



THE REV. JOHN WESLEY A.M.

Pub.^d as the Act directs March 1792.

T H E

L I F E

O F T H E

Rev. JOHN WESLEY, A. M.

INCLUDING AN ACCOUNT OF THE

GREAT REVIVAL OF RELIGION,

In EUROPE and AMERICA,

O F W H I C H

He was the FIRST and CHIEF INSTRUMENT.

By Dr. COKE and Mr. MOORE.

*Circumcision is that of the Heart, in the Spirit, and not in the Letter; whose
praise is not of Men, but of God.*

St. PAUL.

Ne quid Falsi dicere audeamus. Ne quid Veri non audeamus.

CICERO.

THE SECOND EDITION.

L O N D O N:

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The D E D I C A T I O N,

T O

The PREACHERS of the Gospel, late in connection with the Rev. JOHN WESLEY,

FATHERS and BRETHREN,

TO whom can we, with such propriety, present this History of our venerable Father, as to *you*, who were his companions in labour, and witnesses also of the things we record?

Our aim in compiling this account of the Life of our honoured Friend, and of that great revival of religion, in which he was so eminently engaged for more than half a century, has been, first, That mankind at large may know what he was, and what he did, or rather what God has done by him. And, secondly, That all those who are his sons in the Gospel, may have continually before them, how faithfully, zealously, and prudently he laboured: and may thereby be more abundantly stimulated to be followers of him, as he was of Christ.

Some of you were acquainted with him, almost from the beginning. You know his re-

solute and patient adherence to the plain, yet powerful, religion of the Bible. In matters also of discipline and regulation, you know how closely he pursued the light which beamed upon him from time to time; and how, by his wisely following the word and providence of God, not only

—————“Order from disorder sprung:”

but religion has obtained that stability, the want of which in former revivals has been so justly lamented.

In the following pages we have given, what we hope will be found, a faithful narrative in both these respects. Those on whom the labour and care of *this great work*, so happily begun by him, shall hereafter devolve, will not, we trust, verify the remark of Mr. *Locke*: travelling easily and swiftly, they will not applaud their own vigour, without considering what they owe to those, who drained the bogs, cleared the woods, and built the bridges, not only at the expence of ease and worldly comfort, but often at the hazard, and sometimes even the loss, of life.

The god of this world has hitherto triumphed over every revival of true religion. Yet the gates of hell have never wholly prevailed.

The

The Lord has raised up another holy temple out of the scattered lively stones of the once beautiful building. And this he will do again, if those who now serve him, “leave their first love.” On you it chiefly rests, whether the present revival shall continue, and keep its rank in that universal spread of righteousness, which we expect from the *sure word of prophecy*, when *the earth shall be full of the knowledge of the Lord*.

“God has given the word, and great is the company of the Preachers. I will send by whom I will send,” is his unalienable prerogative. And certainly *the gifts and calling of God are without repentance* on his part. He will be with you, while the same active zeal for the good of mankind, with the same purity of intention, which shone in his most honoured instrument, is also found in you.

That you may still be “Vessels unto honour, sanctified and meet for the Master’s use, and prepared unto every good work,” is the prayer of,
 Fathers and Brethren,

Your affectionate Fellow-Labourers

In the Gospel of our common Lord,

LONDON,
 March 1, 1792.

THOMAS COKE,
 HENRY MOORE.

The

The P R E F A C E.

MR. WESLEY is universally allowed to have been an extraordinary man. His long life, spent in great and uninterrupted labours, and his great success as a Minister of the Gospel in this and other countries, mark him out as a highly distinguished Character.

However, like all eminent men, he paid to the Public the usual tax of censure. Many were his enemies, and many the aspersions thrown out against him. But he rose above them all; so that the general voice at length confessed, that he was free from vice, and that he was a man of real virtue and piety. His death put an end even to that favourite accusation, that he was amassing riches by his influence over his Societies: he died worth nothing but his Books, and left even these burdened with a large debt. It is therefore reasonable to suppose, that a History of the Life and Labours of this great and good man will be acceptable to the Public, and especially to the truly religious of every denomination.

Some who have been acquainted with Mr. WESLEY, and have read his Journals, may perhaps think that no other account of him is needful: that his own writings are abundantly sufficient to enable the Public, to form a just estimation, both of the man, and of the great work in which he was so eminently engaged.

But,

But, though we should grant that *these* persons need no further information, it will not follow that no other account is necessary. Many thousands in these kingdoms, know nothing of Mr. WESLEY, but by report. Many also who knew and loved him, are not able to purchase the Journals, though the price is not considerable. And many of those who have read them, wish nevertheless to have a more concise, yet full, view of *the* man and of the work.

Such a view we now present to our readers, chiefly taken out of his Journals and other authentic papers in print and manuscript; hoping it may serve as a Focus, uniting the scattered rays of this burning and shining Light.

We scruple not to say, There is nothing material respecting him, that is not given in this Volume. All his private papers were open to our inspection for several years. He himself also informed us of many important passages of his Life, which he never inserted in his Journals, and are known to few but ourselves. Some of these it would have been dangerous or uncharitable for him to have published to the world. But we are under no such difficulty. The persons concerned, are now in eternity, and their characters very little known to the present generation.

We are sensible that History is a narrative of facts, properly connected and elucidated. Such we trust the following will be found. Mr. WESLEY needs no Panegyrist.

gyrist. *His works shall praise him in the gates.* We have therefore stated those facts *as they arose*, judging this to be the clearest and most satisfactory way. To this end we have divided our Work into three Books. In the first, we treat of his Relatives, and of his own History till his full conversion to God: in the second, of his labours in *England*, including an account of the Societies raised from time to time, and of the rules of discipline observed in them: and in the third, we give a relation of the labours both of himself and of those connected with him, in *Ireland, Scotland, the British Isles, the Continent of America, and the West-Indies.* We conclude with a review of his Writings; with an account of several incidents in the three last years of his Life, and of his last Illness, Death, and Character; and with a short retrospect of the great Revival of Religion, in which he was the first and chief instrument. In the course of the History we have also given our readers a sketch of the state of Christianity in those different parts of the world, in which he, or the Preachers in connection with him, have laboured.

Our materials are so abundant, that we might have easily swelled the Work into two or ten Volumes. But this would have answered no truly valuable end. We have no desire to raise the price, or weaken the force of our History, by unimportant anecdotes, or tedious dissertations. Our wish and aim has been to do good to *all men*: yet, we flatter ourselves, that even those in the higher circles, whose minds are best informed, will not consider the present Work as dishonourable to the venerable Subject of it. The

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The **L I F E** of the
Reverend **J O H N W E S L E Y,**

B O O K the **F I R S T,**

*Containing an Account of the progress of Religion in
England, from the Reformation to the year 1738,
and of the Family, Birth, Youth, Education, Residence
at Oxford, Mission to Georgia, and Return to England
of Mr. Wesley.*

I N T R O D U C T I O N.

*Containing an Account of the progress of Religion in
England from the Reformation to the year 1738.*

WE have not been favoured with any authentic
accounts of the introduction of Religion into
England; but that ignorance and superstition of the
deepest dye covered the whole land till the time of
the Reformation, is evident from the united testimony
of Historians. A variety of divine Providences con-
B curred,

curred, to favour that glorious Æra. The noble exertions of *Wickliffe* and his followers prepared the way. The union of the houses of *York* and *Lancaster* in the person of *Henry* the eighth, put a final conclusion to the unhappy discords, which rent this Nation asunder for some ages: and even the vices of that wicked Prince, over-ruled by Him who delights to bring good out of evil, became the instruments of furthering the cause of Religion. All these concurrent events opened a wide door for the reception of that light and truth, which at this time shone so bright on the right hand and the left throughout the *German Empire*.

The God of Nature and of Grace raised up a constellation of worthies at this period, who were as shining ornaments of human nature, as any country could boast of, perhaps, since the apostolic times. *Cranmer*, *Latimer*, *Ridley*, and the rest of the Reformers of our land, were formed for the great work in which they were engaged; and under their fostering care, the seed of divine grace, watered by the dews of heaven, brought forth a plentiful harvest.

That admirable youth *Edward* the sixth, on the death of *Henry*, ascended the throne. He was a Christian indeed, wise and good beyond his years, a living picture of the truths that were taught by those men of God. One might now have expected that true Religion would have flourished in *England*: but it was far otherwise. Antinomianism spread her baneful influence, and checked the growing plant of holiness. *Latimer* bore a faithful testimony against those

those who pleaded for freedom from the commandments of Christ as well as from those of the Pope. *Cranmer* preached before the Court upon a day appointed for fasting and humiliation, and faithfully told the chief men of the nation, that they were no better than the Papists; and warned them, as if inspired with a prophetic spirit, that God would enter into judgment with them. He did so. He took their fainted King to heaven, and thus permitted the hopes of the Protestants to fall to the ground. The bloody *Mary* stept into the throne, and caused the holiest men in the land to pass through ordeal flames to their eternal reward.

But the Lord had mercy on his people, and turned their captivity. He removed this bloody Queen, and fixed *Elizabeth* in her place. *Elizabeth* was a zealous Protestant, and though by no means a possessor of true Religion herself, encouraged it in others. The beginning of her reign was favourable to the gospel, but she soon convinced the world that persecution is not confined to any sect or party. She severely punished some of the most righteous men in the nation, because they differed from the established church in respect to uniformity; and those who pleaded for the rights of private judgment, were looked upon as dangerous to the State. But the Puritans, for such was their general appellation, increased in proportion to their oppression. However the great spirit of *Elizabeth*, and the wisdom of her administration, kept them within proper bounds.

During the weak and feeble reign of *James the First*, the Puritans felt their strength increasing more and more. And too many of them, forgetting that word of God, "Vengeance is mine," encouraged a vindictive spirit; which broke forth with ungovernable fury on the unhappy *Charles*, and overturned both the Church and State. Thus "God ordaineth his arrows against the persecutors."

The usurper *Cromwell* with all his vices, was endued with many excellencies. He filled, in general, the vacated Churches with the best men he could find. But alas! the cause of vital Religion had received a fatal wound by the troubles and civil broils which preceded that period. Politics had too much absorbed the true spirit of the gospel: so that the great and good Dr. *Owen* himself laments in the most plaintive terms, the great decay of vital godliness. However, it must be acknowledged, that a considerable measure of pure religion still continued in the land, as an occurrence which happened soon after the restoration of the Second *Charles*, evidently demonstrated.

That wicked King, who filled *Scotland* with the blood of the holiest men of that kingdom, and *England* with debauchery and profaneness, was determined to lay the axe to the root of all Religion, and at a single blow to cut off from the established Church every Minister of honesty and conscience. By the act of uniformity he expelled two thousand Gospel-Ministers. Every Clergyman was obliged to declare his solemn assent in the face of his congregation on

an appointed day to the truth of things he had never seen, or be driven from his benefice and cure of souls into poverty and disgrace. Every Minister of real piety preferred every sacrifice to that of his conscience. By this method that atrocious Government blotted out of the Establishment every faithful Pastor. "O," cried out one of them, the great and pious Mr. *Baxter*, in the grief of his soul, "that we had but the gift of tongues, to enable us to proclaim the gospel in other lands, for then I should be satisfied!"

Pains and penalties, confiscations and imprisonments, were enacted and executed to prevent the ejected Ministers from the exercise of their holy function. Ungodliness of every species overflowed the whole land, and it became the very fashion of the day to imitate the most corrupt of Courts in all its vices. So sudden an overthrow of all that is righteous and good, is not to be paralleled in the History of any Nation under heaven. In all other instances the people have moved by progressive means from good to evil, or from evil to good. But here it was otherwise. Religion in a moment hid her beautiful face, and was confined to a few destitute followers of Christ, who met on the mountains, or in cellars underground, and were even there pursued and discovered by those human beasts or devils, the abettors of persecution. These were the most unhappy days this Nation ever knew with respect to religion. Never had there been such a general contempt of God, such barefaced and shameless impiety. Ungodliness and unrighteousness of every kind prevailed as they had

never done before. Even the very form of Religion was hooted out of the Nation. In short they seemed to strive on every hand, that the name of God might be entirely forgotten.

The bigotry of *James* the Second who was educated in all the fooleries of Popery, soon brought things to a crisis. Aiming to restore the Papal power, he lost his crown. His successor *William*, as he owed much to the Puritan party, secured to them the inestimable blessing of liberty of conscience, by the act of toleration. From this time Religion began again to lift up her head. The Archbishops *Tillotson* and *Sharpe*, with other respectable characters their cotemporaries, did much for the reformation of the land. The wars which followed with *Lewis* the Fourteenth of *France*, damped the sacred fire. That wonderful General, the Duke of *Marlborough* was the God of the people. Nothing was spoken of, nothing was hardly thought of, but the amazing and uninterrupted victories which he gained. When peace was established, “the plant of God’s own planting” again put forth her buds. It is certain that the mild reign of *Anne* and of the *Hanoverian* family, assisted much to prepare the way for the great revival of Religion, in which God was pleased so eminently to use that great man, who is the subject of our present History. The Societies for the Reformation of manners, which received the support of the Government, and the private Societies formed throughout the kingdom by the zeal and strong recommendations of the pious Doctor *Horneck* and others, undoubtedly gave a check to that

dissipation of spirit, that practical Atheism, and that perfect looseness of Morals, which had so entirely pervaded the whole land. Many of these Societies remained in being in the year 1738, and received Mr. *Wesley* with open arms, when he entered on his most extensive sphere of action.

Yet, notwithstanding these fair appearances, true Religion was little known in *England*. The great leading truths of the Gospel, the justification of the sinner by faith alone in the merits of Christ, communion with the Father and with his Son Jesus Christ, the assurance of the favour of God, and even the Doctrine of Original Sin, were not credited, or at least not enforced, by the Clergy of the establishment in general: The great Mr. *Law* was an exception indeed. Though a Non-juror, and deprived on that account of the exercise of his public Ministry, he enforced by his excellent pen that essential Doctrine of the Gospel, the necessity of the inspiration of the Holy Ghost; which was at that time almost buried in oblivion, or at least not enforced in the Church of *England*; notwithstanding the many express testimonies borne in favour of it in the Common-Prayer Book. This considerable writer was the great forerunner of the Revival which followed, and did more to promote it than any other individual whatsoever; yea, more perhaps than the rest of the nation collectively taken.

Nor were the Dissenters in general in a better situation. The piety, the zeal, the readiness to do and suffer the will of God, which shone forth so eminently in the lives of multitudes of the ancient Puritans,

tans, had almost disappeared. Arianism and Socinianism gained ground upon them with hasty strides. Few of their Ministers pressed home on the consciences of their hearers the grand truths of Religion. None of them held forth the assurance of faith as the privilege of all believers, though some of them allowed it to be the privilege of a few. Communion with God and crucifixion to the world were parts of Religion hardly thought of in those days.

Such was the state of Christianity in this Nation, when the Grace and Providence of God called forth Mr. *Wesley* into his great field of action. But his Family, Birth, Education, &c. are first to be considered.

C H A P. I.

Of Mr. WESLEY'S Relations.

THE Grand-Father of Mr. *John Wesley*, by his Father's side, was a Nonconformist. He had involved himself in the affairs of the Civil War during the reign of *Charles* the First, and was ejected under the following reign from the living of *Blandford* in *Dorsetshire* by the Act of Uniformity. There is a Dialogue between this Gentleman and the then Bishop of *Bristol*, given us by Dr. *Calamy*. As it displays the character of the man in a much clearer view than we can place it by any thing we are able to say, and as it reflects much honour upon the Bishop, considering the darkness of the times, we give it at large.

Bishop.

Bishop. What is your name ?

Wesley. John Wesley.

B. There are many great matters charged upon you.

W. May it please your Lordship, Mr. *Horlock* was at my house on Tuesday last, and acquainted me that it was your Lordship's desire I should come to you : and on that account I am here to wait on you."

B. By whom were you ordained ? Or are you ordained ?

W. I am sent to preach the Gospel.

B. By whom were you sent ?

W. By a Church of Jesus Christ.

B. What Church is that ?

W. The Church of Christ at *Melcomb*.

B. That factious and heretical Church !

W. May it please you, Sir, I know no faction or heresy that Church is guilty of.

B. No ! Did not you preach such things as tend to faction and heresy ?

W. I am not conscious to myself of any such preaching.

B. I am informed by sufficient men, gentlemen of honour of this county, viz. Sir *Gerard Napper*, Mr. *Freak*, and Mr. *Tregonnel* of your doings. What say you ?

W. Those honoured gentlemen I have been with ; who being by others misinformed proceeded with some heat against me.

B. There are oaths of several honest men, and shall we take your word for it, that all is but misinformation ?

W. There

W. There was no oath given or taken. Besides, if it be enough to accuse, who shall be innocent?--- I can appeal to the determination of the great *Day of Judgment*, that the large catalogue of matters laid to me, are either things invented or mistaken.

B. Did not you ride with your sword, in the time of the *committee of safety*, and engage with them?

W. Whatever imprudences in civil matters you may be informed I am guilty of, I shall crave leave to acquaint your lordship, that his Majesty having pardoned them fully, I shall wave any other answer.

B. In what manner did the church you spake of, send you to preach? At this rate every body might preach.

W. Not every one. Every body has not preaching gifts and preaching graces. Besides, that is not all I have to offer to your lordship to justify my preaching.

B. If you preach, it must be according to order, the order of the *Church of England*, upon ordination.

W. What does your Lordship mean by ordination?

B. Do not you know what I mean?

W. If you mean that sending spoken of Rom. x. I had it.

B. I mean that; What mission had you?

W. I had a mission from God and man.

B. You must have it according to law, and the order of the *Church of England*.

W. I am not satisfied in my spirit therein.

B. Not satisfied in your spirit! You have more
new-

new-coined phrases than ever were heard of! You mean your conscience, do you not?

W. Spirit is no new phrase. We read of being sanctified in soul, body, and spirit.

B. By spirit there we are to understand the upper region of the soul.

W. Some think we are to take it for the conscience: but if your lordship like it not so, then I say, I am not satisfied in conscience, as touching the ordination you speak of.

B. Conscience argues science, science supposes judgment, and judgment reason. What reason have you that you will not be thus ordained?

W. I came not this day to dispute with your lordship; my own inability would forbid me so to do.

B. No, no; but give me your reason.

W. I am not called to that office; and therefore cannot be ordained.

B. Why have you then preached all this while?

W. I was called to the work of the ministry; though not the office. There is as we believe, *Vocatio ad opus, & ad munus.* *

B. Why may you not have the office of the ministry?

W. May it please your lordship, because they are not a people who are fit subjects for me to exercise office-work among them.

B. You mean a gathered church: but we must have no gathered churches in *England*; and you will see it so. For there must be a unity without divisions among us: and there can be no unity without uniformity.—

* A call to the work; and a call to the office.

formity:—Well then, we must send you to your church, that they may dispose of you, if you were ordained by them.

W. I have been informed by my cousin *Pitfield* and others concerning your lordship, that you have a disposition inclined against morosity. However you may be prepossessed by some bitter enemies to my person: yet, there are others, who can and will give you another character of me. Mr. *Gliffon* hath done it. And Sir *Francis Tulford* desired me to present his service to you, and being my hearer is ready to acquaint you concerning me.

B. I asked Sir *Francis Tulford* whether the presentation to *Whitchurch* was his: Whose is it? He told me it was not his.

W. There was none presented to it these sixty years. Mr. *Walton* lived there. At his departure the people desired me to preach to them; and when there was a way of settlement appointed, I was by the Trustees appointed, and by the triers approved.

B. They would approve any, who would come to them and close with them. I know they approved those who could not read twelve lines of *English*.

W. All that they did I know not: but I was examined touching gifts and graces.

B. I question not your gifts, Mr. *Wesley*; I will do you any good I can: but you will not long be suffered to preach, unless you will do it according to order.

W. I shall submit to any trial you shall please to make. I shall present your lordship with a confession
of

of my faith, or take what other way you please to insist on.

B. No, we are not come to that yet.

W. I shall desire those severals to be laid together, which I look on as justifying my preaching.

1. I was devoted to the service from mine infancy.

2. I was educated in order thereto at school, and in the University of *Oxford*,

B. What age are you?

W. Twenty-five.

B. No sure, you are not!

W. 3. As a son of the prophets, after I had taken my Degree, I preached in the country, being approved of by judicious able Christians, Ministers and others.

4. It pleased God to seal my labour with success, in the apparent conversion of many souls.

B. Yea, that is it may be to your way.

W. Yea, to the power of godliness, from ignorance and profaneness. If it please your lordship to lay down any evidences of godliness, agreeing with Scripture, and that are not found in those persons intended, I am content to be discharged the Ministry. I will stand or fall on the issue thereof.

B. You talk of the power of godliness; such as you fancy.

W. Yea, to the reality of religion. Let us appeal to any common-place-book for evidences of graces, and they are found in and upon them.

B. How many are there of them?

W. I number not the people.

B. Where are they?

W. Wherever

W. Wherever I have been called to preach. At *Radpole, Melcomb, Turnwood, Whitchurch*, and at sea. I shall add another ingredient of my Mission.

5. When the church saw the presence of God going along with me, they did, by fasting and prayer, on a day set apart for that end, seek an abundant blessing on my endeavours.

B. A particular church?

W. Yes, my Lord, I am not ashamed to own myself a member of one.

B. Why, you may mistake the Apostles' intent. They went about to convert Heathens. You have no warrant for your particular churches.

W. We have a plain, full and sufficient rule for gospel-worship in the *New Testament*, recorded in the *Acts of the Apostles*, and in the *Epistles*.

B. We have not.

W. The practice of the Apostles is a standing rule in those cases which were not extraordinary.

B. Not their practice, but their precepts.

W. Both precepts and practice. Our duty is not delivered to us in scripture only by precepts, but by precedents; by promises, and by threatenings mixed. We are to follow them as they followed Christ.

B. But the Apostle said, "This speak I, not the Lord:" that is by revelation.

W. Some interpret that place, "This speak I now by revelation from the Lord," not the Lord in that text before instanced concerning divorces. May it please your lordship, we believe that "*Cultus non institutus, est indebitus.*" *

B. It

* Worship not enjoined, is not binding.

B. It is false.

W. The second commandment speaks the same. Thou shalt not make to thyself any graven image.

B. That is, forms of your own invention.

W. Bishop *Andrews* taking notice of "*non facias tibi,*" * satisfied me that we may not worship God, but as commanded.

B. Well then you will justify your preaching, will you, without ordination according to law?

W. All these things, laid together, are satisfactory to me, for my procedure therein.

B. They are not enough.

W. There has been more written in proof of preaching of gifted persons, with such approbation, than has been answered yet by any one.

B. Have you any thing more to say to me, Mr. *Wesley*?

W. Nothing: your lordship sent for me.

B. I am glad to hear this from your mouth, you will stand to your principles you say?

W. I intend it through the grace of God; and to be faithful to the King's majesty, however you deal with me.

B. I will not meddle with you.

W. Farewel to you, Sir.

B. Farewel, good Mr. *Wesley*.

His son, Mr. *Samuel Wesley*, was designed by his father for the Ministry among the Dissenters, and was accordingly sent to one of their Academies. While he resided there, his sentiments were so entirely changed, that he left the Academy without consulting

* Thou shalt not make to thyself.

consulting any of his relations, and entered as a Student of *Exeter College, Oxford*. He took his Degrees in the usual way, and being ordained, was appointed Chaplain of a Man of War. After this he was presented to the Living of *Epworth*, and also to that of *Wroote*, both in the county of *Lincoln*.

Mr. *Samuel Wesley* married the youngest daughter of Dr. *Samuel Annesley*, a celebrated Nonconformist, and first Cousin to the Earl of *Anglesey*. Dr. *Annesley* was a man of great learning and piety. The gross irreligion of the royal party in the time of the Civil War, attached him (as it did many other good men, who lamented those unhappy discords) to the side of the Parliament. He was one of the Preachers at *Whitehall*. But after the death of the King, he would have nothing to do with those in power; but applied himself solely to his pastoral charge. He was ejected from the Living of *St. Giles, Cripplegate*, in *London*, in the year 1662. Several excellent Tracts were written by him: among which a Sermon on Universal Conscientiousness has been deservedly esteemed.

His daughter, Mrs. *Wesley*, was remarkable, not only for the graces of her own sex, but also for the wisdom and fortitude of the other. She was indeed a helpmeet for her pious and laborious husband. She bore him nineteen children; and though she charged herself with the early education of them all, and was, most of the time, in very straitened circumstances, yet several of her letters abundantly prove that she did not neglect the improvement of her mind. It may be profitable as well as entertaining to our Readers, if we give them a few extracts of her Epistles.

