

**THE "EXPOSITION"
EXPOUNDED, DEFENDED
AND SUPPLEMENTED**

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The "Exposition" Expounded, Defended and Supplemented by John Carroll

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JOHN CARROLL

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BY ITS AUTHOR,
REV. JOHN CARROLL, D.D.

"What have I now done? Is there not a cause?"—1 Samuel xvii. 26.

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ASTOR, LENOX AND
TILDEN FOUNDATIONS

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ORIGINAL TITLE
OF THE
NEEDED EXPOSITION;

OR,

THE CLAIMS AND ALLEGATIONS OF THE CANADA EPIS-
COPALS CALMLY CONSIDERED, BY ONE OF THE REPUTED
"SECEDERS" (JOHN CARROLL).

"And the bramble said unto the trees, If in truth ye anoint me to be king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon."—*Parable of Jotham.*

"And there passed by a wild beast that was in Lebanon, and trode down the thistle."—*Parable of Joash.*

Collector, B.K. Eichel & Me., 1844

PREFACE TO THE FIRST EDITION.

WHEN the Canada Conference and its adherents and friends in 1833 congratulated themselves that they had provided against the possibility of a divided Methodism in the Upper Provinces by an arrangement with the British Wesleyan Conference, including an organic union with that body, which nevertheless preserved the essential integrity of the Canadian Church, it was very disappointing to have another rival body, within a year or two, spring up to spread dissension and to "draw away disciples after them," on such trivial grounds of dissatisfaction as the non-continuance of local preachers' ordination, and whether or not their business should be best conducted in a "District Conference" or in a circuit "Local Preachers' Meeting."

None felt the sorrow and discouragement more than myself. I had been personally attached to many of those who were induced, earlier or later, to go with that movement, among whom were such men as John Reynolds, Joshua Webster, Jabez Bullis, G. P. Selden, James Bickford, and others I could name. After the line of separation was distinctly drawn, I found it very sad to ride or drive past the doors which erst had been thrown open to me, and to see once happy societies sundered in twain; and I yearned over them still "in the bowels of Jesus Christ."

It is true, the course of procedure to effect these changes, embracing blind prejudices, absurd apprehensions, unfounded representations and allegations, and secret plottings and misunderstandings, cooled my sympathies, estranged my attachments, and in time reconciled me to their absence.*

For many years my maxim in regard to this doubtful organization was the Scriptural one, to "let them alone," and to have as little intercourse as possible—on the ground that if they were doing good I should not hinder them (and I had no doubt that there was some incidental good); and, if the aggregate of harm arising from the division should exceed the individual good—and I feared it would—I would not be accessory to it.

But after some years, regarding the separate organization as an accomplished fact; and flattering myself that under such a Superintendent as the venerable *Richardson*, and such an editor as the amiable *Abbs*, much of the fierce sectarianism and overt proselytizing of the earlier stages of the movement had passed away, I not only reciprocated brotherly advances, but made them myself, and interchanged denominational courtesies. I also dedicated my biographical history to all the Methodist bodies, inclusive of this one; and when forced to trench on matters which could not be ignored, with regard to which we differed, I touched them

* My reviewer, the Rev. W. Perritt, page 6th of his "VINDICATION," indignantly repudiates the ascription of these elements and influences to those who fomented the division of the Canada Methodist Church in 1834 and onwards for several years; and challenges, on reference to the "official or unofficial records of the M. E. Church for the last twenty years, one word or expression that will sustain such an accusation." But he must remember I was speaking of the *early causes* of the division; and, after mature reflection, I regret that I can give no other account of that disaster and be truthful. I say nothing now of "the last twenty years."

as tenderly and delicately as possible—so much so, indeed, as caused some to think I was compromising the interests of stern historic truthfulness. And when I made bold to address a humble overture on the plan of unifying all the Methodist bodies, I ventured to propose as part of the new machinery that the diaconate should be restored, that a modified Presiding Eldership should be accepted, and that there should be a General Superintendency, though without ordination. I carried concession so far that some of the other contracting parties said that I had “conceded every thing to the Episcopalals.” [And I kept on with kindly overtures, although I received in return lampooning and ridicule from contributors to the *Advocate*.]

After organic Methodist union began to be generally talked of, even by men who were traditionally conservative of things as they had been, a trustful, unsuspecting feeling sprung up in my heart; and I allowed myself, with many others, in freedom of communication with not a few of that body whom I found ready to reciprocate those advances—albeit I must confess, at the most encouraging of times, the majority of those brethren seemed hard to inspire with anything like a generous spirit of candor and reciprocity on the question which had torn us asunder.

The stand the Episcopal section of the General Committee on Methodist Unification took in their unyielding aspect on *Episcopacy*, as though their own was of the most hereditary and unquestionable character, although not averse myself to a General Superintendency and several other features of this system (which would have been accepted by the other parties to the engagement if the “Episcopalals” had been reasonably tolerant); when I saw this, I say, I confess I did experience surprise at such demands from such a quarter; and when negotiations were