signed by each, which agreement he absolutely refused ever to produce. Bad brick, bad mortar, inferior timber, and execrable workmanship, were every where apparent; and the knave was safe, as he professed to have lost the agreement, but maintained that all was done according to the specification. The house not being ready, Mr. Clarke and his family were obliged to go into lodgings, which were far from being either comfortable or convenient, but it was near the chapel, and the new house was expected to be soon ready.

The inconvenience of the lodging induced Mr. Clarke to enter the new house long before it was dry, which nearly cost him and his family their lives. He was shortly seized with a dreadful rheumatic affection in his head, which was supposed to be occasioned by a congestion of the blood-vessels of the brain; and in consequence of this supposition, his physicians were led to adopt a wrong treatment, which assisted the disease, and by both he was brought nearly to the gates of death. His recovery was slow and imperfect, and he was obliged, at the ensuing Conference to return to England.

(You see, Mr. Wesley's leading on this topic was exactly correct, and almost cost the life of his most valuable assistant of the time.)

Dublin was not at that time a comfortable situation for a preacher. There had been disputes in the Society which had greatly injured it. Dr. Coke, with the approval of Mr. Wesley, had introduced the use of the Liturgy into the

chapel at Whitefriar Street, -- this measure was opposed by some of the leading members of the Society, as tending to what they called a separation from the church; when, in truth, it was the most effectual way to keep the Society attached to the spirit and doctrines of the church; who, because they were without Divine service in church hours, were scattered throughout the city, some at church, and many more at different places of Dissenting worship, where they heard doctrines that tended greatly to unsettle their religious opinions; and in the end, many were lost to the Society. In consequence of the introduction of the Liturgy a very good congregation assembled at Whitefriar Street; and much good might have been done if the rich members of the Society had not continued hostile to the measure, by withdrawing their countenance and support, which they generally did. At last, both sides agreed to desire the British Conference, for the sake of peace, to restore matters to their original state, and abolish the forenoon's service; Mr. Clarke, who at that time labored under the same kind of prejudice, gave his voice against the continuance of the Prayers, and, at his recommendation, the Conference annulled the service. This was the greatest ecclesiastical error he ever committed; and one which he deeply deplored for many years; and was thankful to God when in the course of Divine Providence, he was enabled many years after to restore that service in the newly erected chapel in Abbey Street, which he had formerly been the instrument of putting down in Whitefriar Street; -- that very same party, to please whom it was done, having separated from the Methodists' body, and set up a spurious and factious connection of their own, under the name of Primitive Methodism; a principal object of which was to deprive the original connection of its chapels, divide its societies, and in every way injure its finances, and traduce both its spiritual and loyal character.

It may be asked, "Why did Mr. Clarke in the year 1790, espouse the side of this party?" -- It is but justice to say that, to that class of men he was under no kind of obligation: he had never asked nor received favors from any of them. They had neglected him, though he was on their side of the question, as much as they did those who were opposed to them: he and his family had nothing but affliction and distress while they remained in Dublin, and that party neither ministered to his necessities, nor sympathized with him in his afflictions. What he did was from an ill-grounded fear that the introduction of the church service might lead to a separation from the Church, (which the prejudice of education could alone suggest) and he thought the different societies might be induced to attend at their parish churches, and so all kinds of dissent be prevented. But multitudes of those, whatever name they had been called by, never belonged to any church, and felt no religious attachment to any but those who were the means of their salvation. When, therefore, they did not find among the Methodists, religious service on the proper times of the Lord's day, they often wandered heedlessly about, and became unhinged and distracted with the strange doctrines they heard: of this Mr. Clarke was afterwards fully convinced; and saw the folly of endeavoring to force the people to attend a ministry from which they had never received any kind of spiritual advantage, and the danger of not endeavoring carefully to cultivate the soil which they had with great pain and difficulty enclosed, broken up, and sown with the good seed, -- the word of the kingdom. And to prove that no favor to that party, nor expectation from them, led him to advocate their cause, he did it when he had left their city and never intended more to return.

While in Dublin, the most solemn event that ever occurred in the Methodists' Connection, took place: -- the death of the Rev. John Wesley. When Mr. Clarke heard of it he was overwhelmed with grief; all he could do, such were his feelings, was to read the little printed Account of his last moments.^[8] Of the agitations occasioned by his death in the Methodists' Connection, it is unnecessary to encumber this narrative, as they have already been sufficiently detailed. Mr. Wesley's respect for Mr. Clarke was evidenced by the codicil to his last will, in which he made him with six others, trustees for all his literary property: and this codicil was at last found to supersede the will, and these seven administered to Mr. Wesley's effects, and afterwards conveyed all their rights and authority to the Conference."