In

In a letter to her son, Mr. *John Wesley*, dated at *Wroote*, June 8, 1725, she makes the following observations :

“ It is stupid to say, nothing is an affliction to a good man. That is an affliction, which God makes an affliction, either to good or bad. Nor do I understand, how any man can thank God for present misery ; yet do I very well know what it is to rejoice in the midst of deep afflictions : not in the affliction itself, for then it would necessarily cease to be one ; but in this we may rejoice, that we are in the hand of a God, who never did, nor ever can exert his power in any act of injustice, oppression, or cruelty. In the power of that superior wisdom which disposes all events, and has promised, that “ all things shall work together for good” (for the spiritual and eternal good) “ of those that love him,” we may rejoice in hope, that Almighty Goodness “ will not suffer us to be tempted above what we are able, but will with the temptation make a way to escape, that we may be able to bear it.” In a word, we may and ought to rejoice, that God has assured us, he will never leave us, nor forsake us ; but if we continue faithful to him, he will take care to conduct us safely through all the changes and chances of this mortal life, to those blessed regions of joy and immortality, where sin and sorrow can never enter.”

In another, dated February 14, 1735, she observes :

“ Since God is altogether inaccessible to us but by Jesus Christ, and since none ever was, or ever will be saved but by Him, is it not absolutely necessary for

all people, young and old, to be grounded in the knowledge and faith of Jesus Christ? By faith I do not mean, an assent only to the truths of the Gospel concerning him, but such an assent as influences our practice, as makes us heartily and thankfully accept him for our God and Saviour upon his own conditions. No faith below this can be saving."

In a third, dated *Gainsborough*, November 27, 1735, she writes :

" God is Being itself ; the I AM ! And therefore must necessarily be the Supreme Good. He is so infinitely blessed, that every perception of his blissful presence imparts a vital gladness to the heart. Every degree of approach toward him, is in the same proportion a degree of happiness. And I often think, that were he always present to our minds, as we are present to him, there could be no pain or sense of misery. I have long since chose him for my only good ; my all, my pleasure, my happiness in this world, as well as in the world to come. And although I have not been so faithful to his grace, as I ought to have been, yet I feel my spirit adheres to its choice, and aims daily at cleaving stedfastly unto God. Yet one thing often troubles me, that notwithstanding I know, while we are present with the body, we are absent from the Lord ; notwithstanding I have no taste, no relish left for any thing the world calls pleasure ; yet I do not long to go home as in reason I ought. This often shocks me : and as I constantly pray (almost without ceasing) for thee, my son, so I

beg you likewise to pray for me, that God would make me better and take me at the best."

Some years before her death, she received such manifestations of the grace and love of God, as delivered her from every doubt and every fear, and enabled her to rejoice continually in the Lord. But of these particulars, with the circumstances of her death, we shall give a full account in the course of the history.

These few extracts out of a great variety which might be produced, are sufficient to shew the strength of her understanding, and the excellence of her spirit. There are also some Meditations written by her in the manner of Mrs. *Rowe*, which evidence the piety of her mind in a strong and pleasing light.

But to return. Mr. *Samuel Wesley*, her husband, was a man of considerable learning and great integrity. He was also of eminent usefulness as the minister of a large parish, the inhabitants of which in general neither feared God nor regarded man, when he came to reside among them. His Paraphrase of the Book of Job incontestably proves the extent and depth of his erudition.* He wrote also many things in verse,

“ With *Vida's* piety, though not his fire,”

as his eldest son remarks. His poetry indeed is not generally admired. Yet there is one performance which abundantly compensated for all those in which he failed. It may be doubted if there be in

* Mr. *Pope* in a letter to Dr. *Swift*, in which he requests the Dean to get subscriptions for that work, observes, “ I call him what he is, a learned man, and I engage you will approve his prose, more than you formerly could his poetry.”

the English language any thing more excellent in its kind, than his translation of *Eupolis'* hymn to the Creator.

And therefore, though we are sensible that this hymn is in the hands of several of our readers, we cannot refrain from presenting it to the public, not only as a proof of the talents of this good man, but as being one of the finest pictures extant of *Gentile* piety.

T H E H Y M N.

AUTHOR of Being, Source of Light,
 With unfading beauties bright,
 Fulness, Goodness, rolling round
 Thy own fair orb without a bound :
 Whether thee thy suppliant calls,
 Truth, or Good, or One, or All,
Ei, or *Jao* ; Thee we hail
 Essence that can never fail,
Grecian or *Barbaric* name,
 Thy steadfast Being still the same.
 Thee when morning greets the skies
 With rosy cheeks and humid eyes ;
 Thee, when sweet declining day
 Sinks in purple waves away ;
 Thee will I sing, O Parent *Jove*
 And teach the world to praise and love.

Yonder azure vault on high,
 Yonder blue, low, liquid sky,
 Earth on its firm basis plac'd,
 And with circling waves embrac'd,
 All creating pow'r confess,
 All their mighty Maker bless.

Thou

Thou shak'st all nature with thy nod,
 Sea, earth and air confess the God.
 Yet does thy pow'rful hand sustain
 Both earth and heaven, both firm and main.

Scarce can our daring thought arise
 To thy pavilion in the skies :
 Nor can *Plato's* self declare
 The blifs, the joy, the rapture there.
 Barren above thou dost not reign,
 But circled with a glorious train,
 The sons of God, the sons of light,
 Ever joying in thy sight :
 (For thee their silver harps are strung,)
 Ever beauteous, ever young,
 Angelic forms their voices raise,
 And through heav'n's arch resound thy praise.

The feather'd souls that swim the air,
 And bathe in liquid ether there,
 The lark, precentor of their choir,
 Leading them higher still and higher,
 Listen and learn ; th' angelic notes
 Repeating in their warbling throats :
 And ere to soft repose they go,
 Teach them to their Lords below :
 On the green turf, their mossy nest,
 The evening anthem swells their breast.
 Thus like thy golden chain from high,
 Thy praise unites the earth and sky.

Source of Light, Thou bidst the sun
 On his burning axles run :
 The stars like dust around him fly,
 And strew the area of the sky.

THE LIFE OF MR. WESLEY.

He drives so swift his race above,
 Mortals can't perceive him move :
 So smooth his course, oblique, or straight,
Olympus shakes not with his weight.
 As the queen of solemn night
 Fills at his vase her orb of light,
 Imparted lustre ; thus we see,
 The solar virtue shines by thee.

Eiresione we'll no more,
 Imaginary pow'r, adore ;
 Since oil, and wool, and cheerful wine,
 And life-sustaining bread are thine.

Thy herbage, O great *Pan*, sustains
 The flocks that graze our *Attic* plains ;
 The Olive, with fresh verdure crown'd,
 Rises pregnant from the ground :
 At thy command it shoots and springs,
 And a thousand blessings brings.
Minerva only is thy mind,
 Wisdom, and bounty to mankind.
 The fragrant thyme, the bloomy rose,
 Herb, and flow'r, and shrub that grows
 On *Thessalian Tempe's* plain,
 Or where the rich *Sabæans* reign,
 That treat the taste, or smell, or sight,
 For food, for med'cine, or delight ;
 Planted by thy parent care,
 Spring, and smile, and flourish there.

O ye nurses of soft dreams,
 Reedy brooks, and winding streams,
 Or murm'ring o'er the pebbles sheen,
 Or sliding through the meadows green,

Or where thro' matted sedge you creep,
 Travelling to your parent deep :
 Sound his praise, by whom you rose,
 That Sea, which neither ebbs nor flows.

O ye immortal woods and groves,
 Which the enamour'd Student loves;
 Beneath whose venerable shade,
 For thought and friendly converse made,
 Fam'd *Hecadem*, old hero, lies,
 Whose shrine is shaded from the skies,
 And thro' the gloom of silent night
 Projects from far its trembling light :
 You, whose roots descend as low,
 As high in air your branches grow :
 Your leafy arms to heaven extend,
 Bend your heads, in homage bend ;
 Cedars, and pines that wave above,
 And the Oak belov'd of *Jove*.

Omen, Monster, Prodigy,
 Or nothing are, or, *Jove*, from thee !
 Whether varied nature play,
 Or re-invers'd thy will obey,
 And to rebel man declare
 Famine, plague, or wasteful war.
 Laugh, ye profane, who dare despise
 The threatenng vengeance of the skies !
 Whilst the pious, on his guard,
 Undismay'd is still prepar'd :
 Life or death, his mind's at rest,
 Since what thou send'st must needs be best.

No evil can from thee proceed :
 'Tis only suffer'd, not decreed.

Darkness is not from the sun,
 Nor mount the shades 'till he is gone :
 Then does night obscene arise
 From Erebus, and fill the skies ;
 Fantastic forms the air invade,
 Daughters of nothing and of shade.

Can we forget thy guardian care,
 Slow to punish, prone to spare !
 Thou brak'st the haughty *Persian's* pride,
 That dar'd old ocean's pow'r deride ;
 Their shipwrecks strew'd th' *Eubean* wave,
 At *Marathon* they found a grave.
 O ye blest *Greeks*, who there expir'd,
 For *Greece* with pious ardor fir'd :
 What shrines or altars shall we raise
 To secure your endless praise ?
 Or need we monuments supply,
 To rescue what can never die !

And yet a greater hero far
 (Unless great *Socrates* could err)
 Shall rise to bless some future day,
 And teach to live, and teach to pray.
 Come, unknown Instructor, come !
 Our leaping hearts shall make thee room :
 Thou with *Jove* our vows shalt share,
 Of *Jove* and thee we are the care.

O Father, King, whose heav'nly face
 Shines serene on all thy race,
 We thy magnificence adore,
 And thy well known aid implore :

Nor vainly for thy help we call :
Nor can we want : for Thou art All ! *

We cannot omit observing that the famous speech which was delivered by Dr. *Sacheverel* before the House of Lords, in the reign of Queen *Anne*, was composed by Mr. *Samuel Wesley* : as his son Mr. *John Wesley* informs us in his *History of England*.

The death of this pious man, though not accompanied with that clearness of faith, or that triumphant joy, which many have been favoured with, who have lived in a brighter day, is nevertheless a strong proof that he walked in all good conscience before God. It is thus described by the late Mr. *Charles Wesley* in a Letter to his brother *Samuel*.

Epworth, April 30, 1735.

Dear Brother,

“ AFTER all your desire of seeing my father alive, you are at last assured you must see his face no more till he is raised in incorruption. You have reason to envy us, who could attend him in the last stage of his illness. The few words he could utter I saved, and hope never to forget. Some of them were, “ Nothing too much to suffer for heaven. The weaker I am in body, the stronger and more sensible support I feel from God. There is but a step between me and

* This Hymn may throw light on that passage of St. *Paul* respecting the Heathen, Rom. i. 21, &c. “ When they knew God, they glorified him not as God—Wherefore God gave them up, &c.” Their polytheism was a punishment consequent upon their apostasy from the true God.

death ;

death ; to-morrow I would see you all with me round this table, that we may once more drink of the cup of blessing, before we drink of it new in the kingdom of God. With desire have I desired to eat this pass-over with you before I die." The morning he was to communicate, he was so exceeding weak and full of pain, that he could not without the utmost difficulty receive the elements, often repeating, "Thou shakest me, thou shakest me ;" but immediately after receiving, there followed the most visible alteration. He appeared full of faith and peace, which extended even to his body ; for he was so much better, that we almost hoped he would have recovered. The fear of death he had entirely conquered, and at last gave up his latest human desires of finishing *Job*, paying his debts, and seeing you. He often laid his hand upon my head, and said, "Be steady. The christian faith will surely revive in this kingdom ; you shall see it, though I shall not." To my sister *Emily*, he said, "Do not be concerned at my death, God will then begin to manifest himself to my family. When we were met about him, his usual expression was, "Now let me hear you talk about heaven." On my asking him, whether he did not find himself worse, he replied, "O my *Charles*, I feel a great deal ; God chastens me with strong pain, but I praise him for it, I thank him for it, I love him for it." On the 25th, his voice failed him, and nature seemed entirely spent, when, on my brother's asking, "Whether he was not near heaven, he answered distinctly, and with the most of hope and triumph that could be expressed in
sounds,

found, "Yes, I am." He spoke once more just after my brother had used the commendatory prayer; his last words were, "Now you have done all!" This was about half an hour after six, from which time till sun-set, he made signs of offering up himself, till my brother, having again used the prayer, the very moment it was finished he expired. His passage was so smooth and insensible, that notwithstanding the stopping of his pulse, and ceasing of all sign of life and motion, we continued over him a considerable time, in doubt whether the soul was departed or no. My mother (who for several days before he died, hardly ever went into his chamber but she was carried out again in a fit) was far less shocked at the news than we expected, and told us that now she was heard, in his having so easy a death, and her being strengthened so to bear it."

His eldest son, *Samuel*, was born at *Epworth*, in the year 1690. Concerning the childhood of this Gentleman, there is something very remarkable. He did not speak at all, till he was more than four years old; and was thought to be deficient in understanding. But he one day answered a question, which was proposed to another concerning him, in such a way as greatly surprized all that were present: and from that time spoke without any difficulty. He was educated at *Westminster* School, and afterwards took the Degree of Master of Arts at *Christ-Church* College, *Oxford*. He was allowed by all that knew him, and were judges, to possess a very fine Classical taste, and a very considerable knowledge in the Sciences. From *Oxford* he
returned

returned to *Westminster* to officiate as an Usher. On a vacancy in the place of second Master, it was thought by many of his friends, that no person should be preferred before him. But his intimacy with the Earl of *Oxford*, Bishop *Atterbury*, and Mr. *Pope*, and the frequent exertions of his wit against Sir *Robert Walpole* the Minister of that day, prevented his advancement. The ostensible reason given, was *his being married*, which occasioned him to send an elegant poetical compliment to his wife, glorying in his fault, and refusing to repent.

He possessed the fear of God and much benevolence; but was unhappily prejudiced against some of the highest truths of the Gospel. Many of the Dissenters had insisted on those great truths: but he having been educated in the highest Church-principles, imbibed a dislike to those very truths themselves, because they were so zealously enforced out of the pale of the Church, although they are so plainly taught in the Articles and Homilies of the Church of *England*. Some of his Letters to his brother *John* are still extant, and evidence a most determined disapprobation of *the new Faith*, as he is pleased to term "the knowledge of salvation by the remission of our sins." He published a quarto volume of Poems, some of which were of considerable merit. The battle of the sexes, which was suggested to him by a paper in the *Guardian*, has been much admired. We will give specimens of his abilities for *English* and *Latin* poetry.

A H Y M N.

A H Y M N.

THE morning-flowers display their sweets,
And gay their filken leaves unfold,
As careles of the noon-tide heats,
And fearless of the evening cold.

Nipt by the wind's unkindly blast,
Parch'd by the sun's directer ray,
The momentary glories waste,
The short-lived beauties die away.

So blooms the human face divine,
When youth its pride of beauty shows :
Fairer than spring the colours shine,
And sweeter than the virgin-rose.

Or worn by slowly-rolling years,
Or broke by sickness in a day,
The fading glory disappears,
The short-lived beauties die away.

Yet these, new rising from the tomb,
With lustre brighter far shall shine ;
Revive with ever-during bloom,
Safe from diseases and decline.

Let sickness blast, let death devour,
If heaven must recompense our pains ;
Perish the grass, and fade the flower,
If firm the word of God remains.

On DR. ALDRICH, Dean of Christ-Church, Oxon.

Cum subit illius lætissima frontis imago,
 Quem nostri toties explicuere sales :
 Cum subit & canum caput, & vigor acer ocelli,
 Et digna mistus cum gravitate lepos :
 Solvimur in lachrymas, & inania munera versus
 Ad tumulum sparsis fert Elegia comis.
 Aldricio, debent cui munera tanta Camænæ,
 Hoc tribuisse parum est, non tribuisse scelus.

The following translation may give some faint idea of the original, though it falls far short of it.

That cheerful aspect when we call to mind,
 So often smiling at our artless verse ;
 That mirth with serious dignity combin'd,
 That vivid piercing eye, the silver hairs :
 We melt in tears, and pensively bestow
 (Vain presents !) all we have, our grateful lays,
 Small to give this to whom so much we owe !
 Yet sin it were this trophy not to raise.

His EPITAPH *well expresses his* CHARACTER, *and we believe does not exceed the truth.*

Here lie, interred,
 The Remains of the Rev. *Samuel Wesley*, A. M.
 Sometime Student of Christ-church, Oxon :
 A man, for his uncommon wit and learning,
 For the benevolence of his temper,
 And the simplicity of his manners,

Deservedly

Deservedly beloved and esteemed by all.

An excellent Preacher :

But whose best sermon

Was the constant example of an edifying life.

So continually and zealously employed

In acts of beneficence and charity,

That he truly followed

His blessed Master's example,

In going about, doing good.

Of such scrupulous integrity,

That he declined occasions of advancement in the world

Thro' fear of being involved in dangerous compliances,

And avoided the usual ways to preferment

As studiously as many others seek them.

After a life spent

In the laborious employment of teaching youth,

First, for near twenty years,

As one of the Ushers in *Westminster-school* :

Afterwards, for seven years,

As Head-Master of the Free-school, at *Tiverton*,

He resigned his soul to God,

November 6, 1739. in the 49th year of his age.

Mr. *Charles Wesley*, the third son, was born at *Epworth* in 1708. He received part of his education at *Westminster*, and was afterwards admitted as a Student of Christ-Church College, *Oxford*, where he took the Degree of Master of Arts. He was a good scholar: and at a very early age began to display those poetic talents, which afterwards shone with such peculiar lustre. It is concerning his compositions, that Mr. *John Wesley* writes

writes such strong encomiums in his preface to his large Hymn-Book. "In these hymns, (says he) there is no doggerel, no botches, nothing put in to patch up the rhyme: no feeble expletives. Here is nothing turgid or bombast, on the one hand, or low and creeping on the other. Here are no cant expressions, no words without meaning. Here are (allow me to say) both the purity, the strength and the elegance of the *English* language, and at the same time the utmost simplicity and plainness, suited to every capacity."

Mr. *Charles Wesley* wrote short hymns on most of the remarkable passages of the Old and New Testament, and very largely on some parts of both. His Hymns and sacred Poems are an invaluable treasure. There is not a point of divinity, doctrinal, experimental, or practical, which he has not illustrated *in verse*, which for purity, and often for sublimity, may vie with any thing in the *English* language. But they especially evidence that the mind of the Writer was deeply impressed with his subject, and fully acquainted with the religion of the heart.

As a Preacher he was mighty in the scriptures, and possessed a remarkable talent of uttering the most striking truths with simplicity, force and brevity. For some years after he left the University, he chiefly travelled with his brother, and shared in all his labours and dangers. He then married Miss *Sarah Gwynne*, a lady of a considerable family in the county of *Brecon* in *South Wales*. After his marriage he divided his ministry almost entirely between *London* and *Bristol*, and was rendered useful in the conversion and spiritual profit

profit of many souls in those cities. The circumstances of his death are related by his daughter *Sarah* in a letter to her uncle Mr. *John Wesley*, as follows :

Dear and honoured Uncle,

“ WE were all present, when my dear respected father departed this life. His end was what he particularly desired it might be, Peace !

“ For some months past he seemed totally detached from earth ; he spoke very little, nor wished to hear any thing read, but the Scriptures. He took a solemn leave of all his friends. I once asked, if he had any presages that he should die ? he said, “ No : but his weakness was such, that he thought it impossible he should live through March.” He kindly bade me remember him : and seemed to have no doubt, but I should meet him in heaven.

“ All his prayer was, “ Patience and an easy death !” He bade every one who visited him, to supplicate for these, often repeating, “ an easy death !”

“ He told my mother, the week before he departed, that no fiend was permitted to approach him ; and said to us all, “ I have a good hope !”

“ When we asked if he wanted any thing, he frequently answered, “ Nothing but Christ.” Some person observed, that the valley of the shadow of death was hard to be passed, “ Not with Christ,” replied he.

“ On March the 27th (after a most uneasy night) he prayed as in an agony, that he might not have many such nights. “ O my God,” said he, “ not many !” It was with great difficulty he seemed to speak. About

ten days before, on my brother *Samuel's* entering the room, he took hold of his hand, and pronounced, with a voice of faith, "I shall bless God to all eternity, that ever you were born: I am persuaded I shall!"

"My brother *Charles* also seemed much upon his mind: "That dear boy, said he, God bless him!" He spoke less to me than to the rest, which has since given me some pain. However, he bade me trust in God, and never forsake him, and then, he assured me, he never would forsake me!

"The 28th my mother asked if he had any thing to say to us; raising his eyes, he said, "Only thanks! Love! Blessing!"

"Tuesday and Wednesday he was not entirely sensible. He slept much, without refreshment, and had the restlessness of death for I think the whole week.

"He was eager to depart, and if we moved him, or spoke to him, he answered, "Let me die! let me die!"

"A fortnight before, he prayed with many tears for all his enemies, naming Miss ——. "I beseech thee, O Lord, by thine agony and bloody sweat," said he, "that she may never feel the pangs of eternal death!"

"When your kind letter to my brother came, (in which you affectionately tell him, that you will be a father to him and my brother *Samuel*,) I read it to our father; "He will be kind to you," said he, "when I am gone: I am certain, your uncle will be kind to all of you."

“ The last morning (which was the 29th of March) being unable to speak, my mother intreated him to press her hand, if he knew her, which he feebly did.

“ His last words which I could hear, were, “ Lord—my heart—my God!” He then drew his breath short, and the last so gently, that we knew not exactly the moment in which his happy spirit fled.

“ His dear hand was in mine for five minutes before, and at the awful period of his dissolution.

“ It often had been his desire that we should attend him to the grave; and though he did not mention it again (as he did the place of his burial) during this illness, we all mean to fulfil his wish; trusting we shall be supported, as we have been hitherto, in our afflicting situations. I am, your afflicted and dutiful Niece,

S. WESLEY.”

Chesterfield-Street,

April 4, 1788.

We know not any thing remarkable of Mr. *Wesley's* sisters, except of one who married a Mr. *Wright*. She is said to have been a person of remarkable understanding and taste, and of some knowledge in the Greek and Latin tongues. It is certain she possessed considerable poetic talents, which the following specimen will abundantly prove.

A FAREWELL to the WORLD.

WHILE sickness rends this tenement of clay,
 Th' approaching change with pleasure I survey,
 O'erjoy'd to reach the goal with eager pace,
 Ere my slow life has measur'd half its race.
 No longer shall I bear, my friends to please,
 The hard constraint of seeming much at ease,
 Wearing an outward smile, a look serene,
 While piercing racks and tortures lurk within.
 Yet let me not, ungrateful to my God,
 Record the evil, and forget the good.
 For both I humble adoration pay,
 And bless the Power, who gives, and takes away.
 Long shall my faithful memory retain,
 And oft recall each interval of pain.
 Nay, to high heaven for greater gifts I bend :
 Health I've enjoyed, and I had once a friend,
 Our labour sweet, if labour it might seem,
 Allow'd the sportive and instructive scene :
 Yet here no lewd or useless wit was found ;
 We poiz'd the wavering sail with ballast found.
 Learning here plac'd her richer stores in view,
 Or wing'd with love, the minutes gaily flew.

Nay, yet sublimer joys our bosoms prov'd,
 Divine benevolence, by heaven belov'd :
 Wan, meagre forms, torn from impending death,
 Exulting, blest us with reviving breath.
 The shivering wretch we cloath'd, the mourner cheer'd,
 And sickness ceas'd to groan, when we appear'd.
 Unask'd, our care assists with tender art
 Their bodies, nor neglects th' immortal part.

Sometimes

Sometimes in shades, unpierc'd by *Cynthia's* beam,
 Whose lustre glimmer'd on the dimpled stream,
 We wander'd innocent through *Sylvan* scenes,
 Or tripp'd like fairies, o'er the level greens.
 From fragrant herbage deck'd with pearly dews,
 And flowrets of a thousand different hues,
 By wafting gales, the mingling odours fly,
 And round our heads in whispering breezes sigh.
 Whole nature seems to heighten and improve
 The holier hours of innocence and love :
 Youth, wit, good-nature, candour, sense, combin'd,
 To serve, delight, and civilize mankind ;
 In wisdom's lore we every heart engage,
 And triumph to restore the golden age.

Now close the blissful scene, exhausted muse,
 The latest blissful scene, that thou shalt chuse ;
 Sate with life, what joys for me remain,
 Save one dear wish, to balance every pain ;
 To bow my head, with grief and toil oppress'd,
 Till borne by angel-bands to everlasting rest.

Mr. *John Wesley* subjoins to this Poem the following note : “ It is but justice to her memory to observe that she was at rest, before she went hence : being for some years a witness of that rest, which remains even here for the people of God.”

