

To A & in reply to the foregoing

Dear uncle now I write with cheerful mind
 Being full of words and very glad to find
 Thy zeal is ardent for Religious Cause
 And that the truth should gain its just applause
 But of my answer must be middling long
 I now shall enter quickly thereupon
 And take thy letter from the start and so
 Proceed untill I to the End shall go
 I first begin the Cause of Prattling fame
 Her Character thee well remarked the same.
 She says I fasted and was in a Trance
 Composing songs by seven days advanced.
 If deep conviction sorrow grief and woe
 While Trials and Temptations overflow
 Can be accounted for a Trance, then I
 was in one Truly I do not deny.
 Thereby I found occasion long to fast,
 Not seven days, that's one the number past
 But all the while my muse no faster went
 Than other times, which often did invent
 A Bungling piece and act the Cobblers part
 And sometimes would disgrace the Poets art
 The other part of fames related news
 Enlarges almost too much to excuse:
 If going to the meeting of those men
 Called methodists, can make a member, then
 I'm join'd them often un Disjoin'd again
 But if it does not so, I still remain
 A Speculative Quaker to this day
 Hope and Desire in the same to stay
 I may inform thee I have heard this fame
 Down on Lick Creek, from whence your Author came;
 Therefore I do not blame him in the least
 For telling what he heard, tho much increased

But that he did affirm it to be true
 As though the same himself by preference knew
 I think his Conduct something wrong here in
 But all such things I value not a pin.

Enter now a Difficulty here
 Brought on the Stage through my neglect I fear;
 My shortness in Explaining what I mean
 My gues-at way of writing, too oft seen -
 I ask thy Pardon for thy own mistake
 Because myself caus'd thee the same to make:
 I am ashamed and hardly can Proceed
 To think I should thee from the Subject lead
 To be Deceived and Baffled, but I hope
 thee'll pass it by when I the matter ope.
 To mention names I was indeed but thy
 I said, 'They Did their Maker glorify'
 I meant the Methodists, which I before
 Had been Describing, and I meant no more,
 Than this one Sect in all the piece throughout
 Which will convince what I have been about
 The Pride of these I only aim'd to tell,
 Yet knew it suited Quakers Pride as well
 And likewise unto all may be apply'd
 Who think themselves are Saints, but all beside
 Who join not with them must be reprobate
 Or antichristian unregenerate;
 I say to such my then Expostulation
 May be a Check unto their Exaltation.
 I don't at present aim my Blows at thee
 As I Expect thee took my last to be
 For I expect thee knows that righteousness
 Consists in knowledge of the Truth, far less
 Than in Sincerity for to obey
 If this be granted, then is all I say
 That's all I plead for and it comes to this

An Erring mind may be an heir of Bless.
 Herie's Quaker Doctrine; — and its very plain
 They Cannot think all other sects are vain.
 Yet some there be through ignorance I know
 (I am a witness, I myself was so)
 That think they are not truly yet sincere
 Or else it would to them be made appears.
 But Divens gifts Declared is by Paul
 Diversely sent unto the members all
 Administrations also different were
 viz Some by signs which still in practice are
 And some by looking at the things unseen
 view Jesus Christ without a veil between).

Lest this Digression should my work Deface
 I shall return unto my Proper Place,
 And say my former piece was just to shew
 The Rise and fall (I well its progress knew)
 of this small meeting, Methodists by Name
 Which in this Neighborhood but — lately Came
 At first with Tears of Sympathy they met
 But after that did quarrel Rage and fret
 About their worldly things, which is a Shame
 Should be the Contest of a Christian name.

But this may seem as though I had Confest
 That this Religion would not stand the Test,
 And the foundation Built upon the Sand
 To turn so quickly on the other hand
 I will be plain without a Partial view,
 Declare their virtues and their vices too.
 When two or three Old Satans Does Controule
 That spirit often Disaffects the whole
 Like fire in a City once begun
 It Razes till it has its Progress run
 Excepting water interposing, Should
 Obstruct, and from its Razing fit withhold.

But I must give thee plain to understand,
 I only mean this meeting near at hand;
 Besides which, I can witness two or three
 Whose tears express their hearts - sincerity:
 Good-will and Concord from each other flows,
 And no such schism there has yet arose,
 I will confess I do these people love,
 Because they seem united from above
 With single eye to holiness alone
 More than to creeds and doctrines of their own;
 They care not what the Principle or name
 So they behold the meekness of the Lamb.