What a curse is church politics! How can a leader lead when contradicted at every step? An individual who fears God makes sure all his decisions are made in the secret place of His counsel. It seems unlikely that an organization can do this as well, unless special measures are taken.

Mr. Clarke's experience here reminds me of the wandering path I ended up providing my family during the years my wife was backsliding. She would repeatedly trump good decisions with ultimatums! "Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?" 2 Corinthians 6:14 Which way did we go? I'm not sure.

The Methodist Church was established for many reasons, one of the main ones was the fact that the Anglican church was

not fulfilling its wider role in Ireland, and then after the revolution, in the United States. Promoting Holiness of heart was only one of its many functions. Protecting valuable gospel workers such as Adam Clarke from an early demise was another. Earnest Seeker



From: THE LIFE of the REV. ADAM CLARKE, LL.D.
By J. W. Etheridge (1858) Page 104

“This year in Bristol, which was passed in one continued series of exertions, was crowned by the assembly of the Conference there; a circumstance which always gives additional anxiety to the preachers stationed on the spot, from the task it devolves on them of furnishing so large a number of strangers with domestic accommodation. This Conference (of 1790) was distinguished as being the last over which Mr. Wesley presided in person. It was the forty-seventh of its annual assemblies, in which this truly apostolic bishop had gathered around him his sons and fellow-laborers in the Gospel, for counsel and prayer. But his long and luminous career was now about to end. It was the sunset of his day, and the evening was without a cloud. The preachers had a presentiment that they were to see his face no more. His latest counsels sank into their hearts, and the last accents of his voice became a prophecy to them of benediction and peace. *^[2] On reviewing the state of the Connection, it was found that in Great Britain and America the numbers in Society amounted to 120,000: thus graciously had the word preached been attested and blessed by the converting Spirit of God. At the present time, the numerical strength of the Methodist body, under the care of the British and affiliated Conferences, exceeds 420,000 members; under the care of the Methodist Episcopal Churches of the United States, more than double that sum: not to speak of the various offsets from the parent stock, -- the New Connection, the Primitive Methodists, &c., &c.; or of the immense multitudes who habitually hear the Gospel in the congregations, or of the myriads of children who are educated in the schools. Meanwhile, in the years gone by, hundreds of thousands who have passed into eternity found in the sanctuaries of Methodism the gate of heaven. It may be seen that Adam Clarke had devoted the energies of his wasting life to a work worthy of the sacrifice.

One of the last subjects of anxiety with Mr. Wesley at this Conference was, so to arrange the work of the preachers that, if possible, no man should preach more than twice on the Sunday. The case of Mr. Clarke, and a multitude of others like it, convinced him that these men were exceeding the limits of their natural strength, and running a career of self-destruction. At the sight of so many useful servants of God thus shortening their lives, it was his earnest desire to adopt some plan which, by diminishing the Sunday labor, would give a greater effect to their services, as well as prolong their duration....

Notwithstanding (the above mentioned) differences, the work of God had not been without some measure of prosperity among the Methodists of Dublin. Mr. Clarke found that, some weeks before his coming, a remarkable revival had taken place, the effects of which were still felt, though retarded by the injudicious conduct of some who, though mistaken, intended well. I refer to this, and give some portions from a manuscript letter of Mr. Clarke to Mr. Wesley, for the purpose of recording the opinion of the latter on a matter of abiding importance, -- the desirableness of prolonging the good influence of a revival by avoiding the exhaustive consequences of meetings protracted to an unusual length. This letter is dated from Dublin in September. After mentioning his arrival, and how he had found his colleague Mr. Rutherford but slowly recovering from a dangerous illness, which had left the people somewhat in confusion through their deprivation of the stated services, he thus goes on: -- “The work which was so remarkable about the time of Conference was hardly discernible when I came, owing, as I am informed, to the extravagance and irregularity in the conduct of those who took the management during Mr. Rutherford’s indisposition. The times of the prayer-meetings were and are continued, but to an unwarrantable length; hardly ever breaking up before ten or eleven o’clock, and frequently continued till twelve or one. And in those meetings some have taken on themselves to give exhortations of half an hour or forty-five minutes in length. This has a tendency to wear out the people. I have advised them to shorten their prayer-meetings at Whitefriars on Sabbath evenings after preaching, as I find the families of many are shockingly

neglected; for how can there be family religion, especially on the Lord's day, which you know is filled up with ordinances, if prayer-meetings are continued till ten or eleven at night?"