Mrs. *Hall*, her sister, was a woman of sense and piety. She long survived her unhappy husband, whose apostacy, and consequent misfortunes, have already been sufficiently published. She enjoyed for several years the company and friendship of her

brothers; and surviving them both, died in *London* in July 1791.

C H A P · II.

*Of the Birth, Education, and Residence at Oxford, of
Mr. W E S L E Y.*

MR. *John Wesley*, the second son of the Rev. *Samuel Wesley*, the grand subject of our History, was born June 17th, (old style) 1703. Of his mere childhood nothing very material has reached us, except a remarkable deliverance from fire, when he was about six years of age. What so nearly concerned the life of so great a man, cannot be unpleasing, or uninteresting, to relate. By accident, as all that have written concerning it have supposed, but according to his own account, by the wickedness of some of his father's parishioners, who could not bear the plain dealing of so faithful and resolute a pastor, the parsonage-house was set on fire. But the following letter from Mrs. *Susannah Wesley*, to a neighbouring Clergyman, with Mr. *John Wesley's* additions, will afford full information concerning the whole transaction.

Epworth, Aug. 24, 1709.

“ ON Wednesday night, February the ninth, between the hours of eleven and twelve, some sparks fell from the roof of our house, upon one of the children's (*Kitty's*) feet. She immediately ran to our chamber, and called us. Mr. *Wesley*, hearing a cry of
fire

fire in the street, started up : (as I was very ill, he lay in a separate room from me :) and opening his door, found the fire was in his own house. He immediately came to my room, and bade me and my two eldest daughters rise quickly and shift for ourselves. Then he ran, and burst open the Nursery-door, and called to the maid, to bring out the children. The two little ones lay in the bed with her ; the three others, in another bed. She snatched up the youngest, and bade the rest follow ; which the three elder did. When we were got into the hall, and were surrounded with flames, Mr. *Wesley* found he had left the keys of the doors above stairs. He ran up, and recovered them, a minute before the stair-case took fire. When we opened the street-door, the strong North East wind drove the flames in with such violence, that none could stand against them. But some of our children got out through the windows, the rest through a little door into the garden. I was not in a condition to climb up to the windows ; neither could I get to the garden-door. I endeavoured three times to force my passage through the street-door, but was as often beat back by the fury of the flames. In this distress, I besought our blessed Saviour for help, and then waded through the fire, naked as I was, which did me no farther harm, than a little scorching my hands and my face.

“ When Mr. *Wesley* had seen the other children safe, he heard the child in the nursery cry. He attempted to go up the stairs, but they were all on fire, and would not bear his weight. Finding it impossible to

give any help, he kneeled down in the hall, and recommended the soul of the child to God."

Mr. *John Wesley* adds,

" I believe, it was just at that time I waked : for I did not cry as they imagined, unless it was afterwards. I remember all the circumstances as distinctly, as though it were but yesterday. Seeing the room was very light, I called to the maid to take me up. But none answering, I put my head out of the curtains, and saw streaks of fire on the top of the room. I got up, and ran to the door, but could get no farther, all the floor beyond it being in a blaze. I then climbed up on a chest, which stood near the window : one in the yard saw me, and proposed running to fetch a ladder. Another answered, " There will be no time : but I have thought of another expedient. Here, I will fix myself against the wall : lift a light man, and set him on my shoulders." They did so, and he took me out at the window. Just then the whole roof fell in : but it fell inward, or we had all been crushed at once. When they brought me into the house, where my father was, he cried out, " Come, neighbours ! Let us kneel down : let us give thanks to God ! He has given me all my eight children : let the house go : I am rich enough !"

" The next day, as he was walking in the garden, and surveying the ruins of the house, he picked up part of a leaf of his polyglot-bible, on which just those words were legible, *Vade ; vende omnia quæ habes,*

Et attolle crucem Et sequere me. Go; sell all that thou hast: and take up thy cross and follow me."

We must not here omit to remark, that the incendiaries had twice before attempted to burn the house.

The memory of Mr. *John Wesley's* escape is still preserved in one of his early prints. Under his portrait, there is a house in flames, with this inscription, "Is not this a brand plucked out of the burning?" He remembered this remarkable event ever after with the most lively gratitude, and more than once has introduced it in his writings.

He seems to have been impressed with sentiments of religion at a very early age: and partook of the Lord's-Supper when he was only eight years old. From all that he himself has related to us, we have reason to believe that he never lost those serious impressions. He was placed when very young at the Charter-House in *London*, under that eminent scholar, Dr. *Walker*, with whom he soon became a favourite, on account of his sobriety and application. Ever after he retained a remarkable predilection for that place, and was accustomed to walk through it once a year during his annual visit in *London*. He had some reasons however to complain of the usage he received at the Charter-house. Discipline was so exceedingly relaxed, that the boys of the higher forms were suffered to eat up, not only their own portions of animal food, but those also which were allowed the lesser boys. By this means he was limited for a considerable part of the time he remained at that school, to a small daily portion of bread as his only solid food. One thing he observed, as contributing among others to his
general

general flow of health, and to the establishment of his constitution, was his invariable attention to a strict command of his father, that he should run round the Charter-house garden, which was of considerable extent, three times every morning.

From the Charter-house he was removed to Christ-Church College, *Oxford*, where he took his degree of Bachelor of Arts. In the year 1724, he was elected Fellow of *Lincoln* College, and two years after this he took his degree of Master of Arts.

He now became conspicuous as a scholar. Nor was he barely acquainted with the learned languages; he read them as a critic, and relished all their beauties.

He conversed fluently in Latin, which he spoke and wrote with remarkable purity and elegance. Those who were judges of the classic writers, and were frequently in his company, were surpris'd at the readiness with which he quoted the Greek and Latin poets, even to his latest days. The Greek Testament was as familiar to him as the *English*. His skill in logic is so well known, that it is almost proverbial. It has been said indeed that "he delighted to puzzle his opponents by the fallacies of that art." But he has often declared that he never in his life in any disputation, either in jest or earnest, designedly took the wrong side of the question; and lest he should be brought insensibly to this, he always avoided being opponent in the public disputations at the University. His own words in answer to Mr. *Badcock* are as follows. "It has been my first care for many years, to see that my cause was
good,

good, and never, either in jest or earnest, to defend the wrong side of a question. And shame on me, if I cannot defend the right, after so much practice ; and after having been so early accustomed to separate truth from falsehood, how artfully soever they were twisted together."

His poetic abilities were not inconsiderable, but he did not cultivate them much after he left the University. He looked upon himself as called to higher work ; and he was soon so fully employed therein, that he was obliged wholly to give up the writing of Poetry. Nevertheless, the pieces he has published abundantly prove the strength and elegance of his genius in this respect. We shall select one of them as a specimen.

Part of the 104th P S A L M paraphrased.

U PBORNE aloft on ventrous wing,
 While spurning earthly themes I soar,
 Through paths untrod before,
 What God, what seraph, shall I sing ?
 Whom but Thee should I proclaim,
 Author of this wondrous frame ?

Eternal, uncreated Lord,
 Enshrin'd in glory's radiant blaze !

At whose prolific voice, whose potent word,
 Commanded Nothing swift retir'd, and worlds began their race.

Thou, brooding o'er the realms of night,
 Th' unbottom'd, infinite abyss,
 Bad'st the deep her rage surcease,
 And saidst, let there be light !

Æthereal

Æthereal light thy call obey'd,
 Through the wide void her living waters past,
 Glad she left her native shade,
 Darkness turn'd his murmuring head,
 Resign'd the reins, and trembling fled ;
 The chrystal waves roll'd on, and fill'd the ambient waste.

In light, effulgent robe, array'd
 Thou left'st the beauteous realms of day ;
 The golden towers inclin'd their head,
 As their Sovereign took his way.
 The all-incircling bounds (a shining train,
 Ministring flames, around him flew)
 Through the vast profound he drew,
 When, lo ! sequacious to his fruitful hand,
 Heaven o'er th' uncolour'd void, her azure curtain threw.

Lo ! marching o'er the empty space,
 The fluid stores in order rise
 With adamant chains of liquid glass,
 To bind the new-born fabric of the skies.
 Downward th' Almighty Builder rode,
 Old *Chaos* groan'd beneath the God,
 Sable clouds his pompous car,
 Harneſt winds before him ran,
 Proud to wear their Maker's chain,
 And told with hoarse-responding voice his coming from afar.

Embryon earth the signal knew,
 And rear'd from night's dark womb her infant head :
 Though yet prevailing waves her hills o'erspread,
 And stain'd their sickly face with pallid hue.
 But when loud thunders the pursuit began,
 Back the affrighted spoilers ran :
 In vain aspiring hills oppos'd their race,
 O'er hills and vales with equal haste
 The flying squadrons past,

Till safe within the walls of their appointed place :
 There firmly fixt, their sure enclosures stand,
 Unconquerable bounds of ever-during sand !
 He spake : from the tall mountain's wounded side,
 Fresh springs roll'd down their silver-tide :

O'er the glad vales, the shining wanderers stray,
 Soft murmuring as they flow,
 While in their cooling wave inclining low,
 The untaught natives of the field their parching thirst allay.
 High seated on the dancing sprays,
 Checquering with varied light their parent streams,
 The feather'd quires attune their artle's lays,
 Safe from the dreaded heat of solar beams.

Genial showers at his command,
 Pour plenty o'er the barren land :
 Labouring with parent throes,
 See ! The teeming hills disclose
 A new birth : see chearful green,
 Transitory, pleasing scene,
 O'er the smiling landskip glow,
 And gladden all the vale below.
 Along the mountain's craggy brow,
 Amiably dreadful now ;
 See the clasping vine dispread
 Her gently-rising, verdant head :
 See the purple grape appear,
 Kind relief of human care !

Instinct with circling life, thy skill
 Uprear'd the olive's loaded bough :
 What time on *Lebanon's* proud hill
 Slow rose the stately cedar's brow.
 Nor less rejoice the lowly plains,
 Of useful corn the fertile bed,
 Than when the lordly cedar reigns,
 A beauteous, but a barren shade.

While

While in his arms the painted train,
 Warbling to the vocal grove,
 Sweetly tell their pleasing pain,
 Willing slaves to genial love :
 While the wild goats, an active throng,
 From rock to rock light-bounding fly,
 Jehovah's praise in solemn song
 Shall echo through the vaulted sky.

The Hymn on the attributes of God, which he published in his large Hymn-Book, and was composed by himself, is one of the most excellent of the kind in our language. All the Hymns in his various publications, that were borrowed from the *German* (which are many) were translated by him. But he has frequently urged, as another reason for silencing his muse, that the superior poetic genius of his brother rendered it unnecessary.

About the time of his removal to *Lincoln* College, he was deeply impressed with the thoughts of eternity : and has often mentioned his election to his Fellowship as a most happy event. It enabled him, he said, to cast off all those of his acquaintance, whose conversation he found injurious to him with respect to religion. On this occasion, he new-modelled his whole life, regulated his time, his studies, and his expences ; and chose with great caution his future companions. In short, he acted in every respect as a man, who enquired, like *Job*, “ Where is the place of wisdom ? ” And came to the same conclusion, that “ the fear of the Lord is wisdom, and to depart from evil is understanding.”

Being

Being thus in some measure prepared for the ministry, for which he had from the beginning been designed by his father, he was ordained in the year 1725, by Dr. *Potter*, afterwards Archbishop of *Canterbury*, and preached his first sermon at *South Lye*, near *Oxford*. There is a letter of his father's now extant relating to this awful event, which cannot be unpleasing or unprofitable to the serious reader.

Wroote, Jan. 26, 1725.

Dear Son,

“AS to what you mention of entering into Holy Orders, it is indeed a great work. I am pleased to find, you think it so: as well as that you do not admire a callow Clergyman any more than I do. As to the motives, if it is no harm to desire getting into that office, even as *Eli*'s sons, to eat a piece of bread: yet certainly a desire and intention to lead a stricter life, and a belief one should do so, is a better reason: though this should by all means be begun before, or ten to one, it will deceive us afterwards. But if a man be unwilling and undesirous to enter into orders, it is easy to guess, whether he say, so much as with common honesty, that he trusts he is “moved to it by the Holy Ghost.” But the principal spring and motive, to which all others should be only secondary, must undoubtedly be the glory of God, and the edification of our neighbour. And woe to him, who, with any meaner leading view, attempts so sacred a work. For this he should take all the care he possibly

can,

can, with the advice of wiser and older men, (especially imploring the direction and assistance of Almighty God, with all humility, sincerity, and intention of mind) to qualify himself. The knowledge of the Languages is a considerable help in this matter, which I thank God all my three sons have. But then this must be prosecuted to the thorough understanding the original text of the Holy Scriptures, by conversing with them long and constantly. You ask me, "Which is the best comment on *the Bible*?" I answer, the Bible itself. For the several paraphrases and translations of it in the polyglot, compared with the original, and with one another, are, in my opinion, to an honest, devout, industrious, and humble man, infinitely preferable to any comment I ever saw. But Grotius is the best, for the most part: especially on the New Testament. By all this you see, I am not for your going too hastily into Orders. When I am for your taking them, you shall know: and it is not impossible, I may then be with you, if God so long spare the life and health of your affectionate father,

SAMUEL WESLEY.

P. S. Work and write while you can! You see, time has shaken me by the hand, and death is but a little behind him. My eyes and heart are now almost all I have left. And I bless God for them!"

Some time after his election to a Fellowship, he was appointed Greek Lecturer, and Moderator of the Classes. He

He always regarded this last appointment, as a very gracious providence. It gave him a complete knowledge of that important branch of learning, by which he was afterwards enabled during his whole life to defend the truth against all opponents. "For several years," says he himself, "I was moderator in the disputations which were held six times a week at *Lincoln College in Oxford*. I could not avoid acquiring hereby some degree of expertness in arguing: and especially in discerning and pointing out well-covered and plausible fallacies. I have since found abundant reason to praise God for giving me this honest art. By this when men have hedged me in, by what they called demonstrations, I have been many times able to dash them in pieces: in spite of all its covers, to touch the very point where the fallacy lay: and it flew open in a moment." †

He was now fully employed between his public offices, and his pupils. Of the latter he took the greatest care, accounting himself not only responsible for them to their parents and the community, but to God. He laboured not only to make them scholars, but Christians also, and to that end wrote a form of prayers for them (which is still extant) for every day in the week.

His own address to the Tutors of the University, will clearly evidence the spirit in which he acted himself.

"Ye venerable men," says he, "who are more especially called to form the tender minds of youth,

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† See his Works, vol. 17. page 79.

to dispel thence the shades of ignorance and error, and train them up to be wise unto salvation; Are you filled with the Holy Ghost? With all those fruits of the Spirit, which your important office so indispensably requires? Is your heart whole with God? Full of love and zeal to set up his kingdom on earth? Do you continually remind those under your care, that the one rational end of all our studies, is to know, love, and serve the only true God, and Jesus Christ whom he hath sent? Do you inculcate upon them, day by day, that love alone never faileth? (Whereas, whether there be tongues, they shall fail, or philosophical knowledge, it shall vanish away:) and that without love, all learning is but splendid ignorance, pompous folly, vexation of spirit? Has all you teach an actual tendency to the love of God, and all mankind for his sake? Have you an eye to this end in whatsoever you prescribe, touching the kind, the manner, and the measure of their studies: desiring and labouring, that wherever the lot of these young soldiers of Christ is cast, they may be so many burning and shining lights, adorning the gospel of Christ in all things? And permit me to ask, Do you put forth all your strength in the vast work you have undertaken? Do you labour herein with all your might? Exerting every faculty of your soul? Using every talent which God hath lent you, and that to the uttermost of your power? Let it not be said, that I speak here, as if all under your care were intended to be Clergymen. Not so: I only speak as if they were all intended to be Christians." *

Mr. Wesley's

* His Works, vol. 1. page 86.

Mr. *Wesley's* labours as a tutor, were not in vain. The late Rev. Mr. *Hervey* was one of his pupils, and thus speaks of him with reference to the advantages he had received under his tuition at *Oxford*, in a letter dated, *Oxon*, Sept. 2, 1736.

“ AS for me, I am still a most weak, corrupt creature. But, blessed be the unmerited mercy of God, and thanks be to your never to be forgotten example, “ That I am what I am.” And again,

“ Do you, dear Sir, put up your prayers, and Oh! let the mighty God set to his seal, that it may be unto me according to my heart's desire. Then will I invite you (my father, shall I call you, or my friend? For indeed you have been both unto me,) to meet me among the spirits of just men made perfect: since I am not like to see your face in the flesh any more for ever! § Then will I bid you welcome, yea, I will tell of your love, before the universal assembly, at the tremendous tribunal.”

In the postscript he adds,

“ I heartily thank you, as for all other favours, so especially for teaching me *Hebrew*. I have cultivated (according to your advice) this study, and am (blessed be God, the giver of knowledge) somewhat improved in this language.”

In another letter, dated *Weston*, near *Northampton*, Dec. 30, 1747, he observes, “ Assure yourself, dear Sir, that I can never forget that tender-hearted and generous Fellow of *Lincoln*, who condescended to

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§ Mr. *Wesley* was at this time in *Georgia*.

take such compassionate notice of a poor undergraduate: whom almost every body condemned; and no man cared for his soul."

Mr. *Wesley's* own account of his religious views and impressions while at *Oxford*, is so worthy of observation, that we give it without any alteration.

" IN the year 1725, being in the twenty-third year of my age, I met with Bishop *Taylor's* " Rules and Exercises of Holy Living and Dying." In reading several parts of this book, I was exceedingly affected with that part in particular which relates to *purity of intention*. Instantly I resolved to dedicate *all my life* to God: *all* my thoughts, and words, and actions: being throughly convinced, there was no medium: but that *every part* of my life, (not *some* only) must either be a sacrifice to God, or myself, that is, in effect, to the devil.

" In the year 1726, I met with *Kempis's Christian Pattern*. The nature and extent of *inward religion*, the religion of the heart, now appeared to me in a stronger light than ever it had done before. I saw, that giving even all my life to God (supposing it possible to do this and go no farther) would profit me nothing, unless I gave *my heart*, yea, *all my heart*, to him. I saw that " Simplicity of intention and purity of affection," *one design* in all we speak or do, and *one desire*, ruling all our tempers, are indeed " The wings of the soul," without which she can never ascend to the mount of God.

" A year or two after, Mr. *Law's* " *Christian Perfection*" and " *Serious Call*" were put into my hands.

These

These convinced me more than ever, of the absolute impossibility of being *half a Christian*. And I determined, through his grace, (the absolute necessity of which I was deeply sensible of,) to be *all-devoted* to God, to give him *all* my soul, my body, and my substance.

“In the year 1729, I began not only to read, but to *study* the Bible as the one, the only standard of truth, and the only model of pure religion. Hence I saw, in a clearer and clearer light, the indispensable necessity of having *the mind which was in Christ*, and of *walking as Christ also walked*: even of having, not *some part* only, but *all the mind* which was in him, and of walking as he walked, not only in *many* or in *most* respects, but in *all* things. And this was the light wherein at this time, I generally considered religion, as an *uniform* following of Christ, an *entire* inward and outward conformity to our Master. Nor was I afraid of any thing more, than of *bending* this rule to the experience of myself, or of other men: of allowing myself in any *the least* disconformity to our grand Exemplar.” *

About this time a serious man, whom he had travelled many miles to see, said to him, “Sir, you wish to serve God and go to heaven. Remember you cannot serve him alone. You must therefore *find* companions, or *make* them: the Bible knows nothing of solitary Religion.” He never forgot this. Therefore on his return to the University, he first spoke to his brother, the late Mr. *Charles Wesley*, and afterwards

to Mr. *Morgan*, Mr. *Hervey*, Mr. *Whitefield*, and others. When they first began to meet, they read Divinity on the Sunday evenings, and on other nights the Greek and Latin Classics. The summer following they began to visit the prisoners in the castle, and the sick poor in the town.

Their meetings now began to be more directly religious: they read and considered the Greek Testament on the week evenings, and conversed closely and deeply on the things of God. They now likewise observed the Fasts of the ancient Church every Wednesday and Friday, and communicated once a week. "We were now," says he, "about fifteen in number," *all of one heart and of one mind.*"

The spirit of this little association cannot be exemplified more fully, than by giving at large the *Scheme of Self-Examination* which was agreed upon and used by them.

LOVE OF GOD AND SIMPLICITY: *means of which are*
PRAYER *and* MEDITATION.

HAVE I been simple and recollected in every thing I said or did? Have I 1. Been *simple* in every thing, i. e. looked upon God, as my Good, my Pattern, my One Desire, my Disposer, Parent of Good; acted wholly for him; bounded my views with the present action or hour? 2. *Recollected*? i. e. Has this simple view been distinct and uninterrupted? Have I done any thing without a previous perception of its being the will of God? Or without a perception of its being

being an exercise or a means of the virtue of the day? Have I said any thing without it?

2. Have I prayed with fervour? At going in and out of Church? In the Church? Morning and evening in private? Monday, Wednesday, and Friday, with my friends? At rising? Before lying down? On Saturday noon? All the time I was engaged in exterior work? In private? Before I went into the place of public or private prayer, for help therein? Have I wherever I was, gone to Church morning and evening, unless for necessary mercy? And spent from one hour to three in private? Have I in private prayer frequently stopt short, and observed what fervour? Have I repeated it over and over, till I adverted to every word? Have I at the beginning of every prayer or paragraph owned, I cannot pray? Have I paused before I concluded in his name, and adverted to *my Saviour* now interceding for me at the right hand of God, and offering up these prayers?

3. Have I daily used ejaculations? i. e. Have I every hour prayed for humility, faith, hope, love, and the particular virtue of the day? Considered, with *whom* I was the last hour, *what* I did, and *how*? With regard to recollection, love of man, humility, self-denial, resignation and thankfulness? Considered the next hour in the same respects, offered all I do to my Redeemer, begged his assistance in every particular, and commended my soul to his keeping? Have I done this deliberately, (not in haste.) seriously, (not doing any thing else the while,) and fervently as I could?

4. Have I duly prayed for the virtue of the day ?
i. e. Have I prayed for it at going out and coming in ?
Deliberately, seriously, fervently ?

5. Have I used a Collect at nine, twelve and three ?
And Grace before and after eating ? (aloud at my own
room,) deliberately, seriously, fervently ?

6. Have I duly meditated ? Every day, unless for
necessary mercy ? 1. From six, &c. to prayers ? 2.
From four to five, (What was particular in the pro-
vidence of this day ?) How ought the virtue of the
day to have been exerted upon it ? How did it fall
short ? (Here faults.) 3. On Sunday, from six to
seven, with *Kempis* ? From three to four on re-
demption, or God's attributes ? Wednesday and
Friday from twelve to one on the passion ? After
ending a book, on what I had marked in it ?

L O V E O F M A N.

1st. HAVE I been zealous to do, and active in doing
good ? i. e. 1. Have I embraced every probable op-
portunity of doing good, and preventing, removing,
or lessening evil ?

2. Have I pursued it with my might ?

3. Have I thought any thing too dear to part with,
to serve my neighbour ?

4. Have I spent an hour at least every day in speak-
ing to some one or other ?

5. Have I given any one up, till he *expressly* re-
nounced me ?

6. Have

6. Have I, before I spoke to any, learned as far as I could, his temper, way of thinking, past life, and peculiar hindrances, internal and external? Fixed the point to be aimed at? Then the means to it?

7. Have I in speaking, proposed the motives, then the difficulties, then balanced them, then exhorted him to consider both calmly and deeply, and to pray earnestly for help?

8. Have I, in speaking to a stranger, explained what Religion is not, (not negative, not external) and what it is, (a recovery of the image of God,) searched at what step in it he stops, and what makes him stop there? Exhorted and directed him?

9. Have I persuaded all I could, to attend public prayers, sermons and sacraments? And in general, to obey the laws of the Church Universal, the Church of *England*, the State, the University, and their respective Colleges?

10. Have I, when taxed with any act of obedience, avowed it, and turned the attack with sweetness and firmness?

11. Have I disputed upon any practical point, unless it was to be practised just then?

12. Have I in disputing, (1.) Desired my opponent, to define the terms of the question: to limit it: what he grants, what denies: (2.) Delayed speaking my opinion; let him explain and prove his: then insinuated and pressed objections?

13. Have I after every visit, asked him who went with me, Did I say any thing wrong?

14. Have

14. Have I when any one asked advice, directed and exhorted him with all my power ?

2dly. Have I rejoiced with and for my neighbour in virtue or pleasure ? Grieved with him in pain, for him in sin ?

3dly. Have I received his infirmities with pity, not anger ?

4thly. Have I thought or spoke unkindly of or to him ? Have I revealed any evil of any one, unless it was necessary to some particular good I had in view ? Have I then done it with all the tenderness of phrase and manner, consistent with that end ? Have I any way appeared to approve them that did otherwise ?