Now comes a close decisive question here,
 If unto me the Methodists be dear,
 Will there from this a consequence arise
 That I must hate the Quakers, Or despise
 Their Principles, Or their assemblies? ^{Leaves}
 Let's search it well and not ourselves decide.
 It's plain there is no such necessity
 That one or t'other thus must hated be,
 As serving god and Mammon does appear; ^{{ matt 6. 24}
 No sure, the Case is very different here.
 They both one Lord and Master do adore,
 The Enemy of Mammon, and therefore
 They will agree and seek each others good
 Though one should follow not the other's mode ^{{ Luke 9. - 49}
 One wont forbid the other in his way.

While Jesus' name is own'd, But always pay
 He's for us that is not against us, and ^{{ Luke 9. - 50}
 We need not on these little matters stand. ^{{ Mark 9. - 39}

If I the Quakers should despise and try
 To raise the honour of the others, I
 Should then be pleading for the Cause of men
 Instead of God, and so likewise again,
 If I by praising of the Quakers, should

Despise the Doctrine Methodists Do hold,
 Or even Baptists, Presbyterians, all,
 High-Church, or what we may them please to call;
 I say if I (but let it not Displease)
 To honour Quakers Should Dishonour these,
 Man's Cause I should be seeking in this way,
 Dishonour God by slighting Babes, when they
 With due encouragement might grow in grace
 Which does through malice in the present Case.

Does this not bring the Quakers Down too low,
 To Equal others with them, — Surely no,
 With God is no Respect of Persons, he
 Gives all his Creatures Equal liberty,
 And Every one that worketh Righteousness,
 In Every Nation and in Every Case
 Accepted of him will undoubtedly be;
 This word methinks might Banish Bigotry.

I give the Quakers the Pre-eminence,
 Which is their Due I think with Solid Sense
 (I mean, in knowledge only for I see
 Their life and Power in a like Degree)

To let them take what is their Due and then
 Give what is Due likewise to other men
 Come now dear sinner let us search and see
 The ground of true Religion; let us be
 True solid Quakers from the very heart
 And in good Earnest act the honest part.
 Lets try to act with single Eye to truth
 And leave the Eye to party-zeal, to both
 The Clergy and the Laity to contend
 Who think thereby the gospel to Depend
 Nere's Quaker Doctrine in its proper line
 If I know what it is for to Define
 But if I am run too far on this extreme
 I give thee leave to tell me of the same

I may be liable by fiery zeal
 For to be led astray; then Don't Conceal
 Such blind proceeding if it is to blame
 But tell me plain, and then Excuse the same.
 I hope thee woud Consider this Reply
 As though I woud the Quakers vilify;
 I mean not so for it should require
 I'm always ready with a true Desire
 To plead therein Divine Authority,
 In the like manner thee has Done to me,
 And speak for self-reigion also, where
 I find the other vain Extremes appear;
 Which thee may think perhaps in this of mine
 Although I aim to keep the middle line,
 And cannot say to them that do belong
 To other sects, I'm right and you are wrong
 But answer with a more impartial view
 I think I'm right, and mainly so are you.

Now in this light review my former piece
 And thee will find my Boasting there to cease;
 For if I'm Challeng'd in a Boasting way
 I did not know it, and I have to say
 That very place thee took for boasting, I
 Did mean the lowest of humility.
 So far from thinking that my words were so
 Convictive that thee could no answer show
 That I renounced Bigotry of mind
 For fear if wrong I always should be blind.
 And knowing that I many failings had
 And often times did err, I therefore said
 'I need reproof' for I my weakness knew,
 And left I should just then be Erring too,
 I said 'If this be like the one before'
 And both should err, 'Except they plea the more'
 To shew me where, and then with single Eyes

To find my wrong I promised I would try.

I thought to discontinue, but I find
There is one thing peculiar yet behind
I mean Church order, or ^{true} Discipline.

To Reconcile it with this Piece of mine

The Best performance of this kind I've seen
Is that of Barclay, sound Concise and Plain,
On the Hierarchy of the Kanters, he
Marks well the Danger of their liberty,
As such as must into Confusion go;

For where all nations are allow'd, we know
Dissensions will arise and men Divide
Some plead for this, Some for the other side.

It may appear at present unto thee
As though I seek this ranting liberty;
But if thee please I here beg leave to plead
Not yet so far, this Does me quite Exceed.

I would be meant to follow Barclay's way,
And in no point to vary or quinsay,
And to Exclude from social Unity

All that in faith Cannot with us agree;
Because their ~~presence~~ presence will not Edify,
But hinder life for want of Sympathy.

Therefore the Body would the safer be
Excluding such as with us can't agree
And those Excluded would be safe likewise,
That leaving off Contention, they might rise
A unity with other men more near

Which to each other always would be Dear,
And join in worship heart and mind with awe
Whose joint Petitions sacred life would Draw.

