TO THE PUBLIC.

Whereas there have been sundry false reports circulated in Baltimore and other places, to the prejudice of the Church generally, and the official members in particular, therefore we feel ourselves bound in behalf of the Church and the official members (who is a slave body) to convene ourselves together (a free body) and set forth the truth and deny those false and slanderous reports which have a direct tendency to injure the Church and the christian character of our beloved brethren abroad.

In accordance to our arrangements then, we met in the first place how did this slave body of men come in possession of the church—We answer in the first place, when there was a convention called in the town of Cambridge in the year of our Lord 1832, John Driver was called to the Chair, A. C. Thompson appointed Secretary, the question was asked by vote whether they should have a Church or not it was answered in the affirmative by a unanimous vote that we should. And as the convention was composed both of free and slave, the question arose who should go ahead, build the Church and take the control of it—hear a long debate arose on both sides, John Driver moved that the Church should be built resting on a body of free men, on this motion a long debate arose, by way of compromise it was resolved that they build it together, in other words, there should be an amalgamation of free and slaves, in accordance to this motion, they proceeded to appoint the trustees as follows: Solomon Jackson, (Free) Shadrach Chamwell, (F.) Joshua Stanley, (F.) Daniel Smith, (Slave) William Hare, (F.) Anthony Driver, (F.) Benjamin Jenifer, (S.)

The second meeting made their report and proceeded to get the timber together. At this stage of affairs, after 6000 feet of plank and 5000 shingles having been bought, a division arose among us—after this disagreeable scene there was a meeting called, and the whole affair was given up to the free men, in preference to John Driver's first motion, that the Church should rest on a body of free men; after this was done John Driver proceeded to get a body of free men to assist him to carry out his views. He continued in this effort for 12 months—his effort was to get 6 free men to join him, but finding he failed in this, he tried to get 4, failing in this, he said if he could get 2 free men in the county to join him he would go on and build the Church, but he failed in this his last effort also. Finding that he failed in every effort which he had made, from his own proud will being mortified and disappointed, he called the bill of the Church to the trustees, and advised them to go on and build the Church, and at the same time proposed to give them his and his advice on the occasion, which he thought would be beneficial to them; but they refused his and your advice, but they refused his and your advice, and built the Church and at the same time entered into a contract with a carpenter to build it for the sum of $1,300 exclusive of the timber, and they agreed to pay $10 each, and say the same which was 60 odd dollars—now they had the frame, shingle, and plank, they proceeded to build the Church; they raised it and shingled it in—now at this stage of affairs the slave body of men finding themselves $18 in the arrear, called a meeting and concluded to give the Church up to the old body of trustees (a free body)—they go with the papers and secretly call the free body together, offered them the Church and all the papers, promises to pay the bill, they will go on and finish the Church on their account, and their controls, so they the slaves stand in the same relation to them that they would to a body of white men; but they refused his and your advice, and built

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First.—That from the consecration of the Church down to the present time, all the free local preachers in the town of Cambridge and the circuit thereof have had their stated and regular appointments in the said Church.

2dly.—That the free brethren from the country and adjoining counties have had a free access to the pulpit, and it has never been withheld.

3dly.—That the pulpit has been and is still free for any preacher or exhorter coming from abroad, when properly authorized to preach or exhort whether they be free or slave.

4th'ly.—That all free persons do enjoy all the privileges of the Church, and if they do not, it is only because they will not; and we will here remark, that several reports relative to the pecuniary affairs of the Church have been propagated, and these of a slanderous nature, but in every instance when the matter was investigated it proved to be false and without foundation, and the character of the trustees stands unblemished until the present time.

In evidence of the above facts, I John Driver do state and affirm that I have been with them as a member of the said Church from the dedication until the present time, and I have enjoyed all the privileges of the Church in common with my slave brethren; I have met them in their official capacity, consulted and advised with them relative to their Church affairs, I have assembled them on various meetings and as a father I have overlooked and guided them to the best of my ability, and I can say that they have always took heed to my counsel, and obeyed me as children. J. D.

I Charles Auston, was made choice of as a trustee when the Church was first built, and remain one at the present, I have been a freeman for the last 2 years, and I can and do say that I have experienced no change, I still retain my office as a trustee, and their conduct toward me is the same as when I was a slave.

C. A.

We collectively do affirm that we are free men, and have been members of the said Church for a series of years, and that we have and do enjoy all the privileges of the said Church, and we do not know that it has been otherwise with any of our free community at any time. Joseph Stafford, Wm. Banks, S. Sickain, Ezekiel Stanley, R. Nevitt.

We hereby certify that we have been local preachers in the M. E. Church, and have been in and out with them for a series of years and we can truly say that all the above statements are in accordance with our experience.

T. FULLER, Jr.,
A. DRIVER.

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