5thly. Has good-will been, and appeared to be, the spring of all my actions toward others ?

6thly. Have I duly used intercession ? 1. Before, 2. After speaking to any ? 3. For my friends on Sunday ? 4. For my pupils on Monday ? 5. For those who have particularly desired it, on Wednesday and Friday ? 6. For the family in which I am, every day ?”

We may here see the great sincerity and earnestness of Mr. *Wesley* and his friends. But the darkness of their minds, as to Gospel-truths, is very evident to those who are favoured with true, evangelical views. They faithfully improved all the religious knowledge they possessed or could acquire : and the Lord led them, or at least most of them, in due time, into greater light.

Being so strict in their deportment, so constant in the means of grace, and zealous of good works, they soon began to be noticed and ridiculed by the young gentlemen

gentlemen of the Univerſity, under the appellations of *Sacramentarians*, and *the Godly Club*, and afterwards of *Methodiſts*. This laſt title was given them in the firſt inſtance by a Fellow of *Merton-College*, in alluſion to an ancient College of Phyſicians at *Rome*, who were remarkable for putting their patients under regimen, and were therefore called *Methodiſtæ*.

The sneers of the young men they little regarded. But when ſome of the Seniors of the Univerſity were offended, Mr. *Wesley* wrote to his father, and to ſome other gentlemen of piety and learning, for advice: and the anſwers were favourable. Part of two Letters from his father we ſubjoin.

1. “ AND now as to your deſigns and employments, what can I ſay leſs of them than *Valde probo* :* and that I have the higheſt reaſon to bleſs God, that he has given me two ſons together at *Oxford*, to whom he has given grace and courage to turn the war againſt the world and the devil, which is the beſt way to conquer them. They have but one more enemy to combat with, the fleſh; which if they take care to ſubdue by faſting and prayer, there will be no more for them to do, but to proceed ſteadily in the ſame courſe, and expect the crown which fadeth not away. You have reaſon to bleſs God as I do, that you have ſo faſt a friend as Mr. *Morgan*, who I ſee in the moſt difficult ſervice is ready to break the ice for you. I think I muſt adopt Mr. *Morgan* to be my ſon, together with you and your brother *Charles*: and when I have ſuch a Ternion to proſecute that war, wherein I am now

* *I greatly approve.*

Miles Emeritus, † I shall not be ashamed, when they speak with their enemies in the gate.

“ I am afraid lest the main objection you make against your going on in the business with the prisoners may secretly proceed from flesh and blood. For *who can harm you, if you are followers of that which is so good?* and which will be one of the marks by which the Shepherd of *Israel* will know his sheep at the last day?—Though if it were possible for you to suffer a little in the cause, you would have a Confessor’s reward. You own none but such as are out of their senses would be prejudiced against your acting in this manner; but say, “ These are they that need a Physician.” But what if they will not accept of one, who will be welcome to the poor prisoners? Go on then in God’s name in the path which your Saviour has directed you, and that track wherein your father has gone before you! For when I was an Under-Graduate at *Oxford*, I visited those in the Castle there, and reflect on it with great satisfaction to this day. Walk as prudently as you can, though not fearfully, and my heart and prayers are with you.

“ Your first regular step is to consult with him (if any such there be) who has a jurisdiction over the prisoners, and the next is, to obtain the direction and approbation of your Bishop. This is Monday morning, at which time I shall never forget you. If it be possible I should be glad to see you all three here in the fine end of the summer. But if I cannot have that satisfaction, I am sure I can reach you every day,

† *A worn-out Soldier.*

though

though you were beyond the *Indies*. Accordingly, to Him, who is every where, I now heartily commit you, as being your most affectionate and joyful father."

2. "THIS day I received both yours, and this evening in our course of reading, I thought I found an answer that would be more proper than any I myself could dictate ; though since it will not be easily translated, I send it in the original. 2 Cor. vii. 4. Πολλή μοι Καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει· ὑπερπερισσεύομαι τῇ χαρᾷ. * What would ye be? Would you be angels? I question whether a mortal can arrive to a greater degree of perfection, than steadily to do good, and for that very reason patiently and meekly to suffer evil: for my part, on the present view of your actions and designs, my daily prayers are, that God would keep you humble; and then I am sure, if you continue *to suffer for righteousness sake*, though it be but in a lower degree, *the Spirit of God and of glory* will in some good measure *rest upon you*. Be never weary of well-doing: never look back, for you know the prize and the crown are before you: though I can scarce think so meanly of you, as that you would be discouraged with *the crackling of thorns under a pot*. Be not high-minded, but fear; preserve an equal temper of mind under whatever treatment you meet with, from a not very just or well-natured world. Bear no more fail than is necessary, but steer steady. The less you value yourselves for these unfashionable duties, (as there is no such thing as works of supererogation,) the more all good and wise men will value

* Great is my glorying of you. I am filled with comfort. I am exceeding joyful.

you, if they see your actions are of a piece ; or, which is infinitely more, He by whom actions and intentions are weighed, will both accept, esteem, and reward you."

About this time Mr. *Samuel Wesley*, jun. wrote the following copy of verses to his Brother *Charles* on the same subject.

THOUGH neither are o'erstock'd with precious time,
 If I can write it, you may read my rhyme :
 And find an hour to answer, I suppose,
 In verse harmonious, or in humble prose ;
 What I when late at Oxford could not say,
 My friends so num'rous, and so short my stay.

Say, does your christian purpose still proceed
 T' assist in ev'ry shape the wretches' need ?
 To free the prisoner from his anxious jail,
 When friends forsake him, and relations fail ?
 Or yet with nobler charity conspire
 To snatch the guilty from eternal fire ?
 Has your small squadron firm in trial flood,
 Without preciseness, singularly good ?
 Safe march they on 'twixt dangerous extremes
 Of mad profaneness and enthusiast dreams ?
 Constant in pray'r, while God approves their pains,
 His Spirit cheers them, and his Blood sustains !
 Unmov'd by pride or anger, can they hear
 The foolish laughter, or the envious sneer ?
 No wonder wicked men blaspheme their care,
 The devil always dreads offensive war,
 Where heav'nly zeal the sons of night pursues,
 Likely to gain, and certain not to lose,

The sleeping conscience wakes by dangers near,
And pours the light in, they so greatly fear.

One or two questions more before I end,
That much concern a brother and a friend.
Does *John* seem 'bent beyond his strength to go,
To his frail carcase literally foe?
Lavish of health, as if in haste to die,
And shorten time t' ensure eternity?

The Bishop of *Oxford*, and the Minister at the Castle, being also consulted, greatly approved of their proceedings. But the outcry daily increas'ing, they propos'd both to their friends and opponents the following questions:

I. Whether it does not concern all men of all conditions, to imitate Him as much as they can, "who went about doing good?"

Whether all Christians are not concerned in that command; "While we have time let us do good to all men?"

Whether we shall not be more happy hereafter, the more good we do now?

Whether we can be happy at all hereafter, unless we have, according to our power, fed the hungry, cloath'd the naked, visit'd those that are sick and in prison, and made all these actions subservient to a higher purpose, even the saving of souls from death?

Whether it be not our bounden duty always to remember, that He did more for us, than we can do for him, who assures us, "*Inasmuch as ye have done it*
unto

unto one of the least of these my brethren, ye have done it unto me ?”

II. Whether upon these considerations we may not try to do good to our acquaintance ? Particularly, whether we may not try to convince them of the necessity of being Christians ?

Whether of the consequent necessity of being scholars ?

Whether of the necessity of method and industry in order to either learning or virtue ?

Whether we may not try to persuade them to confirm and increase their industry, by communicating as often as they can ?

Whether we may not mention to them the Authors whom we conceive to have wrote best on those subjects ?

Whether we may not assist them as we are able from time to time, to form resolutions upon what they read in those Authors, and to execute them with steadiness and perseverance.

III. Whether upon the considerations above-mentioned, we may not try to do good to those that are hungry, naked, or sick ? In particular, whether if we know any necessitous family, we may not give them a little food, cloaths, or phyfic, as they want ?

Whether we may not give them, if they can read, a Bible, Common-prayer Book, or Whole Duty of Man ?

Whether we may not now and then inquire how they have used them ; explain what they do not understand, and enforce what they do ?

Whether

Whether we may not enforce upon them more especially, the necessity of private prayer, and of frequenting the Church and Sacrament ?

Whether we may not contribute what little we are able toward having their children cloathed and taught to read ?

Whether we may not take care that they be taught their catechism, and short prayers for morning and evening ?

IV. *Lastly*, Whether upon the considerations above-mentioned we may not try to do good to those that are in prison ? In particular, whether we may not release such well-disposed persons as remain in prison for small sums ?

Whether we may not lend smaller sums to those that are of any trade, that they may procure themselves tools and materials to work with ?

Whether we may not give to them who appear to want it most, a little money, or cloaths, or phyfic ?

Whether we may not supply as many as are serious enough to read, with a Bible, and whole Duty of Man ?

Whether we may not, as we have opportunity, explain and enforce these upon them, especially with respect to public and private prayer, and the blessed Sacrament ?”

As no person answered these questions in the negative, they went on their way rejoicing. But soon after this they suffered a severe loss in the death of Mr. *Morgan*. This gentleman's character is well drawn up by Mr. *Samuel Wesley*, jun. in the following poetic tribute to his memory.

We Fools counted his Life Madness.

IF ought beneath them happy souls attend,
 Let *Morgan* hear the triumph of a friend,
 And hear well-pleas'd. Let *Libertines* so gay
 With careless indolence despise the lay :
 Let critic wits, and fools for laughter born,
 Their verdict pass with supercilious scorn ;
 Let jovial crowds, by wine their senses drown'd,
 Stammer out censure in their frantic round :
 Let yawning sluggards faint dislike display,
 Who, while they trust to-morrow, lose to-day :
 Let such as these the sacred strains condemn :
 For 'tis true glory to be hiss'd by them.

Wise in his prime, he waited not for noon,
 Convinc'd, that mortal never liv'd too soon.
 As if foreboding here his little stay,
 He made his morning bear the heat of day :
 Fix'd while unfading glory he pursues,
 No ill to hazard, and no good to lose.
 No fair occasion glides unheeded by ;
 Snatching the golden moments as they fly,
 He by few fleeting hours ensures eternity.

Friendship's warm beams his artless breast inspire,
 And tend'rest rev'rence for a much lov'd Sire.
 He dar'd for heav'n this flatt'ring world forego,
 Ardent to teach, as diligent to know :
 Anwarp'd by sensual views, or vulgar aims,
 By idle riches, or by idler names :
 Fearful of sin in every close disguise,
 Unmov'd by threat'ning, or by glozing lies.
 Seldom indeed the wicked came so far,
 Forc'd by his piety to defensive war ;

Whose zeal for other men's salvation shown,
 Beyond the reach of hell secur'd his own :
 Glad'ning the poor, where'er his steps he turn'd,
 Where pin'd the orphan, or the widow mourn'd ;
 Where prisoners sigh'd beneath guilt's horrid stain,
 The worst confinement and the heaviest chain,
 Where death's sad shade the uninstructed fight
 Veil'd with thick darkness in the land of light.
 Our Saviour thus fulfill'd his great design,
 (If human we may liken to divine)
 Heal'd each disease that bodies frail endure,
 And preach'd th' unhop'd-for Gospel to the poor.

To means of grace the last respect he shew'd,
 Nor sought new paths, as wiser than his God :
 Their sacred strength preserv'd him from extremes
 Of empty outside or enthusiast dreams.

He knew that works our faith must here employ,
 And that 'tis heaven's great business to enjoy.
 Fix'd on that heav'n, he death's approaches saw,
 Nor vainly murmur'd at our nature's law :
 Repin'd not that his youth so soon should go,
 Nor griev'd for fleeting pleasures here below.
 Of sharpest anguish scorning to complain,
 He fills with mirth the intervals of pain :
 Not only unappall'd, but joyful sees
 The dark, cold passage that must lead to peace :
 Strong with immortal bloom secure to rise,
 The tears for ever banish'd from his eyes.

Who now regrets his early youth would spend
 The life so nobly that so soon should end ?
 Who blames the stripling for performing more
 Than doctors grave, and prelates of threescore ?

Who now esteems his fervour indiscreet,
 His prayers too frequent, or his alms too great ?
 Who thinks, where blest he reigns beyond the sky,
 His crown too radiant, or his throne too high ?
 Who but the fiend, who once his course withstood,
 And whisper'd——“ Stay 'till fifty to be good ?”
 Sure, if believ'd, t' obtain his hellish aim,
 Adjourning to the time that never came.

Yet this good man seems shortly after this, to have too readily received some unfavourable reports concerning his Brother, and friends at *Oxford*, which occasioned the following letter from Mr. *John Wesley*.

Lincoln College, Nov. 17, 1731.

Dear Brother,

“ C O N S I D E R I N G the changes that I remember in myself, I shall not at all wonder if the time comes, when we differ as little in our conclusions as we do now in our premises. In most we seem to agree already ; especially as to rising, not keeping much company, and sitting by a fire which I always do, if any one in the room does, whether at home or abroad. But these are the very things about which others will never agree with me. Had I given up these, or but one of them, *rising early*, which implies going to bed early (though I never am sleepy now) and keeping so little company, not one man in ten of those that are offended at me, as it is, would ever open their mouth against any of the other particulars. For
 the

the sake of these those are mentioned. The root of the matter lies here. Would I but employ a third of my money, and about half of my time, as other folks do, smaller matters would be easily overlooked. But I think "*Nil tanti est.*" *Nothing is of so much importance.*

" I have often thought of a saying of Dr. *Hayward* when he examined me for priest's orders ; " Do you know what you are about ? You are bidding defiance to all mankind. He that would live as a christian priest, ought to know that, whether his hand be against every man or no, he must expect every man's hand should be against him." It is not strange that every man's hand who is not a christian, should be against him that endeavours to be so. But is it not hard, that even those that are with us should be against us ; that a man's enemies (in some degree) should be those of the same household of faith ? Yet so it is. From the time that a man sets himself to his business, very many, even of those who travel the same road, many of those who are before, as well as behind him, will lay stumbling-blocks in his way. One blames him for not going fast enough, or for having made no greater progress ; another for going too far, which perhaps, strange as it is, is the more common charge of the two.

" This being a point of no common concern, I desire to explain myself upon it once for all, and to tell you freely and clearly those general positions, on which I ground (I think) all those practices, for which I am generally accused of singularity. 1st. As to the end of my being, I lay it down for a rule, that I cannot

be too happy, or therefore too holy, and thence infer that the more steadily I keep my eye upon the prize of our high calling, the better, and the more of my thoughts, and words, and actions, are directly pointed at the attainment of it. 2d. As to the instituted means of attaining it, I likewise lay it down for a rule, that I am to use them every time I may. 3d. As to prudential means, I believe this rule holds, of things indifferent in themselves; whatever I know to do me hurt, that to me is not indifferent, but resolutely to be abstained from; whatever I know to do me good, that to me is not indifferent, but resolutely to be embraced.

“ But ” it will be said, “ I am whimsical.” True, and what then? If by *whimsical* be meant simply *singular*, I own it; if singular without any reason, I deny it with both my hands, and am ready to give a reason to any that asks me, of every custom wherein I wilfully differ from the world. I grant, in many single actions, I differ unreasonably from others; but not wilfully; no, I shall extremely thank any one who will teach me to help it. But can I totally help it, till I have more breeding, or more prudence, to neither of which I am much disposed naturally; and I greatly fear my acquired stock of either will give me small assistance?

“ I have but one thing to add, and that is, as to my being *formal*. If by that be meant, that I am not easy and unaffected enough in my carriage, it is very true; but how shall I help it? I cannot be genteely behaved by instinct; and if I am to try after it

by

by experience and observation of others, that is not the work of a month, but of years. If by formal be meant that I am serious, this too is very true ; but why should I help it? Mirth, I grant, is fit for you ; but does it follow that it is fit for me? Are the same tempers, any more than the same words or actions, fit for all circumstances? If you are to “ rejoice evermore,” because you have put your enemies to flight, am I to do the same, while they continually assault me? You are glad, because you are *passed from death to life* : well ; but let him be afraid who knows not whether he is to live or die. Whether this be my condition or no, who can tell better than myself? Him who can, whoever he be, I allow to be a proper judge, whether I do well to be generally as serious as I can. I am, dear brother, your’s, and my sister’s affectionate brother,

JOHN WESLEY.”

To the Rev. Mr. *Wesley*,
Great Dean’s-yard, Westminster.

During the latter part of Mr. *Wesley*’s residence at *Oxford*, both he and his brother *Charles* kept up a close intimacy with Mr. *Law*. Twice or thrice in the year, they travelled about sixty miles *on foot* (that they might save the more money for the poor) in order to visit him : and his conversation was undoubtedly rendered very useful to them. One time Mr. *Law* observed to Mr. *John Wesley*, “ You would have a philosophical religion, but there can be no such thing. Religion is the most plain, simple thing in the world.

It is only *We love him, because he first loved us.* This remark, as Mr. *Wesley* often observed, he never afterwards forgot. Another time Mr. *Law* perceiving Mr. *Wesley* much dejected, inquired the reason. "Because," said he, "I see so little fruit of all my labours." "My dear friend," replied Mr. *Law*, "You reverse matters from their proper order. You are to follow the divine light, wherever it leads you, in all your conduct. It is God alone that gives the blessing. I pray you, always mind your own work, and go on with cheerfulness: and God, you may depend upon it, will take care of his. Besides, Sir, I perceive you would fain convert the world. But you must wait God's own time. Nay, if after all he is pleased to use you only as *a hewer of wood or a drawer of water*, you should submit, yea, you should be thankful to him that he has honoured you so far."

This advice also, as Mr. *Wesley* repeatedly acknowledged, "was rendered very profitable to him."

Mr. *Wesley* having occasionally assisted his father at *Epworth*, the old gentleman finding his health on the decline, and wishing that his son should succeed him, pressed him with great earnestness to make interest for the next presentation. But he was then so wedded to a College-life, and to the advantages he enjoyed in his retirement and chosen companions at *Oxford*, that he could not be persuaded to consent. His answer to his father, (a copy of which he also sent to his eldest brother, who had earnestly pressed him on the same subject,) is so weighty, and shews so clearly the state of his mind at this period,

that we shall give it entire, notwithstanding its length: for indeed we cannot without it have a full view of his sentiments at this time, or of the reasons which induced him to decline applying for the Rectory of *Epworth*.

Dear SIR,

1st. "THE authority of a parent, and the call of Providence, are things of so sacred a nature, that a question in which these are any ways concerned, deserves the most serious consideration. I am therefore greatly obliged to you for the pains you have taken to set ours in a clear light; which I now intend to consider more at large, with the utmost attention of which I am capable. And I shall the more cheerfully do it, as being assured of your joining with me in earnestly imploring his guidance, who will not suffer those that bend their wills to his, to seek death in the error of their life.

2^d. "I entirely agree, that "the glory of God, and the different degrees of promoting it, are to be our sole consideration and direction in the choice of any course of life;" and consequently, that it must wholly turn upon this single point, whether I am to prefer a college-life, or that of a rector of a parish. I do not say the glory of God is to be my first, or my principal consideration, but my only one; since all that are not implied in this, are absolutely of no weight; in presence of this, they all vanish away, they are less than the small dust of the balance.

3^d. "And,

3d. " And, indeed, till all other considerations were set aside, I could never come to any clear determination; till my eye was single, my whole mind was full of darkness. Every consideration distinct from this, threw a shadow over all the objects I had in view, and was such a cloud as no light could penetrate. Whereas, so long as I can keep my eye single, and steadily fixed on the glory of God, I have no more doubt of the way wherein I should go, than of the shining of the sun at noon-day.

4th. " That course of life tends most to the glory of God, wherein we can most promote holiness in ourselves and others. I say in ourselves and others, as being fully persuaded that these can never be put asunder. For how is it possible that the good God should make our interest inconsistent with our neighbour's? That he should make our being in one state best for ourselves, and our being in another best for the Church? This would be making a strange schism in his body; such as surely never was from the beginning of the world. And if not, then whatever state is best on either of these accounts, is so on the other likewise. If it be best for others, then it is so for us; if for us, then for them.

5th. " However, when two ways of life are proposed, I should chuse to begin with that part of the question, which of these have I rational ground to believe will conduce most to my own improvement. And that not only because it is every physician's concern to heal himself first, but because it seems we may judge with more ease, and perhaps certainty
too,

too, in which state we can most promote holiness in ourselves, than in which we can in others.

6th. "By holiness, I mean not fasting, or bodily austerity, or any other external means of improvement, but the inward temper, to which all these are subservient, a renewal of the soul in the image of God. I mean a complex habit of lowliness, meekness, purity, faith, hope, and the love of God and man. And I therefore believe, that in the state wherein I am, I can most promote this holiness in myself, because I now enjoy several advantages, which are most peculiar to it.

7th. "The first of these, is daily converse with my friends. I know no other place under heaven where I can have always at hand half a dozen persons nearly of my own judgment, and engaged in the same studies: persons who are awakened into a full and lively conviction, that they have only one work to do upon earth; who are in some measure enlightened so as to see, though at a distance, what that one work is, viz. the recovery of that single intention and pure affection which were in Christ Jesus; who, in order to this, have according to their power renounced themselves, and wholly and absolutely devoted themselves to God: and who suitably thereto deny themselves, and take up their crosses daily. To have such a number of such friends constantly watching over my soul, and according to the variety of occasions, administering reproof, advice, or exhortation, with all plainness, and all gentleness, is a blessing I have not yet found any christians to enjoy in any other part of the kingdom. And such a blessing it is, so conducive, if faithfully used, to the increase of all holiness,

ness, as I defy any one to know the full value of, till he receives his full measure of glory.

8th. "Another invaluable blessing which I enjoy here in a greater degree than I could any where else, is retirement. I have not only as much, but as little company as I please. I have no such thing as a trifling visitant, except about an hour in a month, when I invite some of the Fellows to breakfast. Unless at that one time, no one ever takes it into his head to set foot within my door, except he has some business of importance to communicate to me, or I to him. And even then, as soon as he has dispatched his business, he immediately takes his leave.

9th. "Both these blessings, the continual presence of useful, and uninterrupted freedom from trifling acquaintance, are exceedingly endeared to me, whenever I have spent but one week out of this place. The far greatest part of the conversation I meet with abroad, even among those whom I believe to be real Christians, turns on points that are absolutely wide of my purpose, that no way forward me in the business of life. Now, though they may have time to spare, I have none; it is absolutely necessary for such a one as me to follow with all possible care and vigilance, that excellent advice of Mr. *Herbert*,

Still let thy mind be bent, still plotting where,
And when, and how, the business may be done.

And this, I bless God, I can in some measure do, so long as I avoid that bane of piety, the company of good
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fort of men, lukewarm Christians (as they are called,) persons that have a great concern for, but no sense of religion. But these undermine insensibly all my resolutions, and quite steal from me the little fervour I have; and I never come from among these *Saints of the world* (as *John Valdesso* calls them) faint, dissipated, and shorn of all my strength, but I say, "God deliver me from a half-christian."

10th. "Freedom from care I take to be the next greatest advantage to freedom from useles, and therefore hurtful company. And this too I enjoy in greater perfection here than I can ever expect to do any where else. I hear of such a thing as *the cares of this world*, and I read of them, but I know them not. My income is ready for me on so many stated days, and all I have to do is to count and carry it home. The grand article of my expence is food, and this too is provided without any care of mine. I have nothing to do, but at such an hour to take and eat what is prepared for me. My Laundrefs, Barber, &c. are always ready at Quarter-day, so I have no trouble on account of those expences. And for what I occasionally need, I can be supplied from time to time without any expence of thought. Now to convince me what a help to holiness this is (were not my experience abundantly sufficient) I should need no better authority than *St. Paul's*, "I would have you be without carefulness. This I speak for your own profit, that ye may attend upon the Lord without distraction." Happy is he "that careth only for the things of the Lord, how he may please the Lord."

He

He may be holy both in body and spirit, after the Apostle's judgment, and I think that he had the Spirit of God.

11th. " To quicken me in making a thankful and diligent use of all the other advantages of this place, I have the opportunity of public prayer twice a day, and of weekly communicating. It would be easy to mention many more, and likewise to shew many disadvantages, which a person of greater courage and skill than I, could scarce separate from a country-life. But whatever one of experience and resolution might do, I am very sensible I should not be able to turn aside one of the thousand temptations 'that would immediately rush upon me. I could not stand my ground, no, not for one month, against intemperance in sleeping, eating and drinking; against irregularity in study, against a general lukewarmness in my affections, and remissness in my actions; against softness and self-indulgence, directly opposite to that discipline and hardship which become a soldier of Jesus Christ. And then when my spirit was thus dissolved, I should be an easy prey to whatever impertinent company came in my way. Then would the cares of the world, and the desire of other things, roll back with a full tide upon me. It would be no wonder, if while I preached to others, I myself should be a cast-away. I cannot therefore but observe, that the question does not relate barely to degrees of perfection, but to the very essence and being of it. *Agitur de vita & sanguine Turni.* * The point is, whether I shall,

* *My very life is at stake.*

shall, or shall not, work out my salvation, whether I shall serve Christ, or *Belial*.