He proceeds to observe that he finds it very difficult to interfere, as the more zealous persons in the movement have already accused him of opposing the good work. "We can hardly expect a revival without irregularities and stumblingblocks: but my heart joins fully with one of the last prayers I heard my reverend father offer in Bristol: ' Lord, if possible, give us this work without the stumblingblocks; but, if this cannot be, give us stumblingblocks and all, rather than not have Thy work.' To this my whole soul says, Amen."

Mr. Wesley replies in a letter which has been printed in his Works: * -- "You will have need of ^[3] all the courage and prudence which God has given you ... Very gently and very steadily you should proceed between the rocks on either hand. In the great revival in London, my first difficulty was to bring into temper those who opposed the work; and my next, to check and regulate the extravagances of those who promoted it. *And this was far the harder, for many of them would bear no check at all.*

But I followed one rule, though with all calmness: ' You must either bend or break.' Meantime, while you act exactly right, *expect to be blamed by both sides.* I will give you a few directions: 1. See that no prayer-meetings continue later than nine at night, particularly on Sunday. Let the house be emptied before the clock strikes nine. 2. Let there be no exhortation at any prayer-meeting. 3. Beware of jealousy, or judging one another. 4. Never think a man is an enemy to the work because he reproves irregularities. Peace be with you and yours!"

These precepts merit consideration at all times; and so do some observations which Mr. Clarke once made on the topic to which they relate. One day, (as he observed,) having inquired of a pious couple who had discontinued their attendance at the meeting for prayer, "How it was they had ceased to come, as usual?" he was told, "We cannot without standing during prayer, which we think is unbecoming; and the prayers are so long that we cannot kneel all the time sometimes, too, a verse is given out while the people are on their knees, and two or three pray; we cannot kneel so long, and therefore we are obliged to keep away." He could not but assent to the gravity of the objection. In fact, he had himself suffered much inconvenience from the same cause. "On one occasion," said he, "a good brother at a meeting went to prayer. I kneeled on the floor, having nothing to support me.

He prayed forty minutes. I was unwilling to rise, and several times was near fainting. What I suffered I cannot describe. After the meeting I ventured to expostulate with him, when, in addition to the injury sustained by the unmerciful prayer, I had the following reproof: ' My brother, if your mind had been more spiritual, you would not have felt the prayer too long.' I mention these circumstances," added Dr. Clarke, "not to excuse the careless multitude, but in vindication of such sufferers; and to show the necessity of being short in our prayers, if we expect others to join us." In some rules for the conducting of prayer-meetings, drawn up by a man of great experience, the late Rev. David Stoner, * we find it prescribed, -- "Let no individual pray long: in general, the ^[4] utmost limit ought to be about two minutes. It will be found much better for one person to pray twice or thrice in the course of the meeting, than to pray once a long time. Long praying is commonly both a symptom and a cause of spiritual deadness." The unusual brevity here recommended will appear to many of us as the opposite extreme to the dreary length of exercise deplored by Mr. Clarke. But of the two Mr. Stoner's is, undoubtedly, the preferable. Wesley himself had a strong repugnance to long prayers. He insists somewhere that the preachers in the pulpit should not exceed ten minutes in that part of the service.

The winter was ushered in with heavy domestic affliction, which seriously interfered with the ministerial efficiency of the year spent in Dublin. The trustees had been building a new house for the minister, which was to serve at once for a school and a parsonage. The minister's family were to reside in the apartments on the ground-floor, the school-room stretching over all, above. Mr. Clarke was obliged to take possession of these premises before they were dry. This was done at the expense of his own health, and that of his family. In a fortnight the afflicted parents wept over the grave of their child; and some time after Mr. Clarke himself, whose cough had not abated its severity, and whose general health was already so delicate, was attacked with serious illness, and laid utterly prostrate. On the 20th of January he writes these few lines to his sister-in-law: -- "I have requested the writing-materials to be brought to my bed-side, and use them, in order to prove to you that, because the Lord liveth, I still exist. But a short time ago there was no probability that you would ever receive a line from my hand. My beyond all comparison excellent Mary continued my close attendant in the time of unutterable