Thus for Convenience Excommunicate

But let not this make us the Person hate
Or think him Banished from the Church above
Except his Conduct should him wick'd Prove.

When thus we have Excluded such a one
 From order's unity, then we have done:
 We don't Exclude him from the Christian name,
 And neither he nor we may be to blame.

All this is needful Christian Charity { 1 Cor.
 Which Edifies, but if it lacking be } 8. Chap
 Then 'knowledge puffeth up,' and vaunting Pride } 1, 2 Verse
 Says we are right, and there is none beside.

This liberty, as Robert Barclay says
 Should be according to the time and Place.
 There's no occasion for indulgence now
 In Circumcision, yet we must allow
 There is occasion for it in those things
 Which almost universal Credit brings:
 Such is the sacred use of Bread and wine
 And water still revered as a Sign.

Yet this indulgence should with Caution be
 Its Cause Considered in its right Degree
 And there submitted with a cheerful mind
 Where each for patient will pleasure find.

I thought I should come there this fall, but I
 Cannot at present with that thought comply.

To cure the Ich I did quicksilver use
 Which did my health impair and much abuse.

Two weeks of sickness I have underwent
 Which will I think my journey there prevent:

I'm very tender, and so like to be,
 Therefore I tarry, but I send to thee
 A little Book, a Pledge of my best love;
 I wish it may as much advantage Prove
 As that thee sent to me, for I must own
 A greater service thee could not have done.

Just at that time I such a Book did need,
 To search the Bottom of that new-born Creed,

Which I have Done to my great Satisfaction,
And here Applaud I think without Distraction.

Kolockusky 10th month, 27th Day 1786

E E

To E E in reply to the foregoing
business Newberry County South Carolina

Once more dear Cousin now my quill

In true affection draws
A few unpolished lines that still
Love may maintain her Cause
I first beg pardon for mistake
And hope 'twill granted be,
Thy letter I've receiv'd who makes
This answer unto thee:

I like thy method very well
In dealing plain and clear

The virtues and the vices tell
Of those thee lov'd so dear,

Which doth my drowsy Muse awake
and place her on her wings,

and being feeble poor and weak
Revin'd with joy she sings.

Instead of muddy streams that flow } John
To wash the children's face } 13-9

Dear Jesus purge them white as snow
And cleanse them with thy grace,

Then lead them with thy hook } Mat
Unto the river brink } 4:19

Where streams of life in Shilohs brook

The nations freely drink,

And pour thy oil into their lamps

that they may burning hold
 That israel's glory in their camps
 The people may behold
 And when they've finished out their race
 Upon this loilsome shore
 Receive them to thy holy place
 In rest for evermore.

Thy former piece I did review
 according to direction
 which did my mind with joy renew
 to my great satisfaction.

I may confess it was my lot
 To think it was at me
 The bow was bent and arrow shot;
 Because I did to thee
 Sometime ago a letter send
 did strictly testify
 Against such teachers as pretend
 God's name to glorify
 but were deceivers balaams breed,
 from whence no good is brought;

I've other reasons yet indeed
 to give thee for such thought
 The plac'd a comma at each line
 which seem'd to signify
 (I was quoted out of that of mine)
 and making this reply,
 "Wouldn't thou rejoice to see them slain
 That with thee can't agree."

This did appear I thought is plain
 it must be thrown at me,
 I thought was me thee did accuse
 To self religion try'd
 And my religion that did use
 both envy lies and pride

And like as if the fatal blow
 was also given then
 bids me arise with speed and shew
 the error of thy pen:

So I had heard bold hectors say
 when they had conquered quite
 "Now do you best" to them when they
 had then no power to fight:

Which made me straight conclude and say
 this is but boasting pride:
 but now I think another way
 and am well satisfyd.

Tho' I thy letter did mistake
 the worst I ever seen

I hope it will no breaches make
 no discord rise between

Me and my Cousin, but indeed
 us neerer still unite

That we may long to see and read
 the letters each may write,
 and pray in faith that God may stand
 our Counsellor to be

as well to write as understand

each sentence that we see,

That no Confusion will be found
 nor no distraction there

but love and Concord freely sound
 in each delightful ear.

My Mother still remains to be
 in many ways oppress'd

She sends her love for all to thee
 and likewise to the rest,

My brother Enos many days

he languishing has lain

he looks like death his strength decays.

I fear all hopes are vain:
 So thy parents now remember me
 To my Cousins all the same
 So I'll conclude with love to thee
 And so subscribe my name

the 12th day of 4th mo 1787

A. E.

1976

transcribers note:

Knos Kelleman d. 4-18-1787 in 55th zfc burr at Bush River

Marus Kelleman d. 4-29-1787 in 80th zfc " " " "