12th. "What still heightens my fear of this untried state is, that when I am once entered into it, be the inconveniencies of it found more or less—*vestigia nulla retrosum*—"When I am there, there I must stay." If my present way of life should ever prove less advantageous, I have almost continual opportunities of quitting it; but whatever difficulties occur in that, whether foreseen or unforeseen, there is no returning, any more than from the grave. When I have once launched out into that unknown sea, there is no recovering my harbour; I must on among whatever whirlpools, or rocks, or sands, though all the waves and storms go over me.

13th. "Thus much as to myself. But you justly observe, that we are not to consider ourselves alone; since God made us all for a social life, to which academical studies are only preparatory. I allow too that he will take an exact account of every talent which he has lent us, not to bury them, but to employ every mite we have received in diffusing holiness all around us. I cannot deny that every follower of Christ is, in his proportion, the light of the world, that whoever is such can no more be concealed than the sun in the midst of heaven; that being set as a light in a dark place, his shining out must be the more conspicuous; that to this very end was his light given, that it might shine at least to all that look towards him; and indeed that there is one only way of hiding it, which is, to put it out. Neither can I deny
that

that it is the indispensable duty of every christian to impart both light and heat to all who are willing to receive it. I am obliged likewise, unless I lie against the truth, to grant that there is not so contemptible an animal upon earth, as one that drones away life, without ever labouring to promote the glory of God, and the good of men; and that, whether he be young or old, learned or unlearned, in a College or out of it. Yet granting the superlative degree of contempt to be on all accounts due to a College-drone; a wretch that hath received ten talents, and yet employs none; that is not only promised a reward by his gracious master, but is paid before hand for his work by his generous founder, and yet works not at all; allowing all this, and whatever else can be said (for I own it is impossible to say enough) against the drowsy ingratitude, the lazy perjury of those who are commonly called harmless or good sort of men (a fair proportion of whom I must to our shame confess are to be found in Colleges) allowing this, I say, I do not apprehend it will conclude against a College-life in general. For the abuse of it does not destroy the use; though there are some here who are the lumber of the creation, it does not follow that others may not be of more service to the world in this station, than they could in any other.

14th. "That I in particular could, might, it seems, be inferred from what has been proved already, viz. That I could be holier here myself than any where else, if I faithfully used the blessings I enjoy; for to prove, that the holier any man is himself, the more
shall

shall he promote holiness in others, there needs no more than this one *postulatum*, the help which is done on earth, God does it himself. If so, if God be the sole agent in healing souls, and man only the instrument in his hand, there can no doubt be made, but that the more holy a man is, he will make use of him the more. Because he is more willing to be so used; because the more pure he is, the fitter instrument he is for the God of purity; because he will pray more, and more earnestly that he may be employed, and that his service may tend to his Master's glory; because all his prayers both for employment and success therein will the more surely pierce the clouds; because the more his heart is enlarged, the wider sphere he may act in without carefulness or distraction. And lastly, because the more his heart is renewed in the image of God, the more God can renew it in others by him, without destroying him by pride or vanity.

15th. "But for the proof of every one of these weighty truths, experience is worth a thousand reasons. I see, I feel them every day. Sometimes I cannot do good to others, because I am unwilling to do it; shame or pain is in the way; and I do not desire to serve God at so dear a rate. Sometimes I cannot do the good I desire to do, because I am in other respects too unholy. I know within myself, were I fit to be so employed, God would employ me in this work. But my heart is too unclean for such mighty works to be wrought by my hands. Sometimes I cannot accomplish the good I am employed in, because I do not pray more, and more fervently:

and sometimes even when I do pray, and that instantly, because I am not worthy that my prayer should be heard. Sometimes I dare not attempt to assist my neighbour, because I know the narrowness of my heart, that it cannot attend to many things, without utter confusion, and dissipation of thought. And a thousand times have I been mercifully withheld from success in the things I have attempted; because were one so proud and vain enabled to gain others, he would lose his own soul.

16th. "From all this I conclude, that where I am most holy myself, there I could most promote holiness in others; and, consequently, that I could more promote it here, than in any place under heaven. But I have likewise other reasons besides this to think so; and the first is, the plenteousness of the harvest. Here is indeed a large scene of various action. Here is room for charity in all its forms. There is scarce any way of doing good to our fellow-creatures, for which here is not daily occasion. I can now only touch on the several heads. Here are poor families to be relieved; here are children to be educated: here are work-houses wherein both young and old want, and gladly receive the word of exhortation; here are prisons to be visited, which alone is a complication of all human wants; and, lastly, here are the schools of the prophets; here are tender minds to be formed and strengthened, and babes in Christ to be instructed, and perfected in all useful learning. Of these in particular we must observe, that he who gains only one, does thereby as much

service to the world as he could do in a parish in his whole life, for his name is *legion*; in him are contained all those who shall be converted by him. He is not a single drop of the dew of heaven; but *a river to make glad the city of God.*

17th. “ But *Epworth* is yet a larger sphere of action than this; there I should have the care of two thousand souls. Two thousand souls! I see not how any man living can take care of an hundred. * At least I could not; I know too well *Quid valeant humeri.* † Because the weight that I have already upon me, is almost more than I am able to bear, ought I to increase it ten-fold?

—————*imponere Pelio Ossa*

Scilicet, atque Ossa frondosum involvere Olympum. ‡

Would this be the way to help either myself or my brethren, up to heaven? Nay, but the mountains I reared would only crush my own soul, and so make me utterly useless to others.

18th. “ I need but just glance upon several other reasons, why I am more likely to be useful here than any where else. As, because I have the joint advice of many friends in any difficulty, and their joint encouragement in any dangers. Because the good

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bishop

* How greatly did God enlarge his heart as well as his labours in process of time!

† *How much I can bear.*

‡ *To heap mountains upon mountains, like the ancient giants, in order to scale heaven.*

bishop and vice-chancellor are at hand to supply (as need is) their want of experience; because we have the eyes of multitudes upon us, who, even without designing it, perform the most substantial office of friendship, apprizing us where we have already fallen, and guarding us from falling again: lastly, because we have here a constant fund (which I believe this year will amount to near eighty pounds) to supply the bodily wants of the poor, and thereby prepare their souls to receive instruction.

19. “ If it be said that the love of the people at *Epworth* balances all these advantages here; I ask how long will it last? Only till I come to tell them plainly that their deeds are evil, and to make a particular application of that general sentence, to say to each *Thou art the man!* Alas, Sir, do I not know, what love they had for you at first? And how have they used you since? Why, just as every one will be used, whose business it is to bring light to them that love to sit in darkness.

20th. “ Notwithstanding, therefore, their present prejudice in my favour, I cannot quit my first conclusion, that I am not likely to do that good any where, not even at *Epworth*, which I may do at *Oxford*. And yet one terrible objection lies in the way; “ Have you found it so in fact? What have you done there in so many years? Nay, have not the very attempts to do good, for want either of a particular turn of mind for the business you engaged in, or of prudence to direct you in the right method of doing it, not only been unsuccessful, but brought such contempt

tempt upon you, as has in great measure disqualified you for any future success? And are there not men in *Oxford*, who are not only better and holier than you, but who having preserved their reputation, who being universally esteemed, are every way fitter to promote the glory of God in that place?"

21st. "I am not careful to answer in this matter. It is not my part to say whether God has done any good by my hands; whether I have a particular turn of mind for this or not; or whether the want of success in my past attempts, was owing to want of prudence, to ignorance of the right method of acting, or to some other cause. But the latter part of the objection, that he who is despised can do no good, that without reputation a man cannot be useful in the world, being the strong-hold of all the unbelieving, the vain-glorious, and the cowardly christians (so called) I will by the grace of God, see what reason *that* has thus continually to exalt itself against the knowledge of Christ.

22d. "With regard to contempt then (under which term I include all the passions that border upon it, as hatred, envy, &c. and all the fruits that flow from them, such as calumny, reproach, and persecution in any of its forms) my first position, in defiance of worldly wisdom, is this, "Every true christian is contemned wherever he lives, by all who are not so, and who know him to be such, i. e. in effect, by all with whom he converses; since it is impossible for light not to shine." This position I prove both from the example of our Lord, and from his express assertions.

tions. First, from his example, if the disciple is not above his master, nor the servant above his Lord, then, as our master was despised and rejected of men, so will every one of his true disciples. But the disciple is not above his master, and therefore the consequence will not fail him a hair's-breadth. Secondly, from his own express assertions of this consequence. "If they have called the master of the house Beelzebub, how much more them of his household?" (Matt. x. 25.) "Remember" (ye that would fain forget, or evade it) "The word that I said unto you, the Servant is not greater than his Lord. If they have persecuted me, they will also persecute you." And as for that vain hope, that this belongs only to the first followers of Christ, hear ye him, "All these things will they do to you, because they know not him that sent me." And again, "Because ye are not of the world, therefore the world hateth you." (John xv. 19.) Both the persons who are hated, and the persons who hate them, and the cause of their hating them, are here clearly determined. The *hated* are all that are not of this world, that are born again in the knowledge and love of God; the *haters* are all that are of this world, that know not God, so as to love him with all their strength: the cause of their hatred is, the entire irreconcilable differences between their desires, judgments, and affections; because these know not God, and those determined to know and pursue nothing besides him; because these esteem and love the world, and those count it dung and dross, and singly desire that love of Christ.

23d. "My

23d. " My next position is this, " Until he be thus contemned, no man is in a state of salvation." And this is no more than a plain inference from the former; for if all that are not of the world are therefore contemned by those that are, then till a man is so contemned, he is of the world, i. e. out of a state of salvation. Nor is it possible for all the trimmers between God and the world, for all the dodgers in religion, to elude this consequence, which God has established, and not man, unless they could prove that a man may be of the world, i. e. void both of the knowledge and love of God, and yet be in a state of salvation. I must therefore, with or without leave of these, keep close to my Saviour's judgment, and maintain that contempt is a part of that cross which every man must bear if he will follow him; that it is the badge of his discipleship, the stamp of his profession, the constant seal of his calling; insomuch that, though a man may be despised without being saved, yet he cannot be saved without being despised.

24th. " I should not spend any more words about this great truth, but that it seems at present quite voted out of the world; the masters in *Israel*, learned men, men of renown, seem absolutely to have forgotten it; nay, censure those who have not forgotten the words of their Lord, as setters forth of strange doctrines. And hence it is commonly asked, *how can these things be?* How can contempt be necessary to salvation? I answer, as it is a necessary means of purifying souls for heaven; as it is a blessed instrument of cleansing them from pride, which else would turn

their very graces into poison; as it is a glorious antidote against vanity, which would otherwise pollute and destroy all their labours; as it is an excellent medicine to heal the anger and impatience of spirit, apt to insinuate into their best employments; and, in a word, as it is one of the choicest remedies in the whole Magazine of God against love of the world, in which whosoever liveth, is counted dead before him.

15th. "And hence (as a full answer to the preceding objection) I infer one position more: that our being contemned is absolutely necessary to our doing good in the world: if not to our doing some good (for God may work by *Judas*) yet to our doing so much as we otherwise should. For since God will employ those instruments most, who are fittest to be employed; since the holier a man is, the fitter instrument he is for the God of holiness; and since contempt is so glorious a means of advancing holiness in him that is exercised thereby: nay, since no man can be holy at all without it, who can keep off the consequence? The being contemned is absolutely necessary to a Christian's doing his full measure of good in the world. Where then is the Scribe? Where is the wise? Where is the disputer of this world? Where is the replier against God, with his sage maxims. "He that is despised, can do no good in the world; to be useful, a man must be esteemed; to advance the glory of God, you must have a fair reputation." Saith the world so? But what saith the Scripture? Why, that God hath laughed all this Heathen wisdom to scorn! It saith, that twelve de-

spised followers of a despised master, all of whom were of no reputation, who were esteemed as the filth and off-scouring of the world, did more good in it than all the tribes of *Israel*. It saith, that the despised master of these despised followers left a standing direction to us, and to our children, "Blessed are ye" (not accursed with the heavy curse of doing no good, of being uselefs in the world) "when men shall revile you and persecute you, and say all manner of evil of you falsely for my name's sake. Rejoice and be exceeding glad, for great is your reward in heaven."

26th. "These are part of my reasons for chusing to abide (till I am better informed) in the station wherein God has placed me. As for the flock committed to your care, whom for many years you have diligently fed with the sincere milk of the word, I trust in God your labour shall not be in vain, either to yourself or them. Many of them the great Shepherd has by your hand delivered from the hand of the destroyer, some of whom are already entered into peace, and some remain unto this day. For yourself, I doubt not, but when your warfare is accomplished, when you are made perfect through sufferings, you shall come to your grave, not with sorrow, but as a ripe shock of corn, full of years and victories. And he that took care of the poor sheep before you was born, will not forget them when you are dead."

His brother replied, and combated his arguments upon the ground of filial duty and the probability of his being much more useful, (notwithstanding all he had
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had said to the contrary,) at *Epworth* than at *Oxford*: and urged upon him his clerical engagements. Mr. *Wesley's* reply to this, produced still further expostulations: and there is much display of logical skill on both sides. The contest was at last given up by *Samuel*, as he saw that "none," to use his own words, "could move his mind, but he that made it." Such was the view which his brother, (well qualified to judge,) had of his resolute and determined spirit. An ingenious Writer of the present day, upon a view of this his invincible resolution in every thing which appeared to him to concern religion, has declared, "he wanted only *rational principles* of religion, to be one of the first of human characters." Had he had *only* what *that writer calls* rational principles of religion, he might have gone the usual rounds of Parochial duty at *Epworth*, and, it may be, might have succeeded to what is called *a better living*. But however he might be admired as a scholar and a man, he certainly never would have been ranked with the Reformers or Apostles: nor would the present, not to say future generations, rise up, as that Writer says they will, and call him blessed.

C H A P. III.

Of Mr. WESLEY'S Mission to America.

WE are now come to a more important period of Mr. *Wesley's* Life than any we have already considered. A gentleman

A gentleman who has written his Memoirs, expresses no small surprize, when he comes to treat of his mission to *Georgia*, at what appears to him a strange and unaccountable change of mind in one who had just before evinced such unshaken firmness. "We imagined," says he, "that nothing less than stern necessity, could have induced him to quit his beloved retirement." Had this gentleman enjoyed that intimacy with Mr. *Wesley* which we have been favoured with, he would have been able easily to account for it.

From what has been said, it will appear that Mr. *Wesley's* mind was deeply impressed with religious sentiments. He had devoted himself entirely to God. It has appeared also from his own words, how exceedingly painful all commerce with the world was to him: and that he had deeply imbibed even that undue love of retirement, which all good men have felt more or less, from the Egyptian Hermits of the second century, down to the elegant and pious *Cowley*. But this was not all. He was at that time an admirer of the *Mystic* writers: and though he had not embraced the peculiar sentiments of those who were grossly unscriptural (from the time that he was *Homo unius Libri*, as he himself terms it, *a man of one Book*, valuing none comparatively but the Bible :) yet he still believed, many of the *Mystic* writers were, to use his own words, "the best explainers of the Gospel of Christ." And every one knows, as he has remarked, how continually those that are supposed to be the purest of them, cry out, "To the desert: to the desert!" What wonder then, if *at this time*, when
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having only attained to what *St. Paul* calls *the spirit of bondage unto fear*: at this time when he found every company and almost every person discompose his mind: when he found all his senses ready to betray him into sin, upon every exercise of them: and that all within him, as well as every creature he conversed with, tended to extort that cry, “*O wretched man that I am, who shall deliver me?*” What wonder, I say, that he should close in with a proposal, which seemed at one stroke to cut him off from both the smiling and frowning world, and to enable him to be dead to the world and crucified with Christ, which he then thought could only be thus attained. This is the account which he himself has given us of his views and motives at this period. It will appear therefore, that when he consented to go as a Missionary to *Georgia*, he only manifested a continuation and higher exercise of that determined resolution of being separate from the world, which he had evinced in his refusal to solicit the Living of *Epworth*. But that he did not hastily agree to leave his pupils, friends, and country, is to be inferred from his own Journals, and has been fully explained to us by himself in several conversations.

In the spring of 1735, he was called to attend his dying father, who desired him to present to *Queen Caroline* a book he had just finished. Soon after his return to *Oxford*, he went to *London* on this account, where he was strongly solicited by *Dr. Burton*, one of the Trustees for the new Colony at *Georgia*, to go there to preach to the *Indians*. This he at first
peremptorily

peremptorily refused: but many providential incidents afterwards concurred, which at length constrained him to alter his resolution. The chief of these respected his mother. When many objections which he made were answered, and some difficulties which he started were removed, he mentioned the grief it might give his mother. "I am," says he, "the staff of her age, her chief support and comfort." It was asked in reply, "Will you go, if your mother's consent can be obtained?" This he thought impossible: however he permitted the trial, settling it in his heart that if she was willing, he would receive it as the call of God. Her answer was worthy of the mother and the son. "Had I," said she, "twenty sons, I should rejoice that they were all so employed, though I should never see them more." His way was now plain, and therefore he delayed not to fulfil what he believed to be the will of God concerning him.

Before we enter upon the narrative of his voyage and mission, it will be needful to state a few particulars. We have already seen his full determination, evinced in many instances, to be not almost, but altogether a christian. His predilection also in favour of those Writers who explain the gospel in a way of ascetic mortification, has been mentioned. A mind like his, impressed from his childhood with the fear of God, and a body un subdued by sloth, intemperance, or even delicacy of any kind, admirably fitted him to bear all the severities, into which his sentiments naturally led him. Thus prepared, "to tread the world beneath his feet," he issued from the retirement

ment of a College, to embrace whatever he might meet with in the new and untried scenes which lay before him.

That he was, as every real Minister of Christ is, in some sense and degree, led into the wilderness to be tempted, will appear in the following sheets: and indeed he always considered his mission in that point of view. Speaking in one of his Appeals of his ministry in America, he adds, "*where God humbled me, and proved me, and shewed me what was in my heart.*"

But he was not suffered to depart without many earnest remonstrances from his friends. One, who he knew did not believe the Christian revelation, said to him, "What is this, Sir? Are you turned Quixote too. Will nothing serve you but to encounter wind-mills?" He calmly replied, "Sir, If the Bible be not true, I am as very a fool and madman as you can conceive. But if it be of God, I am sober-minded. For he has declared, "*There is no man that hath left house, or friends, or brethren, for the kingdom of God's sake, who shall not receive manifold more in the present time, and in the world to come everlasting life.*"

To a friend who expostulated with him, he wrote his reasons at large. The substance of them has already been given. Speaking of his hope of doing good to the poor heathen, he remarks, that he should then have the advantage of preaching to a people not yet *beguiled by philosophy and vain deceit*: and of enforcing the plain truth of God, without its being softened and rendered useless by the comments of men.

On Tuesday, October 14, 1735, he set off from London, for *Gravesend*, accompanied by Mr. *Ingham*, Mr. *Delamotte*, and his Brother *Charles*, in order to embark for *Georgia*. "Our end," says he, "in leaving our native country, was not to avoid want (God having given us plenty of temporal blessings) nor to gain the dung and dross of riches and honour: but singly this, to save our souls: to live wholly to the glory of God." Accordingly the two following days, which they spent, partly on board, and partly on shore, they employed in exhorting one another, *to shake off every weight, and to run with patience the race set before them!* There were six and twenty *Germans* on board, members of the *Moravian Church*. Mr. *Wesley* was much struck with their christian deportment, and immediately set himself to learn the German language, in order to converse with them. The *Moravian Bishop* also and two others of his society, began to learn English, for the same laudable motive, we have reason to believe, of enjoying christian fellowship with those who so manifestly appeared to be walking in the same way. He now began to preach *extempore*, which he afterwards made his constant practice during his life.

"Believing" says he, "the denying ourselves in the smallest instance, might, by the blessing of God, be helpful to us, we wholly left off the use of flesh and wine, and confined ourselves to vegetable food, chiefly rice and bisket." "We now," continues he, "began to be a little regular. Our common way of living was this. From four in the morning till five we were engaged in private prayer. From five to seven

seven we read the Bible together, carefully comparing it (that we might not lean to our own understandings) with the writings of the earliest ages. At seven we breakfasted. At eight were the public prayers. From nine to twelve I usually learned *German*, and Mr. *Delamotte*, *Greek*. My Brother wrote Sermons, and Mr. *Ingham* instructed the children. At twelve we assembled together to give an account to each other of what we had done since our last meeting, and what we designed to do before our next. About one we dined. The time from dinner to four, we spent in reading to those of whom each of us had taken charge, or in speaking to them severally, as need required. At four were the evening prayers: when either the second Lesson was explained, (as it always was in the morning) or the children were catechised, and instructed before the congregation: From five to six we again used private prayer. From six to seven, I read in my cabin to two or three of the passengers, (of whom there were about eighty *English* on board,) and each of my brethren to a few more in theirs. At seven I joined with the *Germans* in their public service; while Mr. *Ingham* was reading between the decks, to as many as desired to hear. At eight we met again, to exhort and instruct one another. Between nine and ten we went to bed, where neither the roaring of the sea, nor the motion of the ship, could take away the refreshing sleep which God gave us."

We have given this account at large, as a specimen of his exactness in redeeming the time. Those who
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have not been intimately acquainted with Mr. *Wesley*; will be surpris'd at our declaring, what we are persuaded is the truth, that it would be difficult to fix upon a single day in the fifty-three years which followed, that was not divided with as great exactness. The employments might vary; but not the exact attention to the filling up of every hour!

That the time he spent with the passengers was not wholly lost upon them, we also learn from several passages in his Journals. Many were deeply awakened: others were instructed in the first principles of the christian religion, who were before entirely ignorant; and some were prevailed upon to attend the public ordinances of the Gospel, who had lived for years in a constant neglect of them, by the indefatigable labours of himself and his co-adjutors.

But though his eye was single; though his life was not only harmless, but exemplary; though he gave all his goods to feed the poor, and sacrificed ease and honour, and every other temporal gratification, that he might follow Christ: yet it is certain he was still very little acquainted with true experimental religion. This the Lord began now to shew him, first, by the fear of death, which notwithstanding all his efforts brought him into bondage, whenever danger was apparent. "At those times," he remarks, "I plainly felt I was unfit, because I was unwilling to die." But, secondly, the lively victorious faith he evidently perceived in some of his fellow-passengers, still more convinced him, that he possessed not the power of religion.

Speaking of the *Germans*, he remarks, "I had long before observed, the great seriousness of their behaviour. Of their humility they had given a continual proof, by performing those servile offices for the other passengers, which none of the *English* would undertake; for which they desired, and would receive no pay, saying, "It was good for their proud hearts," and "Their loving Saviour had done more for them." And every day had given them occasion of shewing a meekness, which no injury could move. If they were pushed, struck, or thrown down, they rose again and went away; but no complaint was found in their mouth. There was now an opportunity of trying, whether they were delivered from the spirit of fear, as well as from that of pride, anger and revenge. In the midst of the psalm wherewith their service began, the sea broke over, split the main-sail in pieces, covered the ship, and poured in between the decks, as if the great deep had already swallowed us up. A terrible screaming began among the *English*. The *Germans* calmly sung on. I asked one of them afterwards, "Was you not afraid?" He answered, "I thank God, No." I asked, "But were not your women and children afraid?" He replied mildly, "No; our women and children are not afraid to die."

A circumstance occurred in the course of his voyage, which is not unworthy of notice. Mr. *Wesley* hearing an unusual noise in the cabin of General *Oglethorpe*, (the Governor of *Georgia*, with whom he sailed,) stepped in to inquire the cause of it: on which the General immediately addressed him, "Mr. *Wesley*, you must
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must excuse me, I have met with a provocation too great for man to bear. You know, the only wine I drink, is Cyprus wine, as it agrees with me the best of any. I therefore provided myself with several dozens of it, and this villain *Grimaldi*" (his foreign servant, who was present, and almost dead with fear,) "has drank up the whole of it. But I will be revenged of him. I have ordered him to be tied hand and foot, and to be carried to the man of war which sails with us. The rascal should have taken care how he used me so, for *I never forgive.*" "Then, I hope, Sir," (said Mr. Wesley, looking calmly at him,) "*You never sin.*" The General was quite confounded at the reproof: and putting his hand into his pocket, took out a bunch of keys, which he threw at *Grimaldi*, saying, "There, villain, take my keys, and behave better for the future."