distress. It added to my affliction to see the part she took in it night and day. This is my nineteenth day, and I begin, though slowly, to gather a little strength; but have had hardly my sleep since I was first seized .. You will, perhaps, wish to know in what stead my profession stood me in the time of sore trouble. I cannot enumerate particulars: suffice it to say, God did not leave my soul one moment. I was kept, through the whole, in such a state of perfect resignation, that not a single desire that the Lord would either remove or lessen the pain took place in my mind from the beginning until now. I could speak of nothing but mercy. Jesus was my all and in all. The Lord God omnipotent reigneth. Blessed, blessed for ever, be the Name of the Lord!" Mrs. Clarke's assiduity [one meaning is: constant attentions to another person] was maintained under the pressure of personal infirmity, before which she herself had at length to succumb; and for three weeks husband and wife were confined each to a sick room. Toward the close of these trying days he had a letter of consolation from Mr. Wesley, a few lines of which I extract, as it was the last Mr. Clarke received from his venerable friend, then on the verge of eternity: -- "You have great reason, dear Adam, to bless God for giving you strength according to your day. He has indeed supported you in a wonderful manner under these complicated afflictions; and you may well say, ' I will put my trust in Thee as long as I live.' I will desire Dr. Whitehead to consider your case, and give you his thoughts upon it. I am not afraid of your doing too little, but too much. Do a little at a time, that you may do the more."

With some degree of convalescence, our preacher now applied himself to his work, and followed up the energetic ministration of the word with works of beneficence and piety in restraining evil and doing good, which could not but commend him to all who, with the poet, could :

“... venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life,
Coincident, exhibit lucid proof
That he is honest in the sacred cause.”

With a heart naturally tender, and refined by the compassions of the Gospel, he strove, according to his ability, to soothe the troubles of the afflicted, to heal the sick, and lead the blind. To do this more effectually, he sought to secure the united and organized efforts of such as he could find like-minded with himself, and succeeded in founding an important institution, which, not in Dublin only, but in all our great towns, has been the means of doing a wonderful amount of good to the bodies and souls of the perishing; namely, "The Strangers' Friend Society." The year before, at Bristol, with the concurrence of Mr. Wesley, he had made an essay of the same kind, which was supported on a small scale by penny-a-week subscriptions. In Dublin, he attempted something in a greater way; and in the different towns in which he was afterwards stationed, he followed the same design. In promoting these benevolent movements, he was not only found in the chair of the committee-room, but as a visitor of the Society he went about among the miserable multitudes of the Irish metropolis, contributing, according to the means thus providentially intrusted to him, as well to the wants of the body as to those of the soul.

The people among whom he moved took knowledge of him as a man of God. His own flock revered him as one who was pointing them to a better life, and, by example as well as precept, leading the way. Though in the world, and living actively for its service and benefit, he was not of it. His very appearance indicated that he lived in a mental region of his own. Wasted in form, wan with illness and labor, rapt in intellectual abstraction, he looked as if he did not belong to the everyday world of flesh and blood. As he passed along the crowded streets, he appeared to see no one, but pursued his way as if measuring the ground, or counting the strides necessary to be taken from chapel to chapel.

At times I find myself doing this also in public because there are so many things that grieve the Spirit that I would rather not see. I would rather control the number of burdens that I carry and keep my mind and heart fixed on Him so that I might the better succeed under those burdens He has already confirmed to me.

...The year in Dublin drew to a close; and Mr. Clarke felt it his duty to terminate, for the present, his connection with the Circuit. His feeble health unfitted him to cope with some of the peculiar difficulties of a station so responsible; and the party-spirit which reigned so strongly at that time in Dublin compelled him to decide on returning to England. The Conference was to be held in Manchester, and the Dublin preachers prepared to go. Mrs. Clarke, also, and the little ones, were to accompany them, thus making but one voyage for the family. But this arrangement was not carried out. From some letters of this excellent lady, which have been confided to me,

I take the liberty to extract a few sentences: --

“When I wrote last, I thought it would have been my last letter from Dublin; but I wrote doubtfully, because I well know the uncertainty of all things here below. And so it has been in reference to my going to England. We had our chests packed, and all ready for embarkation, when John was seized with the measles. I could not think of taking the child to sea in that condition, and gave up the thought of accompanying Mr. Clarke, who could not be detained. The people were glad, as they thought it would secure Mr. Clarke’s return for me. The time was set for the preachers to sail, but no packet came into port. Day by day they waited; still no vessel came. Meanwhile, John grew better apace; and, no vessel arriving till Saturday, fearing to be too late for the Conference, they set sail. Mr. Clarke and Mr. Rutherford wished to stay behind till Monday, when John might with safety have gone too; but they feared a second detention, and overruled that all the preachers should go together. Accordingly they sailed, and, after encountering some sore weather at sea, arrived safe in Liverpool after a forty-eight hours’ passage. Thus much concerning our going to England. Where we shall be the coming year, I know no more than an utter stranger. I should fear to choose. Wherever we are, I trust it will be for God’s glory, and the good of many souls.”