Thursday, February 5. They arrived in *Savannah-River* in *Georgia*, and about eight the next morning landed on a small uninhabited Island. General *Oglethorpe* led them to a rising ground, where they kneeled down to give thanks. He then took boat for *Savannah*. When the rest of the people came on shore, they also joined together in prayer. Upon this occasion Mr. Wesley observes that the Second Lesson, Mark vi. seemed to him peculiarly suitable.

On February the 7th. the General returned with Mr. *Spangenberg*, one of the Pastors of the *Germans*. The same piety which Mr. Wesley had observed in those on board the ship, was also visible in this gentleman. "I therefore," says he, "asked his advice with regard to my own conduct." He said, "my bro-

ther, I must first ask you one or two questions. Have you the witness in yourself? Does the Spirit of God bear witness with your spirit that you are a child of God?" I was surpris'd and knew not what to answer. He observ'd it, and ask'd, "Do you know Jesus Christ?" I paus'd, and said, I know he is the Saviour of the world. "True," replied he: "But do you know he has sav'd *you*?" I answer'd, "I hope, he has died to save me." He only add'd, "Do you know yourself?" I said, "I do. But I fear, they were vain words."

The house in which they were to reside not being ready, they took up their lodging with the *Germans*. "We had now," says Mr. *Wesley*, "An opportunity, day by day, of observing their whole behaviour. For we were in one room with them from morning to night, unless for the little time I spent in walking. They were always employ'd, always cheerful themselves, and in good humour with one another. They had put away all anger, and strife, and wrath, and bitterness, and clamour, and evil-speaking. They walk'd worthy of the vocation wherewith they were call'd, and adorn'd the Gospel of our Lord in all things."

He proceeds, "Saturday, Feb. 28. They met to consult concerning the affairs of their church, Mr. *Spangenberg* being shortly to go to *Pennsylvania*, and Bishop *Nitschman* to return to *Germany*. After several hours spent in conference and prayer, they proceeded to the election and ordination of a Bishop. The great simplicity as well as solemnity of the whole, almost made me forget the seventeen hundred years between, and imagine myself in one of those assemblies, where form and state were not; but *Paul* the Tent-maker or
Peter

Peter the Fisherman presided; yet with the demonstration of the Spirit and of power."

Sunday, March 7. He entered on his Ministry at *Savannah*, by preaching on the Epistle for the day, being the xiiiith of the first of *Corinthians*. In the second Lesson, *Luke* xviii. was our Lord's prediction of the treatment which he himself (and consequently his followers) was to meet with from the world; and his gracious promise to those who are content *Nudum Christum sequi*: * *Verily I say unto you, there is no man that hath left house or parents or brethren or wife, or children for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come everlasting life.*

"Yet" says he, "Notwithstanding the plain declarations of our Lord, notwithstanding my own repeated experience, notwithstanding the experience of all the sincere followers of Christ, whom I have ever talked with, read, or heard of; nay, and the reason of the thing, evincing it to a demonstration, that all who love not the light, must hate him who is continually labouring to pour it in upon them: I do here bear witness against myself, that when I saw the number of people crowding into the Church, the deep attention with which they received the word, and the seriousness that afterwards sat on all their faces; I could scarce refrain from giving the lie, to experience and reason, and scripture all together. I could hardly believe that the greater, the far greater part of this

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attentive,

* *Nakedly to follow a naked Christ.*

attentive, serious people, would hereafter trample under foot that word, and say all manner of evil falsely of him that spake it. O, who can believe, what their heart abhors? Jesus, Master, have mercy on us! Let us love thy cross! Then shall we believe, *If we suffer with Thee, we shall also reign with Thee!*"

But he did not confine himself to *Savannah*. He gave *Frederica* also a portion of his labours. In going there he was in imminent danger of being drowned. His own account of it presents us with a striking picture of his presence of mind.

"Sunday, April 4. About four in the afternoon, I set out for *Frederica*, in a pettiawga (a sort of flat-bottomed barge.) The next evening we anchored near *Skidoway* Island, where the water at flood was twelve or fourteen feet deep. I wrapt myself up, from head to foot in a large cloak, to keep off the sand-flies, and lay down on the quarter-deck. Between one and two I waked under water, being so fast asleep that I did not find where I was till my mouth was full of it. Having lost my cloak, I know not how upon deck, I swam round to the other side of the pettiawga, where a boat was tied, and climbed up by the rope, without any hurt, more than wetting my cloaths. Thou art the God of whom cometh salvation: thou art the Lord by whom we escape death!"

Not finding any open door for the prosecution of the grand design which induced him to visit *America*, the conversion of the Indians, he and his two companions considered, in what manner they might be most useful to the little flock at *Savannah*. And they

agreed, 1st. To advise the more serious among them, to form themselves into a sort of little Society, and to meet once or twice a week, in order to improve, instruct and exhort one another. 2. To select out of these a smaller number for a more intimate union with each other, which might be forwarded, partly by their conversing singly with each, and partly by inviting them all together to their house; and this accordingly they determined to do every Sunday in the afternoon.

Their general method of private instruction, was as follows: Mr. *Delamotte* taught between thirty and forty children to read, write, and cast accompts. Before school in the morning, and after school in the afternoon, he catechised the lowest class, and endeavoured to fix something of what was said, in their understandings as well as their memories. In the evening he instructed the larger children. On Saturday in the afternoon Mr. *Wesley* catechised them all. The same he did on Sunday before the evening service. And in the Church, immediately after the second Lesson, a select number of them having repeated the catechism and being examined in some part of it, he endeavoured to explain at large, and to enforce that part, both on them and the congregation.

Some time after the evening service, as many of the parishioners as desired it, met at Mr. *Wesley's* house, (as they did also on Wednesday evening) and spent about an hour in prayer, singing and mutual exhortation. A smaller number (mostly those who designed to communicate the next day) met there on Saturday evening; and a few of these came to him on the

other evenings, and passed half an hour in the same employment.

About this time he wrote the Trustees for *Georgia* an account of the last year's expence from March 1, 1736, to March 1, 1737. Which, deducting extraordinary expences (such as repairing the Parsonage-house, and journeys to *Frederica*) amounted for Mr. *Delamotte* and himself to 44l. 4s. 4d.

He had now another proof of the power of gospel-faith. One of the *Moravians* being ill of a consumption, he informed Bishop *Nischman* of it. "He will soon be well," said he, "He is ready for the Bridegroom." Calling to see him afterwards, and asking how he did, "My departure (said he) I hope is at hand." Mr. *Wesley* then asked, "Are you troubled at that?" He replied, "O no; to depart and to be with Christ, is far better. I desire no more of this bad world. My hope and my joy and my love are there." The next time he saw him, the poor man said, "I desire nothing more, than for God to forgive my many and great sins. I would be humble. I would be the humblest creature living. My heart is humble and broken for my sins. Tell me, teach me, what I shall do to please God. I would fain do whatever is his will." Mr. *Wesley* said, "It is his will, you should suffer." He answered, "Then I *will* suffer. I will gladly suffer whatever pleases him." Monday 7. Finding him weaker, he asked, "Do you still desire to die?" He said, "Yes; but I dare not pray for it, for I fear I should displease my heavenly Father. His will be done. Let him work his will, in my life, or in my death." But

But concerning himself, he observes, "This evening we had such a storm of thunder and lightning, as I never saw before even in *Georgia*. This voice of God too, told me I was not fit to die; since I was afraid, rather than desirous of it! O when shall I wish to be dissolved and to be with Christ! When I love him with all my heart."

Some time before this, a few of the Indians had made him a visit, and seemed desirous of hearing *the great word*, as they called the preaching of the gospel. About twenty of them were now at *Savannah*. Five of the principal of them came to him with an Interpreter: and the following interesting conversation passed between them.

Q. Do you believe there is one above, who is over all things?

Paustoobee, one of their chiefs, answered, "We believe there are four beloved things above: the clouds, the sun, the clear sky, and He that lives in the clear sky."

Q. Do you believe, there is but one that lives in the clear sky?

A. We believe there are two with him, three in all.

Q. Do you think, he made the sun, and the other beloved things?

A. We cannot tell. Who hath seen?

Q. Do you think, he made you?

A. We think, he made all men at first.

Q. How did he make them at first?

A. Out of the ground.

Q. Do you believe, he loves you?

A. I do not know, I cannot see him.

Q. But

Q. But has he not often saved your life ?

A. He has. Many bullets have gone on this side, and many on that side, but he would never let them hurt me. And many bullets have gone into these young men ; and yet they are alive !

Q. Then, cannot he save you from your enemies now ?

A. Yes ; but we know not, if he will. We have now so many enemies round about us, that I think of nothing but death. And if I am to die, I shall die, and I will die like a man. But if he will have me to live, I shall live. Though I had ever so many enemies, he can destroy them all.

Q. How do you know that ?

A. From what I have seen. When our enemies came against us before, then the beloved clouds came for us. And often much rain, and sometimes hail has come upon them, and that in a very hot day. And I saw, when many *French* and *Choctaws* and other nations came against one of our towns. And the ground made a noise under them, and the beloved ones in the air behind them. And they were afraid, and went away, and left their meat and drink and their guns. I tell no lie. All these saw it too.

Q. Have you heard such noises at other times ?

A. Yes, often : before and after almost every battle.

Q. What sort of noises were they ?

A. Like the noise of drums and guns and shouting.

Q. Have you heard any such lately ?

A. Yes : four days after our last battle with the *French*.

Q. Then

Q. Then you heard nothing before it?

A. The night before, I dreamed I heard many drums up there, and many trumpets there, and much stamping of feet and shouting. Till then I thought we should all die. But then I thought the beloved Ones were come to help us. And the next day I heard above a hundred guns go off, before the fight begun. And I said, "when the sun is there, the beloved Ones will help us; and we shall conquer our enemies." And we did so.

Q. Do you often think and talk of the beloved Ones?

A. We think of them always, wherever we are. We talk of them and to them, at home and abroad; in peace, in war, before and after we fight; and indeed whenever and wherever we meet together.

Q. Where do you think your souls go after death?

A. We believe the souls of red men walk up and down near the place where they died, or where their bodies lie. For we have often heard cries and noises near the place, where any prisoners had been burnt.

Q. Where do the souls of white men go after death?

A. We cannot tell. We have not seen.

Q. Our belief is, that the souls of bad men only walk up and down; but the souls of good men go up.

A. I believe so too. But I told you the talk of the nation.

(Mr. *Andrews*, the interpreter.) They said at the burying, (which Mr. *Wesley* had attended shortly before) "They knew what you was doing. You was speaking to the beloved Ones above to take up the soul of the young woman.")

Q. We

Q. We have a Book that tells us many things of the beloved Ones above. Would you be glad to know them ?

A. We have no time now, but to fight. If we should ever be at peace, we should be glad to know.

Q. Do you expect ever to know what the white men know ?

(Mr. Andrews. They told Mr. Oglethorpe, They believed the time will come, when the red and white men will be one.)

Q. What do the *French* teach you ?

A. The *French Black *Kings* never go out. We see you go about. We like that. That is good.

Q. How came your nation by the knowledge they have ?

A. As soon as ever the ground was found, and fit to stand upon, it came to us, and has been with us ever since. But we are young men. Our old men know more. But all of them do not know. There are but a few, whom the beloved One chuses from a child, and is in them, and takes care of them, and teaches them. They know these things : and our old men practise ; therefore they know : but I do not practise. Therefore I know little.

He was now in hopes that a door was opened, for going up immediately to the *Choctaws*, the least polished, i. e. the least corrupted of all the *Indian* nations. But upon his informing the General of their design, he objected, not only the danger of being intercepted, or killed by the *French* there ; but much more,

* So they call the *Priests*.

more, the inexpediency of leaving *Savannah* destitute of a Minister. These objections he related to his friends in the evening, who were all of opinion, "That they ought not to go yet."

Thursday, July 1. The Indians had an audience, and another on Saturday, when *Chicali*, their head man, dined with the General. "After dinner, says Mr. *Wesley*, "I asked the grey-headed old man, What he thought he was made for?" He said, "He that is above, knows what he made us for. We know nothing. We are in the dark. But white men know much. And yet white men build great houses, as if they were to live for ever. But white men cannot live for ever. In a little time white men will be dust as well as I." I told him, "If red men will learn the good Book, they may know as much as white men. But neither we nor you can understand that Book, unless we are taught by Him that is above: and he will not teach, unless you avoid what you already know is not good." He answered, "I believe that he will not teach us, while our hearts are not white: and our men do what they know is not good. They kill their own children. And our women do what they know is not good. They kill the child before it is born. Therefore, He that is above, does not send us the good Book."

The opinion of Mr. *Wesley* concerning the gods whom these poor Heathens worshipped, is worthy of our notice. "Meeting," says he, "with a *Frenchman* of *New Orleans* on the *Mississippi*, who had lived several months among the *Chicasaws*, he gave us a full and particular

particular account of many things which had been variously related. And hence we could not but remark, what is the religion of nature, properly so called; or, that religion which flows from natural reason, unassisted by Revelation: and that, even in those who have the knowledge of many truths and who converse with their beloved Ones day and night. But too plainly does it appear by the fruits, *That the Gods of these Heathens too are but Devils.*

The substance of his account was this: "Some years past the *Chicasaws* and *French* were friends. The *French* were then mingled with the *Nautchee Indians*, whom they used as slaves; till the *Nautchees* made a general rising, and took many of the *French* prisoners. But soon after, a *French* army set upon them, killed many, and carried away the rest. Among those that were killed were some *Chicasaws*, whose death the *Chicasaw* nation repented: and soon after, as a *French* boat was going through their country, they fired into it, and killed all the men but two. The *French* resolved on revenge, and orders were given for many *Indians* and several parties of white men, to rendezvous on the 26th of March, 1736, near one of the *Chicasaw* towns. The first party, consisting of fifty men, came thither some days before the time. They staid there till the 24th, but none came to join them. On the 25th, they were attacked by two hundred *Chicasaws*. The *French* attempted to force their way through them. Five or six and twenty did so; the rest were taken prisoners. The prisoners were sent two or three to a town to be burnt. Only the commanding officer and
one

one or two more were put to death on the place of the engagement.

“ I (said he) and one more, were saved by the Warrior who took us. The manner of burning the rest was, holding lighted canes to their arms and legs, and several parts of their bodies for some time, and then for a while taking them away. They likewise stuck burning pieces of wood into their flesh all round, in which condition they kept them from morning till evening. But they commonly beat them before they burn them. I saw the Priest that was with us carried to be burnt; and from head to foot, he was as black as your coat, with the blows which they had given him.”

Mr. *Wesley* asked him, What was their manner of life? He said, “ They do nothing but eat and drink and smok from morning till night, and in a manner from night till morning. For they rise at any hour of the night when they wake; and after eating and drinking as much as they can, go to sleep again.” See *The Religion of Nature truly delineated!*

But to return. Few would perhaps expect that a person so abundant in labours, would entertain such an opinion of himself as he expresses in a letter to a friend. “ How to attain to the being crucified with Christ, I find not, being *in a condition* I neither desired, nor expected in *America*, in ease and honour and abundance. A strange school for him who has but one business, *Γυμνάζειν σέαυτὸν πρὸς εὐσεβείαν.* *

Alas !

* To exercise himself unto godliness.

Alas! Few, we doubt, would have envied *the condition*, in which he was placed. The inconveniencies and dangers which he embraced, that he might preach the Gospel and do good of every kind to all that would receive it at his hands: the exposing of himself to every change of season, and inclemency of weather, in the prosecution of his work, were *conditions*, which few but himself would have submitted to. He frequently slept on the ground, as he journeyed through the woods, covered with the nightly dews, and with his cloaths and hair frozen by the morning to the earth. He would wade through swamps, or swim over rivers, and then travel till his cloaths were dry. His health in the mean time, strange as it may seem, was almost uninterrupted. Much may be laid to the account of his "Iron body," as his brother Samuel terms it, but we think every pious mind will rather impute both his health and preservation to Him who *numbers the hairs of our head*, and whose guardian care is especially over those, who aim to *walk worthy of him unto all pleasing*.

But the honour and respect he then enjoyed, small as it must have been, soon drew to an end. He now began to experience more fully than ever, the truth of that Scripture, *If any man will live godly in Christ Jesus, he shall suffer persecution*. Previous to the present period, some dislike began to appear in several persons to his rigid attachment to all the parts of the Rubrick of the Church of *England*. *High Church principles*, as they are termed, continually influenced his conduct: an instance of which was, his refusing to admit one of the holiest men in the province to the Lord's supper,

supper, (though he earnestly desired it) because he was a Dissenter, unless he would submit to be re-baptized! But this appeared to him his duty: and in that case, till God taught him better, it was vain to attempt to move him. Reflecting on this zeal at a future period, he remarks, "Have I not been finely beaten with my own staff?"

All things at this period grew more and more unfavourable to his continuance in *America*. Observing a coldness in the behaviour of a friend, he asked him the reason. He answered, "I like nothing you do: all your sermons are satires upon particular persons. Therefore I will never hear you more. And all the people are of my mind. For we will not hear ourselves abused.

"Beside, they say, they are Protestants. But as for you, they cannot tell what religion you are of. They never heard of such a religion before. They do not know what to make of it. And then, your private behaviour—All the quarrels that have been here since you came, have been owing to you. Indeed there is neither man nor woman in the town, who minds a word you say. And so you may preach long enough; but no body will come to hear you."

The dread of reproof seems now to have ripened to aversion: when an event took place, which ultimately obliged him to leave *America*. There is a silence observed in Mr. *Wesley's* Journal in respect to some parts of this event, which it is possible has caused even friendly readers, to hesitate concerning the propriety of his conduct; or at least concerning *that* propriety

priety which they might be led to expect from so great a character. But what has hitherto been defective, we are happy in being able to supply. The actors in this scene, are now, we may hope, in a better world: the last of them died but a few years since. We are not therefore bound, as Mr. *Wesley* thought himself, when he published the account, to let a veil be thrown over this transaction: rather we are bound to let *his innocency appear as the light, and his just dealing as the noon-day.*

General *Oglethorpe* was, what is called, an excellent judge of human nature. He was also a man of courage and enterprize. He had enlarged views of what might be done with proper instruments on the wide continent of *America*. He had heard much of Mr. *Wesley* before he engaged himself as a Missionary, having been intimate with his eldest brother. But he saw, during the voyage, that *the half was not told him*. He saw here a man of great ability, a man superiour to every thing that usually captivates human nature. He saw a man, as he thought, fit for his purpose. But Mr. *Wesley's* religion, or, as he termed it, his Enthusiasm, the General lamented, as standing in the way. On their arrival therefore in *Georgia*, he resolved to try, if that obstacle was not to be surmounted.

Mr. *Causton*, the Store-keeper, and chief Magistrate of *Savannah*, (in which station he was placed by the General,) had a young lady in his house, his niece, of an improved understanding, and elegant person and manners. The General thought he had found

in her a proper bait for this soaring religionist. And as some of the greatest men that are recorded even in the oracles of God, have fallen by this snare, he had some ground to hope for success. But in order to this, it was absolutely needful to detain him for some considerable time at *Savannah*. Whenever therefore he mentioned his uneasiness at being obstructed in his main design, that of preaching to the *Indians*, he was answered, "You cannot leave *Savannah* without a Minister." To this indeed, observes Mr. *Wesley*, my plain answer was, "I know not that I was under any obligation to the contrary. I never promised to stay here one month. I openly declared both *before, at, and ever since* my coming hither, that I neither would nor could take charge of the *English* any longer than till I could go among the *Indians*." If it was said, "But did not the Trustees of *Georgia* appoint you to be Minister of *Savannah*?" I replied, "They did; but it was not done by my solicitation; it was done without either my desire or knowledge. Therefore I cannot conceive that appointment to lay me under any obligation of continuing here, any longer than till a door is opened to the Heathens: and this I expressly declared, at the time I consented to accept that appointment."

The young lady mentioned above, was introduced to him as a person who had severely felt the anguish of a *wounded spirit*, and now was a sincere inquirer after the way of eternal life. After some time he observed, that she took every possible opportunity of being in his company. She also desired a greater in-

timacy, but modestly veiled her real motive, under a request, that he would assist her in attaining a perfect knowledge of the *French* tongue.

Soon after this, the General called upon him, and requested him to dine with him: adding, “ Mr. *Wesley*, there are some here who have a wrong idea of your abstemiousness. They think that you hold the eating animal food, and drinking wine, to be unlawful. I beg that you will convince them of the contrary.” He resolved to do so. At table he took a little of both, but a fever was the consequence, which confined him for five days.

Now was the time to try if indeed “ His heart was made of penetrable stuff.” Notwithstanding an extreme reluctance on his part, (who would hardly suffer even Mr. *Delamotte* to do any thing for him,) she attended him night and day. She even consulted the General what dress would be most agreeable to Mr. *Wesley*, and therefore came always to him dressed in white, “ *Simplex Munditiis*,” neatly, simply elegant. Those who have known Mr. *Wesley*, will forestal our judgment here: they well know what impression all this was likely to make. He was indeed, as our great Poet observes,

— “ Of a constant, loving, noble nature ;
That thinks men honest, if they seem but so.”

How then must this appearance of strong affection, from a woman of sense and elegance, nay, and as it should seem, of piety too, affect him! Especially con-
sidering,

sidering, (it is his own account,) that he had never before familiarly conversed with any woman, except his near relations. We hardly need to add, that upon his recovery, he entertained his fair pupil with more than ordinary complacency.

But Mr. *Delamotte* had not learned. (to use a common expression of Mr. *Wesley*) to “defy suspicion.”

He thought he saw

“Semblance of worth, not substance.”

He therefore embraced an opportunity of expostulating with Mr. *Wesley*: and asked him if he designed to marry Miss *Causton*? At the same time he set forth in a strong light, *her* art and *his* simplicity. Though pleased with the attention of his fair friend, Mr. *Wesley* had not allowed himself to determine upon marriage, Mr. *Delamotte's* question therefore not a little puzzled him. He waved an answer at that time: and perceiving the prejudice of Mr. *Delamotte's* mind against the Lady, he called on Bishop *Nitschman*, and consulted him. His answer was short. “Marriage,” said he, “you know is not unlawful. Whether it is now expedient for you, and whether this Lady is a proper wife for you, ought to be maturely weighed.” Finding his perplexity increase, he determined to propose his doubts to the Elders of the Moravian Church. When he entered into the house, where they were met together, he found Mr. *Delamotte* sitting among them. On his proposing the business, the Bishop replied, “We have considered your case. Will you abide by our decision?” He answered, “I will.” Then said the Bishop, “We advise you to proceed no

further in this business." He replied, "The will of the Lord be done." From this time, he cautiously avoided every thing that tended to continue the intimacy. He also politely declined receiving her visits at his house, though he easily perceived what pain this change in his conduct gave her.

Soon after this, a young gentlewoman, who had been some time before married to the Surgeon of the Colony, and had sailed with the General from Europe, sent for him, and related to him, under a promise of secrecy, what we have now declared concerning the hitherto mysterious part of this event: adding these words, "Sir, I had no rest 'till I resolved to tell you the whole affair. I have myself been urged to that behaviour towards you, which I am now ashamed to mention. Both Miss *Sophia* and myself were ordered, if we could but succeed, even to *deny you nothing.*"

Mr. *Wesley* kept his word, and cautiously avoided and concealed every thing, which could bring inconvenience on this gentlewoman. He could not however behave to the General, as he had formerly done. One day he dropped some expressions which made the General change his colour, and discover much agitation of mind. However, recovering himself he replied, in a very significant manner, "You observed yesterday the company of Indians that came into town. The fellow that marched at their head, with his face marked with red paint, will shoot any man in this Colony for a bottle of rum!"

Mr. *Wesley* did not think it proper to reply; but to
shew

shew how little he regarded the menace, he took a book out of his pocket, and beginning to read, walked slowly towards his own house.

The next morning, as he was reading with his back to the window, he suddenly found his light obstructed; and turning round, he perceived the *Indian* standing at the window. He immediately stepped to the door, invited him to walk in, and spread before him the best food that the house afforded. And as he had learned some words of the *Indian* language, he cheerfully invited him to eat. The *Indian* for some time surveyed him from head to foot with great attention: then throwing down his gun, he seized him in his arms, and kissed him for several seconds with the greatest eagerness. He then eat heartily, and departed after another warm embrace, and with every appearance of the highest satisfaction. *

The General soon after this sailed for *Europe*. But one of the last charges which he gave, and that in the presence of several persons, was, “*Causton*, whatever you do, take heed, if you regard my favour, that you do not quarrel with Mr. *Wesley*.” §

Miss *Causton* was now addressed by a Mr. *Williamson*; and as he was a man of substance, and her uncle

I 4

and

* Was the *Indian* sent only to intimidate him? We are inclined to think so.

§ Many years after this, General *Oglethorpe* met Mr. *Wesley* at the house of his brother *Charles* in *London*. And as soon as he entered the room, the General, in the presence of a very numerous company, advanced, kneeled down, and kissed his hand!

and aunt warmly recommended him, she consented to receive him as her husband, though not without the appearance at least of great reluctance, and first of all endeavouring to renew her acquaintance with Mr. *Wesley*. But he would only see her and speak to her as her Pastor; which he continued to do, while any appearance of seriousness remained in her. At last she sent him word “that Mr. *Williamson* had desired she should wholly refrain from conversing with him.” From this time her conduct became so offensive to him, and to those pious persons who continued to attend his ministry, that he at length saw it his duty to repel her from the holy communion.

Previous to this he mentioned to her those things which he thought reproveable in her behaviour. At this she appeared extremely angry, saying she did not expect such usage from him. He also consulted his friend Mr. *Spangenberg*, to whom he engaged, that, God being his helper, he would behave to all, rich or poor, friends or enemies, without respect of persons.

Mr. *Causton* having requested him to give his reasons for repelling Mrs. *Williamson*, he wrote the following letter.

“AT Mr. *Causton*'s request, I write once more. The rules whereby I proceed are these: *So many as intend to be partakers of the holy communion, shall signify their names to the Curate, at least some time the day before: This you did not do.*

“*And if any of these—have done any wrong to his neighbour by word or deed, so that the congregation be thereby offended, the Curate shall advertise him, that in any wise he presume not to come to the Lord's table, until he hath openly declared himself to have truly repented.* “ If

“If you offer yourself at the Lord’s table *on Sunday*, I will advertise you (as I have done more than once) wherein you *have done wrong*. And *when you have openly declared yourself to have truly repented*, I will administer to you the mysteries of God.

Aug. 11, 1737.

JOHN WESLEY.”

A warrant was now issued to apprehend him, Mr. *Causton* having declared, “It is I that am insulted. I have drawn the sword, and I will never sheath it, till I have satisfaction.”

Mr. *Wesley’s* chief fear at this time was concerning those who were weak, lest they should be *turned out of the way*. “But God,” says he, “took care of this also. So that on Sunday the 14th, more were present at the morning prayers, than had been for some months before. Many of them observed those words in the first lesson, *Set Naboth on high among the people; and set two men, sons of Belial, before him, to bear witness against him.*”

Nor did he relax in his labour during the whole of this contention, as appears from his own account. “Saturday, Oct. 15. Being” says he, “at *Highgate*, a village five miles from *Savannah* consisting of (all but one) *French* families, who, I found, knew but little of the *English* tongue. I offered to read prayers there in *French*, every Saturday in the afternoon. They embraced the offer gladly. On Saturday the twenty-second, I read prayers in *German* likewise, to the *German* villagers of *Hampstead*: and so continued to do, once a week. We began the service (both at *Highgate* and *Hampstead*) with singing a psalm. Then
I read

I read and explained a chapter in the *French* or *German* Testament, and concluded with prayers and another psalm."

He proceeds, "Saturday, Oct. 9. Some of the *French* of *Savannah* were present at the prayers at *Highgate*. The next day I received a message from them all: "that as I read prayers to the *French* of *Highgate*, who were but few, they hoped I would do the same to those of *Savannah*, where there was a large number who did not understand *English*." Sunday 30, I began so to do: and now I had full employment for that holy day. The first *English* prayers lasted from five till half an hour past six. The *Italian* (which I read to a few *Vaudois*) began at nine. The second service for the *English* (including the sermon and the holy communion) continued from half an hour past ten, till about half an hour past twelve. The *French* service began at one. At two I catechised the children. About three began the *English* service. After this was ended, I had the happiness of joining with as many as my largest room would hold, in reading, prayer, and singing praise. And about six the service of the *Moravians* began: at which I was glad to be present, not as a teacher, but a learner."

Mr. *Causton* being determined to present a bill against him before the Grand Jury of the Colony, Mrs. *Williamson* swore to and signed an affidavit, insinuating much more than it asserted: but asserting, "That Mr. *Wesley* had many times proposed marriage to her, all which proposals she had rejected." Of this he desired a copy: Mr. *Causton* replied, "Sir, You may

may have one from any of the News-papers in *America.*"

On Thursday and Friday was delivered out a list of twenty-six men, who were to meet as a Grand Jury, on Monday the twenty-second. But this list was called in the next day, and twenty-four names added to it. Of this Grand Jury (forty-four of whom only met) one was a *Frenchman*, who did not understand *English*, one a *Papist*, one a *professed Infidel*, three *Baptists*, sixteen or seventeen others, *Dissenters*, and several others who had personal quarrels against Mr. *Wesley*, and had openly vowed revenge.

To *this* Grand Jury, on Monday the twenty-second, Mr. *Causton* gave a long and earnest charge, *to beware of spiritual tyranny, and to oppose the new, illegal authority which was usurped over their consciences.* Then Mrs. *Williamson's* affidavit was read: after which Mr. *Causton* delivered to the Grand Jury, a paper entitled,

"A List of Grievances, presented by the Grand Jury for *Savannah*, this day of Aug. 1737."

This the majority of the Grand Jury altered in some particulars, and on Thursday, Sept. 1. delivered it again, to the Court, under the form of two presentments, containing ten bills, which were then read to the people,

Herein they asserted, upon oath, "That *John Wesley*, Clerk, had broken the laws of the Realm, contrary to the peace of our Sovereign Lord the King, his crown and dignity.

"1. By speaking and writing to Mrs. *Williamson*, against her husband's consent;

"2. By

“ 2. By repelling her from the holy communion :

“ 3. By not declaring his adherence to the Church of *England* :

“ 4. By dividing the morning-service on *Sundays* :

“ 5. By refusing to baptize Mr. *Parker's* child otherwise than by dipping, except the parents would certify it was weak, and not able to bear it :

“ 6. By repelling *William Gough* from the holy communion :

“ 7. By refusing to read the burial-service over the body of *Nathaniel Polhill* :

“ 8. By calling himself *Ordinary* of *Savannah* :

“ 9. By refusing to receive *William Aglionby* as a godfather, only because he was not a communicant :

“ 10. By refusing *Jacob Matthews* for the same reason ; and baptizing an *Indian* trader's child with only two sponsors.” *

At the third Court, which was held on this business, Mr. *Wesley* moved for an immediate hearing on the first bill, being the only one of a civil nature : but it was refused. He made the same motion in the afternoon : but was put off till the next court-day.

On the next court-day he appeared again : as also at the two Courts following : but could not be heard, because (the Judge said) Mr. *Williamson* is gone out of town.

The sense of the minority of the grand jurors themselves (for they were by no means unanimous) concerning these presentments, may appear from the

* How exceedingly were they at a loss for any real matter wherewith to criminate him !

following

following paper which they transmitted to the Trustees.

To the Honourable the Trustees for Georgia.

“ Whereas two presentments have been made, the one of August 23, the other of August 31, by the Grand Jury for the town and county of *Savannah* in *Georgia*. against *John Wesley*, Clerk.

“ We whose names are underwritten, being members of the said Grand Jury, do humbly beg leave to signify our dislike of the said presentments ; being by many and divers circumstances throughly persuaded in ourselves, that the whole charge against Mr. *Wesley*, is an artifice of Mr. *Causton*, designed rather to blacken the character of Mr. *Wesley*, than to free the colony from religious tyranny, as he was pleased in his charge to us to term it. But as these circumstances will be too tedious to trouble your honours with, we shall only beg leave to give the reasons of our dissent from the particular bills.

“ With regard to the first bill, we do not apprehend, that Mr. *Wesley* acted against any law, by writing or speaking to Mrs. *Williamson*, since it does not appear to us that the said Mr. *Wesley* has either spoke in private, or wrote to the said Mrs. *Williamson*, since March 12, (the day of her marriage,) except one letter of July the 5th, which he wrote at the request of her Aunt, as a Pastor to exhort and reprove her.

“ The second we do not apprehend to be a true bill, because we humbly conceive Mr. *Wesley* did not assume to himself any authority contrary to law : for we understand, *Every person intending to communicate, should “ signify his name to the Curate, at least some time*
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the day before," which Mrs. *Williamson* did not do ; although Mr. *Wesley* had often in full congregation declared, he did insist on a compliance with that Rubrick, and had before repelled divers persons, for non-compliance therewith.

" The third we do not think a true bill, because several of us have been his hearers, when he has declared his adherence to the *Church of England*, in a stronger manner than by a formal declaration ; by explaining and defending the *Apostles'*, the *Nicene* and the *Athanasian Creeds*, the *thirty-nine articles*, the *whole book of Common Prayer*, and the *Homilies* of the said church : and because we think a formal declaration is not required, but from those who have received institution and induction.

" The fact alledged in the fourth bill we cannot apprehend to be contrary to any law in being.

" The fifth we do not think a true bill, because we conceive Mr. *Wesley* is justified by the rubrick, viz. *If they (the parents) certify that the child is weak, it shall suffice to pour water upon it.* Intimating (as we humbly suppose) it shall not suffice, if they do not certify.

" The sixth cannot be a true bill, because the said *William Gough*, being one of our members, was surpris'd to hear himself named, without his knowledge or privity ; and did publicly declare, *It was no grievance to him, because the said John Wesley had given him reasons with which he was satisfied.*

" The seventh we do not apprehend to be a true bill, for *Nathaniel Polhill* was an *Anabaptist*, and desired in
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in his life-time, that he might not be interred with the office of the *Church of England*. And farther, we have good reason to believe, that Mr. *Wesley* was at *Frederica*, or on his return thence, *when Polhill was buried*.

“As to the eighth bill we are in doubt, as not well knowing the meaning of the word *Ordinary*. But for the ninth and tenth, we think Mr. *Wesley* is sufficiently justified by the Canons of the Church; which forbid any person to be admitted Godfather or Godmother to any child, before the said person has received the holy communion; whereas *William Aglionby* and *Jacob Matthews* had never certified Mr. *Wesley*, that they had received it.”

This was signed by twelve of the grand Jurors, of whom three were Constables, and six more, Tythingmen: who consequently would have made a majority, had the Jury consisted, as it regularly should have done, of only fifteen members, viz. the four Constables and eleven Tythingmen.

He now consulted his friends, whether God did not call him to return to *England*? “The reason,” he observes, “for which I left it had now no force: there being no possibility as yet of instructing the *Indians*: neither had I as yet found or heard of any *Indians* on the continent of *America*, who had the least desire of being instructed. And as to *Savannah*, having never engaged myself, either by word or letter, to stay there a day longer than I should judge convenient, nor even take charge of the people any otherwise, than as in my passage to the Heathens, I looked upon myself to be fully discharged therefrom, by the vacating of that design. Besides, there was a probability of doing
more

more service to that unhappy people in *England* than I could do in *Georgia*, by representing without fear or favour to the Trustees, the real state the Colony was in." His friends, after deeply considering these things, were unanimous, *That he ought to go: but not yet.* So he laid the thoughts of it aside for the present: being persuaded, that when the time was come, God would *make the way plain before his face.*

In consequence of this resolution he attended the Court again: at which time Mr. *Causton* desired to speak with him. He then read to him some affidavits which had been made on the 15th of September. In one of which it was affirmed, "That he then abused Mr. *Causton* in his own house, calling him liar, villain, and so on." It was now likewise repeated before several persons, "That he had been reprimanded at the last Court, for an enemy to, and hinderer of the public peace."

On this he consulted his friends again, who agreed with him, that the time he looked for was now come. Accordingly the next morning, calling on Mr. *Causton*, he informed him, that he designed to set out for *England* immediately. He also set up an advertisement in the great square to the same effect, and quietly prepared for his journey.

On Friday, Dec. 2, he proposed to set out for *Carolina* about noon, the tide then serving. But about ten the Magistrates sent for him, and told him that he should not go out of the province: for he had not yet answered the allegations laid against him. He replied, "*I have appeared at six or seven Courts successively, in*

order to answer them. But I was not suffered so to do, when I desired it time after time." They then said, "However, you must not go, unless you give security to answer those allegations at our Court." He asked, "What security?" After consulting together about two hours, the Recorder shewed him a kind of bond, engaging him, under a penalty of fifty pounds, to appear at their Court when he should be required. He added, "But Mr. Williamson too has desired of us, that you should give bail to answer his action." Mr. Wesley then told him plainly, *Sir, you use me very ill, and so you do the Trustees. I will neither give any bond, nor any bail at all. You know your business, and I know mine.*

In the afternoon the Magistrates published an order requiring all the officers and centinels, to prevent his going out of the province; and forbidding any person to assist him so to do. Being now a prisoner at large, in the place where he knew by experience, every day would give fresh opportunity to procure evidence, of words he never said, and actions he never did: he saw clearly the hour was come for leaving that place; and as soon as evening-prayers were over, about eight o'clock, the tide then serving, he shook the dust off his feet, and left *Georgia*, after having preached the gospel there, ("not," says he, "as I ought, but as I was able") one year, and nearly nine months.

"Such was the leave," says a writer of *Mr. Wesley's Life*, "which *our Missionary*, (how respectful in a man who owes much, if not his all to him!) took of *America*." We scruple not to say, (and we think that every reader who candidly considers the whole ac-
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count, will say,) such was the treatment that a man of God received from those, whose best interests he endeavoured to promote. But though *clouds and darknesses are around his throne*, who governs the world, *Yet righteousness and judgment are the habitation of his seat*. Such a burning and shining light was not to be hid in the then uncultivated wilds of *Georgia*. He who had sold all for God and his truth, and who was fitted to defend that truth against all the deceivableness of the carnal mind, with all its additional weapons of vain philosophy or worldly prudence, was called to act in a very different sphere. And though permitted by the only wise God our Saviour, to be sifted as wheat, and tried in the furnace of adversity, he was preserved and brought forth as gold, which

“Returns more pure, and brings forth all its weight.”

Divine Providence was about to lead him into a field of action, in which every gift that God had given him, was tried to the uttermost, and *was found unto praise, and honour, and glory*.

C H A P. IV.

*Of Mr. WESLEY'S return to England, and of his
CONVERSION.*

THE account of his journey to *Charleston*, from which place he embarked for *England*, contains such a striking and suitable close to his labours and dangers

dangers in *America*, that we think ourselves justified in giving it in his own words.

“Saturday, Dec. 3. We came to *Purrysburg* early in the morning, and endeavoured to procure a Guide for *Port-Royal*. But none being to be had, we set out without one, an hour before sun-rise. After walking two or three hours, we met with an old man, who led us into a small path, near which was a line of *blazed* trees, (i. e. marked by cutting off part of the bark) by following which, he said, we might easily come to *Port-Royal* in five or six hours.

“We were four in all; one of whom intended to go for *England* with me; the other two to settle in *Carolina*. About eleven we came into a large swamp, where we wandered about till near two. We then found another *blaze*, and pursued it, till it divided into two; one of these we followed through an almost impassable thicket, a mile beyond which it ended. We made through the thicket again, and traced the other *blaze*, till that ended too. It now grew toward sun-set, so we sat down, faint and weary, having had no food all day, except a ginger-bread cake, which I had taken in my pocket. A third of this we had divided among us at noon; another third we took now; the rest we reserved for the morning; but we had met with no water all the day. Thrusting a stick into the ground, and finding the end of it moist, two of our company fell a digging with their hands, and at about three feet depth, found water. We thanked God, drank, and were refreshed. The night was sharp; however there was no complaining among us;

but after having commended ourselves to God, we lay down close together, and (I at least) slept till near six in the morning.

“ Sunday, Dec. 4. God renewing our strength, we arose neither faint nor weary, and resolved to make one trial more, to find a path to *Port-Royal*. We steered due East; but finding neither path nor blaze, and the woods growing thicker and thicker, we judged it would be our best course to return, if we could, by the way we came. The day before, in the thickest part of the woods, I had broke many young trees, I knew not why, as we walked along: these we found a great help in several places, where no path was to be seen; and between one and two God brought us safe to *Benjamin Arien's* house, the old man we left the day before.

“ In the evening I read *French* prayers to a numerous family, a mile from *Arien's*; one of whom undertook to guide us to *Port-Royal*. In the morning we set out. About sun-set, we asked our Guide, If he knew where he was? Who frankly answered, No. However we pushed on, till about seven we came to a plantation, and the next evening (after many difficulties and delays) we landed on *Port-Royal* Island.

“ Wednesday 7. We walked to *Beaufort*; where Mr. *Jones* (the Minister of *Beaufort*) with whom I lodged during my short stay here, gave me a lively idea of the old *English* hospitality. On Thursday Mr. *Delamotte* came; with whom, on Friday 9th, I took boat for *Charleston*. After a slow passage by reason of contrary wind, and some conflict, (our provisions

falling short) with hunger as well as cold, we came thither early in the morning, on Tuesday the 13th."

He here parted with his faithful friend Mr. *Dela-*
motte, from whom he had been but a few days separate since their departure from *England*. †

On board the ship he had leisure to enter into a close examination of himself, and to *search out his spirit* in the light which those late remarkable providences afforded him. The Lord had now given him abundant means of self-knowledge, and they were not lost upon him. He more than ever felt what he had subscribed to at his ordination, that he was "far gone from original righteousness," and *had fallen short of the glory of God*, that glorious image of God, in which man was at first created. He had felt much of this in the late trials through which he passed. He had weighed himself in the balance of the sanctuary, the word of God; and had attentively marked the lively victorious faith of more experienced christians. "And now," says he, "it is upwards of two years since I left my native country, in order to teach the *Georgia* Indians the nature of christianity; but what have I learned myself in the mean time? Why (what I least of all suspected) that I who went to *America*, to convert others, was never converted myself. *I am not mad*, though I thus speak: but *speak the words of truth and soberness*; if haply some of those who still dream may awake, and see, that as I am, so are they.

† Mr. *Charles Wesley*, finding the climate did not agree with him, had returned home in July, 1737.

“ Are they read in *philosophy*? So was I. In ancient or modern *tongues*? So was I also. Are they versed in the *Science of Divinity*? I too have studied it many years. Can they talk fluently upon spiritual things? The very same I could do. Are they plentiful in *alms*? Behold, I give all my goods to feed the poor.

“ Do they give of their labour as well as their substance? I have laboured more abundantly than they all. Are they willing to *suffer* for their brethren? I have thrown up my friends, reputation, ease, country; I have put my life in my hand, wandering into strange lands; I have given my body to be devoured by the deep, parched up with heat, consumed by toil and weariness, or whatsoever God shall please to bring upon me. But does all this (be it more or less, it matters not) make me acceptable to God? Does all I ever did or can, *know, say, give, do or suffer*, justify me in his sight? Yea, or the constant use of all the *means of grace*? (which nevertheless is meet, right, and our bounden duty) or that *I know nothing of myself*, that I am as touching outward, moral righteousness blameless? Or, (to come closer yet) the having a *rational conviction* of all the truths of christianity? Does all this give a claim to the holy, heavenly, divine character of a *Christian*? By no means. If the oracles of God are true, if we are still to abide by *the law and the testimony*; all these things, though when ennobled by faith in Christ, they are holy, and just and good, yet without it are *dung and dross*.

“ This then have I learned in the ends of the earth, that I am *fallen short of the glory of God*; that my whole heart is *altogether corrupt and abominable*, and consequently my whole life (seeing it cannot be, that *an evil tree should bring forth good fruit*;) that my own works, my own sufferings, my own righteousness, are so far from reconciling me to an offended God, so far from making any atonement for the least of those sins, which *are more in number than the hairs of my head*, that the most specious of them need an atonement themselves, or they cannot abide his righteous judgment: that *having the sentence of death* in my heart, and having nothing *in or of myself*, to plead, I have no hope, but that of being justified freely, *through the redemption that is in Jesus*; I have no hope, but that if I seek I shall find the Christ, and *be found in him*, not having my own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith.

“ If it be said, that I have faith (for many such things have I heard, from many miserable comforters) I answer so have the Devils,——*a sort of faith*; but still they are strangers to the covenant of promise. So the Apostles had even at *Cana in Galilee*, when Jesus first manifested forth his glory; even then they, in a sort, believed on him; but they had not then *the faith that overcometh the world*. The faith I want is, *A sure trust and confidence in God, that through the merits of Christ, my sins are forgiven, and I reconciled to the favour of God*. I want that faith which St. Paul recommends to all the world, especially in his Epistle to the Romans: that faith which enables every one that hath it to cry out,

I live not; but Christ liveth in me: and the life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me. I want that faith which none has without knowing that he hath it (though many imagine they have it, who have it not,) for whosoever hath it, is freed from sin, the whole body of sin is destroyed in him: he is freed from fear, having peace with God through Christ, and rejoicing in hope of the glory of God. And he is freed from doubt, having the love of God shed abroad in his heart, through the Holy Ghost which is given unto him; which Spirit itself beareth witness with his spirit, that he is a child of God."

On Wednesday, Feb. 1, 1738, between four and five in the morning, he landed at *Deal*; and was soon informed that Mr. *Whitefield* had sailed for *America* the day before, in order to assist him. He read prayers and expounded a portion of Scripture at the Inn, as he did also at other places on the road; and on Friday the third arrived in *London*.

After waiting on General *Oglethorpe*, and on the Trustees of *Georgia*; he was invited to preach in several of the churches. He now began to be popular, appearing in a new character, as a Missionary lately returned from preaching the Gospel to the *Indians* in *America*. The churches where he preached, were crowded. This soon produced a complaint, that there was no room "for the best in the parish:" and that objection, united to the offence which was given by his plain heart-searching sermons, produced in each place at last the following repulsion, "Sir, you must preach here no more."

About

About this time he received a letter from a friend in *Lincolnshire*, intreating him to serve the church of a Mr. *Hume*, sometime before deceased, during its vacancy. The occasion of this letter, with all the circumstances connected with it, is so very extraordinary, that we doubt not but we shall be pardoned if we relate the whole.

When Mr. *Samuel Wesley's* Parsonage-house was burnt at *Epworth*, as formerly related, many of the neighbouring gentry, who held Mr. *Wesley* in very high esteem, opened their houses to him and his family. One gentleman received Mr. and Mrs. *Wesley*, another one of the children: and thus the whole family was disposed of. Mr. *John Wesley*, who was then only six years old, was received into the house of Mr. *Hume*, a neighbouring Clergyman. There he continued for a year, till his fathers house was rebuilt: and has confessed that he loved that family, while he resided among them, as well as ever he did his own. Mr. *Hume* had four sons and one daughter. Three of the sons were educated at *Oxford*, and entered into holy Orders: the other went into the Guinea-trade, and settled on the Coast of *Africa*.

Mr. *Wesley* reading the letter above-mentioned enquired of one of his *Lincolnshire* friends, whether Mr. *Hume* was dead. "Have you not been informed of the calamities of that family," replied his friend? "I have not," said Mr. *Wesley*. "I will then," said he, "relate them to you."

"About

“ About nine months ago Mr. *Hume* was riding out: and watering his horse at a large pond, the unruly beast plunged out of his depth; by which Mr. *Hume* was so wetted, that he caught a violent cold, which was followed by a fever that caused his death. Lord —— the Patron of Mr. *Hume*'s Living, was determined it should remain in the family as long as possible; and therefore gave the eldest son a presentation to it. Mr. *Hume*, the father, had just rebuilt the Parsonage-house before he died: the son took possession before it was dry, and the dampness of it occasioned his speedy death. The second son was then presented to the Living; and he died also a few weeks after his induction. The third son (his brother dying suddenly) set off from *Oxford* to receive the presentation. In his way he lay at the house of an old acquaintance of his father. The gentleman of the house had a beautiful daughter, with whom young Mr. *Hume* immediately fell in love: he therefore, before he departed, begged permission to return, and make proposals; to which the father consented. Mr. *Hume*, after his induction to his Living, returned according to his engagement, and in a few days the marriage was completed. But in six weeks after the nuptials the Lady was brought to bed; and Mr. *Hume* soon afterwards died with grief.

“ Now, Sir,” said the *Lincolnshire* gentleman, “ You may have a Living and a wife: for Lord —— has declared that if Miss *Hume* is married to a Clergyman within six months from the death of her Brother, the Living shall be part of her fortune; and Miss *Hume*

has

has consented with much apparent satisfaction, that you should be invited to supply the Church." But *Mr. Wesley* was too much impressed with the thoughts of eternity, to pay any attention to this proposal.