You can easily see that this is not an organization made up of those in His Rest: “For when one says, “I am of Paul,” and another, “I am of Apollos,” are you not carnal?” 1 Corinthians 3:4 Yes, they sure were carnal, even while many were seeking His best.

ENDNOTES

1 He must mean Sundays, when, with heavy pulpit-duty, the necessity of meeting several classes is most painfully oppressive. Superintendents should avoid it, if any other arrangements are possible.

2 “At this Conference I parted with Mr. Wesley, to see him no more till the resurrection of the just.

He appeared very feeble. His sight had failed so much, that he could not see to give out the hymns.

And yet his voice was strong, his spirit remarkably lively and the powers of his mind, and his love towards his fellow-creatures, were as bright as ever.” -- Mr. Atmore’s Journal.

3 Vol. Xiii., 12mo, p. 98.

4 See his beautiful biography, by Dr. Hannah and Mr. Dawson.



A CLIPPING FOUND IN THE CLARKE BIOGRAPHY

(Author Unknown)

Question. Was Adam Clarke, the commentator, confirmed in the Church of England some years after he became a Methodist preacher?

Answer. He was. The reasons he gave were that it was a solemnizing act, and a rite unobjectionable and calculated to strengthen his faith. It must be remembered that the relations between the Church of England and the Wesleyans at that time were much closer than they afterward became. Wesley himself never left the Church of England, and had that Church pursued a proper course, as they now see, Wesleyan Methodism would have been a reviving and quickening influence in that body; and from the point of view of Mr. Wesley there would have been no occasion for the formation of a separate denomination. But whatever bearing that has upon English Wesleyanism, when the Revolutionary War ended, the Church of England, like the government of England, lost its power over these colonies, and it was necessary for the Methodists to form themselves at once into a Church to prevent the scattering of all the work that had been done.”

So, here it is: the pure in heart needed to continue their work reviving and quickening the Anglican Church overseas, but this course of action was prevented by the Revolutionary War. A new

organization was needed to work in the twilight of this world of mixture.

... “Here I cannot help remarking their wonderful inconsistency. They agree that the spiritual concerns of the Societies be left to the preachers: yet they pretend to interfere with the Lord’s ordinances, times of preaching, &c. Are not these the spiritual concerns of the Society? And does not their first proposition contradict this latter? Lastly, they make a proposal “that all the preachers who are of their mind do unite with them, (unless the Conference grant their request,) and pledge themselves to give them all countenance and support.” Here you see they fully intend to divide us, that they may rule the roost.* But know all men by these presents, that Adam Clarke will never be a trustee-preacher. They would abolish ordinations and titles, merely that, being kept in a lower character, they might with the more propriety lord it over us. -- If ordination and the sacraments be given up, some preachers will undoubtedly withdraw, among whom Adam Clarke will be found. -- Letter from the Bristol Conferences, 1794. Page 288

**My understanding of this is that the unsanctified Anglican officialdom were on the whole quite ambitious and class-conscious just as other Britons of the time. Their motives were transparent and proven to a discerning Clarke -who had been observing their twisted fleshly ways for years.*

... “The cause for which Wesley lived and labored thus survived him. His wise prevision had secured for the ministers as a body, by the Deed of Declaration, a legal status in the country; and had consolidated and insured the ecclesiastical property of the Connection for the sole purposes for which it had been created, the existence and sustentation [sustaining maintenance] of simple, pure, and evangelic agencies for the salvation of the people. Among the preachers, too, there were many who had grown old with him in the work; and to them their brethren looked up with ingenuous and openhearted confidence. From among these one was now selected as the presidential head of the Connection for the current year; and this honor fell upon the Rev. William Thompson, a man venerable for piety, wisdom, and ability. The office of secretary was conferred on the Rev. Dr. Coke.

All the acts of the Conference were distinguished by a single-minded purpose to do all to the supreme glory of God. “I have been,” said Mr. Clarke, “at several Conferences; but have never seen one in which the spirit of unity, love, and a sound mind, so generally prevailed. I would have this intelligence transmitted from Dan to Beersheba, and let the earth know that the dying words of our revered father have their accomplishment, -- ‘ The Lord is with us.’” from: The Life of the Rev. Adam Clarke, LL.D. By J. W. Etheridge Chapter 9

So, you can see from the above, that although the plans and intentions to make up for the lack of the Anglican Church may have been worthy, the actual follow-through had holes in it large enough to drive a truck through!

There is much more research and content that I could add to this topic, but my burden lies in bringing hungry souls into His Rest rather than in uncertain post-mortems of the past.



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