The conclusion of this mournful Episode should not be omitted. *Mrs. Hume*, soon after the death of her third son, received a letter from the only remaining one, informing her he was just going to sail from *Africa* to *England* with a fortune sufficient to make the whole family comfortable: and in a few days after, she received a letter from the Captain of a swift-sailing vessel, who had been hailed by the ship in which her son sailed; by whom she was informed that her son died on his passage of a disorder which then raged in the ship. *Mrs. Hume*, sinking under the weight of such a complication of misfortunes, soon died of a broken heart. *Miss Hume*, about a month after the death of her mother, was in company with a Physician, who looking stedfastly at her observed, "Madam, you take opium: I know it by your eyes; and I am afraid you have put it out of my power to recover you." She confessed that the misfortunes of the family had so entirely deprived her of rest, that she had taken laudanum, to obtain a little repose. The Physician prescribed. In a fortnight she recovered her appetite, her colour, and in a good measure her health. The Physician then advised her to take a table-spoonful of a Julap he had prescribed for her, whenever she found herself inclined to be sick. A few days after this she desired the servant to bring her a spoonful of the Julap. The servant mistaking the
bottle

bottle of Laudanum for the Julap, brought her a spoonful of the Laudanum, which she drank: and soon afterwards fell asleep, and awoke no more.

When Mr. *Wesley* received information of the death of the last of the family, he recollected a remarkable observation made to him by his mother some years before. He had been commending to her in very strong terms Mr. *Hume* and his amiable family. “*John,*” replied Mrs. *Wesley*, “depend upon it, that family will come to an untimely end.” Mrs. *Wesley* was a woman so far from being given to censure, that Mr. *Wesley* asked with some surprise, “Madam, why do you speak so severely of so lovely a family?” “*John,*” said she, “I will tell you why. I have observed in various instances in the course of my life, that where persons have grossly violated the fifth commandment, and afterwards have been brought to the fear of God, the Lord has reversed the promise, and punished them for their transgression with temporal death. Mr. *Hume* and his family lie under this censure. I remember the time when his mother lived under his roof. He used her cruelly. He grudged every bit of meat she put into her mouth, and the whole family partook of his spirit. And, depend upon it, God will remember them for this.”

To return. On Tuesday the 7th. (“a day,” observes Mr. *Wesley*, “much to be remembered.”) He met *Peter Bohler* and two other persons belonging to the Moravian church, who were just landed from *Germany*. Having been already acquainted with some
of

of the excellent of the earth, in that church, he received them with the greatest cordiality, and soon after went with *Peter Bohler to Oxford*.

He was now well prepared to hear what could be said upon the *nature and fruits of christian faith*. But though he was a sincere inquirer after truth, and therefore said both to God and man "What I know not, teach thou me," yet in a point of such importance, he would

"Not to Man, but God submit:"

And therefore he made continual objections, which caused his friend to reply more than once, *Mi frater, Mi frater, excoquenda est ista tua Philosophia*: "My Brother, my Brother, that philosophy of yours must be purged away." The reproach which he formerly endured at *Oxford*, now again revived: and even as he walked through the squares of the Colleges, he was mocked and laughed at. Upon one of those occasions, the stranger perceiving that Mr. *Wesley* was troubled at it chiefly for his sake, said with a smile, *Mi frater; non adhæret vestibus*. "My Brother, it does not even stick to our cloaths."

He now went to see his brother *Samuel* and some other friends, and afterwards took a longer journey. At this time he renewed and wrote down the following resolutions, with respect to his own behaviour.

1. To use absolute openness and unreserve, with all he should converse with.

2. To

2. To labour after continual seriousness, not willingly indulging himself in any the least levity of behaviour, or in laughter, no, not for a moment.

3. To speak no word which did not tend to the glory of God; in particular, not a tittle of worldly things. "Others may," said he, "nay, must. But what is that to me?" And

4. To take no pleasure which did not tend to the glory of God; thanking God every moment for all he took, and therefore rejecting every sort and degree of it which he felt he could not so thank him *in* and *for*:

His brother *Charles* being dangerously ill, he returned to *Oxford*. Here he again largely conversed with *Peter Bohler*, and "by him," said he, ("in the hand of the great God) I was clearly convinced of the want of *that faith, whereby alone we are saved.*"

Immediately, he felt an inclination to leave off preaching. "How," thought he, "can I preach to others, who have not faith myself?" He asked his friend, whether he should leave it off or not. "By no means," said he, "Preach faith *'till* you have it; and then *because* you have it, you *will* preach faith."

But a difficulty still remained. How is this faith given? He had now no objection to what his friend said of the *nature* of christian faith; that it is (to use the words of the Church of England) *a sure trust and confidence which a man hath in God, that through the merits of Christ his sins are forgiven, and he reconciled to the favour of God.* "Neither" said he, "could I deny

deny either the happiness or holiness which he described, as fruits of this living faith. Those passages of Scripture, *The Spirit itself beareth witness with our spirit, that we are the children of God: And, He that believeth hath the witness in himself*, fully convinced me of the former: as, *Whosoever is born of God, doth not commit sin; and Whosoever believeth is born of God*, did of the latter. But I could not comprehend what he spoke of an *instantaneous work*. I could not understand, how this faith should be given in a moment; how a man could *at once* be thus turned from darkness to light, from sin and misery to righteousness and joy in the Holy Ghost. I searched the scriptures again, touching this very thing, particularly the *Acts of the Apostles*: but, to my utter astonishment, found scarce any instances thereof other than *instantaneous conversions*; scarce any other so slow as that of *St. Paul* who was three days in the pangs of the new birth. I had but *one* retreat left; viz. “*Thus, I grant God wrought in the first ages of christianity: but the times are changed. What reason have I to believe he works in the same manner now?*”

“*But,*” proceeds he, “*I was beat out of this retreat too, by the concurring evidence of several living witnesses: who testified God had thus wrought in themselves; giving them in a moment, such a faith in the blood of his Son, as translated them out of darkness into light, out of sin and fear into holiness and happiness. Here ended my disputing. I could now only cry out, ‘Lord, help thou my unbelief!’*”

He

He proceeds, "I asked *P. Bohler* again, Whether I ought not to refrain from teaching others?" He said, "No; do not hide in the earth the talent God hath given you." Accordingly I spoke clearly and fully at *Blendon* to Mr. *Delamotte's* family, of the nature and fruits of christian faith. Mr. *Broughton* and my Brother were there. Mr. *Broughton's* great objection was, *He could never think that I had not faith, who had done and suffered such things.* My Brother was very angry, and told me, *I did not know what mischief I had done by talking thus.* And indeed it did please God then to kindle a fire, which I trust shall never be extinguished."

He now declared every where *the faith as it is in Jesus*: "a strange doctrine," says he, "which some, who did not care to contradict (for indeed how could they, without denying both the Bible and the Church of *England*) yet knew not what to make of. But some who were throughly bruised by sin, willingly heard, and received it gladly."

His friend *Bohler* soon after sailed for *America*. Upon this occasion, he remarks in the fulness of his heart, "O what a work hath God begun since his coming into *England*: such a one as shall never come to an end, till heaven and earth shall pass away!" There were now indeed several witnesses to the truth which he had spoken, whose testimony mightily encouraged others to come to the throne of grace, that they also might "be partakers of like precious faith."

They

They now began to form themselves into a little Society, as he and his pious companions had before done in *Oxford*, and afterward in *Georgia*. They then agreed, in obedience to the word of God, given by *St. James*, (ch. v. 16.)

1. That they would meet together once a week to *confess their faults one to another, and pray one for another, that they might be healed* :

2. That the persons so meeting should be divided into several *Bands*, or little companies, none of them consisting of fewer than five, or more than ten persons.

3. That every one in order should speak as freely, plainly and concisely as he could, the real state of his heart, with his several temptations and deliverances; since the last time of meeting.

4. That all the Bands should have a conference at eight every Wednesday evening, begun and ended with singing and prayer.

5. That any who desired to be admitted into this Society should be asked, What are your reasons for desiring this? Will you be entirely open, using no kind of reserve? Have you any objection to any of our orders? (which may then be read.)

6. That when any new member was proposed, every one present should speak clearly and freely whatever objection he might have to him.

7. That those against whom no reasonable objection appeared, should be, in order for their trial, formed into one or more distinct Bands, and some person agreed on to assist them.

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8. That after two months trial, if no objection then appeared, they should be admitted into the Society.

9. That every fourth Saturday should be observed as a day of general intercession.

10. That on the Sunday seven-night following, there should be a general love-feast, from seven till ten in the evening.

11. That no particular member should be allowed to act in any thing, contrary to any order of the Society: and that if any persons, after being thrice admonished, should not conform thereto, they should no longer be esteemed as members.

About this time he was invited to preach in some of the churches. But, as before, many (particularly of the chief persons in his congregations) would not endure his plain, heart-searching discourses. He was soon told at each of these also, "Sir, you must preach here no more." "So true," says he, "did I find the words of a friend in a letter to my Brother at this time;" which were as follows:

"I have seen upon this occasion, more than ever I could have imagined, how intolerable the doctrine of faith is to the mind of man; and how peculiarly intolerable to *religious* men. One may say the most unchristian things, even down to Deism; the most enthusiastic things, so they proceed but upon mental raptures, lights and unions; the most severe things, even the whole rigour of ascetic mortification: and all this will be forgiven. But if you speak of faith in such a manner as makes Christ a Saviour to the utmost, a most universal help and refuge; in such a manner

manner as takes away glorying, but adds happiness to wretched man; as discovers a greater pollution in the best of us, than we could before acknowledge, but brings a greater deliverance from it than we could before expect: if any one offers to talk at this rate, he shall be heard with the same abhorrence, as if he was going to rob mankind of their salvation, their Mediator or their hopes of forgiveness. I am persuaded that a *Montanist* or a *Novatian*, who from the height of his purity should look down with contempt upon poor sinners, and exclude them from all mercy, would not be thought such an overthrower of the Gospel, as he who should learn from the author of it, to be a friend of publicans and sinners, and to sit down upon a level with them as soon as they begin to repent.

“ But this is not to be wondered at. For all *religious* people have such a quantity of righteousness acquired by much painful exercise, and formed at last into current habits; which is their wealth, both for this world and the next. Now all other schemes of religion are either so complaisant, as to tell them, they are very rich and have enough to triumph in: or else only a little rough, but friendly in the main, by telling them, their riches are not yet sufficient, but by such arts of self-denial, and mental refinement, they may enlarge the stock. But the doctrine of faith is a downright robber. It takes away all this wealth, and only tells us, it is deposited for us with somebody else, upon whose bounty we must live like mere beggars. Indeed they that are truly beggars, vile and filthy sinners 'till very lately, may stoop to live in

this dependent condition : it suits them well enough. But they who have long distinguished themselves from the herd of vicious wretches, or have even gone beyond *moral* men ; for them to be told, that they are either not so well, or but the same needy, impotent, insignificant vessels of mercy with the others : this is more shocking to reason than transubstantiation. For reason had rather resign its pretensions to judge what is bread or flesh, than have this honour wrested from it, to be the architect of virtue and righteousness. But where am I running ? My design was only to give you warning, that wherever you go, *this foolishness of preaching* will alienate hearts from you, and open mouths against you."

He was now *brought to the birth*. His soul truly waited upon God, knowing that *from him cometh our salvation*. But so much the more did he *abhor himself, and repent as in dust and ashes*. As he now expected that Christ given for him, would be manifested in him, he also felt that compunction, that deep self-abasement, which must ever precede true living faith in the Son of God. His state of mind at this time he thus pathetically expresses in the following letter to a friend :

" O why is it, that so great, so wise, so holy a God, will use such an instrument as me ! Lord, *let the dead bury their dead* ! But wilt thou send the dead to raise the dead ? Yea, thou sendest whom thou *wilt* send, and shewest mercy by whom thou *wilt* shew mercy

mercy! Amen! Be it then according to thy will! If thou speak the word, *Judas* shall cast out devils.—

“ I feel what you say (though not enough) for I am under the same condemnation. I see that the whole law of God is holy, just and good. I know every thought, every temper of my soul ought to bear God’s image and superscription. But how am I fallen from the glory of God! I feel, that I *am sold under sin*. I know, that I too deserve nothing but wrath, being full of all abominations, and having no good thing in me, to atone for them, or to remove the wrath of God. All my works, my righteousness, my prayers need an atonement for themselves. So that my mouth is stopped. I have nothing to plead. God is holy, I am unholy. God is a consuming fire. I am altogether a sinner, meet to be consumed.

“ Yet I hear a voice, (and is it not the voice of God?) saying *Believe, and thou shalt be saved. He that believeth, is passed from death unto life. God so loved the world, that he gave his only-begotten Son that whosoever believeth on him, should not perish, but have everlasting life.*

“ O let no one deceive us by vain words, as if we had already attained this faith! By its fruits we shall know. Do we already feel *peace with God, and joy in the Holy Ghost?* Does his *Spirit bear witness with our spirit, that we are the children of God?* Alas! with mine he does not. Nor, I fear with your’s. O thou Saviour of men, save us from trusting in any thing but *Thee!* Draw us after *Thee!* Let us be emptied of ourselves, and then fill us with all peace and joy

in believing, and let nothing separate us from thy love, in time or in eternity !”

The account which immediately follows, is of such deep importance, that we are constrained to give it entire in his own words. Nor need we apologize for the length of it, when it is considered that the *conversion* of Mr. *Wesley* is a point of the utmost magnitude, not only with respect to himself, but to others. For it was not till after this, that God was pleased to own him in such a remarkable manner in the salvation of souls, as was evidenced in his future labours,

“ What occurred on Wednesday, May 24, I think best to relate at large, after premising what may make it the better understood. Let him that cannot receive it, ask of the Father of lights, that he would give more light to him and me.

“ I believe, till I was about ten years old, I had not finned away that *washing of the Holy Ghost* which was given me in baptism, having been strictly educated and carefully taught, that I could only be saved *by universal obedience, by keeping all the commandments of God* ; in the meaning of which I was diligently instructed. And those instructions so far as they respected outward duties and sins, I gladly received and often thought of. But all that was said to me of inward obedience, or holiness, I neither understood nor remembered. So that I was indeed as ignorant of the true meaning of the law, as I was of the Gospel of *Christ*.

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“ The next six or seven years were spent at school : where outward restraints being removed, I was much more negligent than before even of outward duties, and almost continually guilty of outward sins, which I knew to be such, though they were not scandalous in the eye of the world. However I still read the Scriptures, and said my prayers, morning and evening. And what I now hoped to be saved by, was, 1. *Not being so bad as other people.* 2. *Having still a kindness for religion.* And 3. *Reading the Bible, going to Church, and saying my prayers.*

“ Being removed to the University, for five years I still said my prayers both in public and in private, and read with the Scriptures several other books of religion, especially comments on the New Testament. Yet I had not all this while so much as a notion of inward holiness ; nay, went on habitually and (for the most part) very contentedly, in some or other known sin : indeed with some intermissions and short struggles, especially before and after the holy communion, which I was obliged to receive thrice a year. I cannot well tell, what I hoped to be saved by now, when I was continually sinning against that little light I had : unless by those transient fits of what many divines taught me to call *repentance.*

“ When I was about twenty two, my father pressed me to enter into holy orders. At the same time the providence of God directing me to *Kempis's Christian Pattern*, I began to see, that true religion was seated in the heart, and that God's law extended to all our thoughts as well as words and actions. I was how-

ever very angry at *Kempis*, for being *too strict*, though I read him only in Dean *Stanhope's* translation. Yet I had frequently much sensible comfort in reading him, such as I was an utter stranger to before: and meeting likewise with a religious friend, which I had never had 'till now, I began to alter the whole form of my conversation, and to set in earnest upon *a new life*. I set apart an hour or two a day for religious retirement. I communicated every week: I watched against all sin, whether in word or deed. I began to aim at and pray for inward holiness. So that now, *doing so much, and living so good a life*, I doubted not but I was a good christian.

“ Removing soon after to another College, I executed a resolution, which I was before convinced was of the utmost importance, shaking off at once all my trifling acquaintance. I began to see more and more the value of time. I applied myself closer to study. I watched more carefully against actual sins: I advised others to be religious, according to that scheme of religion, by which I modelled my own life. But meeting now with Mr. *Law's Christian Perfection and Serious Call* (although I was much offended at many parts of both, yet) they convinced me more than ever, of the exceeding height and breadth and depth of the law of God. The light flowed in so mightily upon my soul, that every thing appeared in a new view. I cried to God for help, and resolved not to prolong the time of obeying him, as I had never done before. And by my continued *endeavour to keep his whole law*, inward and outward, *to the utmost of my power*, I was persuaded,

suaded, that I should be accepted of him, and that I was even then in a state of salvation.

“ In 1730, I began visiting the prisons, assisting the poor and sick in town, and doing what other good I could by my presence or my little fortune to the bodies and souls of all men. To this end I abridged myself of all superfluities; and many that are called necessaries of life. I soon became *a by-word* for so doing, and I rejoiced that *my name was cast out as evil*. The next spring I began observing the Wednesday and Friday Fasts, commonly observed in the antient Church; taking no food till three in the afternoon. And now I knew not how to go any farther. I diligently strove against all sin. I omitted no sort of self-denial which I thought lawful: I carefully used, both in public and in private, all the means of grace at all opportunities. I omitted no occasion of doing good. I for that reason suffered evil. And all this I knew to be nothing, unless as it was directed toward inward holiness. Accordingly this, the image of God, was what I aimed at in all, by doing his will, not my own. Yet when after continuing some years in this course, I apprehended myself to be near death, I could not find that all this gave me any comfort, or any assurance of acceptance with God. At this I was then not a little surpris'd; not imagining I had been all this time building on the sand, nor considering that *other foundation can no man lay, than that which is laid by God, even Christ Jesus*.

“ Soon after, a contemplative man convinced me still more than I was convinced before, that outward
works

works are nothing, being alone : and in several conversations instructed me, how to pursue inward holiness, or a union of the soul with God. But even of his instructions (though I then received them as the words of God) I cannot but now observe, 1. That he spoke so incautiously against *trusting* in *outward works*, that he discouraged me from *doing* them at all. 2. That he recommended (as it were, to supply what was wanting in them) *mental prayer*, and the like exercises, as the most effectual means of purifying the soul, and uniting it with God. Now these were in truth, as much *my own works* as visiting the sick or cloathing the naked, and the *union with God* thus pursued, was as really *my own righteousness*, as any I had before pursued, under another name.

“ In this *refined* way of trusting to my own works and my own righteousness (so zealously inculcated by the *Mystick* writers,) I dragged on heavily, finding no comfort or help therein, till the time of my leaving *England*. On ship-board however I was again active in outward works : where it pleased God of his free mercy, to give me twenty-six of the *Moravian* brethren for companions, who endeavoured to shew me a more excellent way. But I understood it not at first. I was too learned and too wise. So that it seemed foolishness unto me. And I continued preaching and following after and trusting in that righteousness, whereby no flesh can be justified.

“ All the time I was at *Savannah*, I was thus *beating the air*. Being ignorant of the righteousness of Christ, which by a living faith in him bringeth salvation

*to every one that believeth, I fought to establish my own righteousness, and so laboured in the fire all my days. I was now, properly under the Law; I knew that the Law of God was spiritual; I consented to it, that it was good. Yea, I delighted in it, after the inner man. Yet was I carnal, sold under sin. Every day was I constrained to cry out, What I do, I allow not; for what I would, I do not, but what I hate, that I do. To will is indeed present with me; but how to perform that which is good, I find not. For the good which I would, I do not; but the evil which I would not, that I do. I find a Law, that when I would do good, evil is present with me: even the law in my members warring against the law of my mind, and still bringing me into captivity to the law of sin.**

“In this state, I was indeed fighting continually, but not conquering. Before, I had willingly served sin; now it was unwillingly, but still I served it. I fell and rose, and fell again. Sometimes I was overcome, and in heaviness: sometimes I overcame, and was in joy. For as in the former state, I had some foretastes of the terrors of the law, so had I in this, of the comforts of the Gospel. During this whole struggle between nature and grace (which had now continued above ten years) I had many remarkable returns to prayer, especially when I was in trouble: I had many sensible comforts, which indeed are no other than short anticipations of the life of faith. But I was still *under the law, not under grace* (the state which most who are called Christians, are content to live and die in.)

* Rom. vii.

in.) For I was only *striving with*, not *freed from sin*: neither had I *the witness of the Spirit with my spirit*: and indeed could not; for *I sought it not by faith, but (as it were) by the works of the Law*.

“ In my return to *England*, January 1738, being in imminent danger of death, and very uneasy on that account, I was strongly convinced, that the cause of that uneasiness was unbelief, and that the gaining a true, living faith, was the *one thing needful* for me. But still I fixed not this faith on its right object: I meant only faith in God, not faith in or through Christ. Again, I knew not that I was *wholly void of this faith*; but only thought, *I had not enough* of it. So that when *Peter Bohler*, whom God prepared for me as soon as I came to *London*, affirmed of true faith in Christ (which is but one) that it had those two fruits inseparably attending it, “ Dominion over sin, and constant peace from a sense of forgiveness,” I was quite amazed, and looked upon it as a new Gospel. If this was so, it was clear, I had not faith. But I was not willing to be convinced of this. Therefore I disputed with all my might, and laboured to prove, that faith might be where these were not; especially where the sense of forgiveness was not: for all the Scriptures relating to this, I had been long since taught to construe away, and to call all *Presbyterians* who spoke otherwise. Besides, I well saw, no one could (in the nature of things) have such a sense of forgiveness, and not *feel* it. But I felt it not. If then there was no faith without this, all my pretensions to faith dropped at once.

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“ When I met *Peter Bohler* again he consented to put the dispute upon the issue which I desired, viz. Scripture and Experience. I first consulted the Scripture. But when I set aside the glosses of men, and simply considered the words of God, comparing them together, endeavouring to illustrate the obscure by the plainer passages, I found they all made against me, and was forced to retreat to my last hold, “ That experience would never agree with the *literal interpretation* of those Scriptures. Nor could I therefore allow it to be the true, till I found some living witnesses of it.” He replied, “ He could shew me such at any time; if I desired it, the next day.” And accordingly the next day, he came again with three others, all of whom testified of their own personal experience, that a true living faith in Christ is inseparable from a sense of pardon for all past, and freedom from all present sins. They added with one mouth, that this faith was the gift, the free gift of God, and that he would surely bestow it upon every soul, who earnestly and perseveringly sought it. I was now thoroughly convinced; and, by the grace of God, I resolved to seek it unto the end, 1. By absolutely renouncing all dependence, in whole or in part, upon *my own* works or righteousness, on which I had really grounded my hope of salvation, though I knew it not, from my youth up. 2. By adding to *the constant use of all the other means of grace*, continual prayer for this very thing, justifying, saving faith, a full reliance on the blood of Christ shed for *me*; a

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trust in him, as *my Christ*, as *my sole justification, sanctification and redemption.*

“ I continued thus to seek it (though with strange indifference, dulness and coldness, and unusually frequent relapses into sin) till Wednesday, May 24. I think it was about five this morning, that I opened my Testament on those words, *Τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγελήματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως.* *There are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, 2 Pet. i. 4.* Just as I went out, I opened it again on those words, *Thou art not far from the kingdom of God.* In the afternoon I was asked to go to *St. Paul's.* The Anthem was, *Out of the deep have I called unto Thee, O Lord: Lord, hear my voice. O let thine ears consider well the voice of my complaint. If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? But there is mercy with thee; therefore thou shalt be feared. O Israel, trust in the Lord: for with the Lord there is mercy, and with him is plentiful redemption. And he shall redeem Israel from all his sins.*

“ In the evening I went very unwillingly to a Society in *Aldersgate-Street*, where one was reading *Luther's Preface to the Epistle to the Romans.* About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, *I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: and an assurance was given me, That he had taken away*

my sins, even mine, and saved me from the law of sin and death." †

His soul now magnified the Lord, and his spirit rejoiced in God his Saviour. Because he was a son, God sent forth the Spirit of his Son into his heart, crying, Abba Father: the Spirit itself bearing witness with his spirit that he was a child of God. The love of God was shed abroad in his heart, by the Holy Ghost given unto him. And he rejoiced in God, by whom he had now received the atonement.

Now that he was a child of God, he brought forth the fruit of the Spirit: as soon as he was thus enabled to love God, he loved every child of man. "Immediately," says he, "I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me!" And in this thankful, loving, happy frame of mind he continued, believing in God, and zealous of good works.

His heart was now enlarged to declare, as he never had before, the loving-kindness of the Lord. *It was his meat and drink to do his holy and acceptable will. The word of God dwelt richly in him, and was in his mouth as a sharp two-edged sword to the wicked, but to those who felt the anguish of a wounded spirit, who had*
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† Mr. Wesley acknowledged, many years after this, that some of his expressions in the above account concerning his state under the law, were too strong: that he was then in a state of salvation as a servant, but not as a child, of God: and that he had a measure of faith, but not the proper christian faith.

turned at God's reproof, he was an able Minister of the New Testament, holding forth the word of life, that they also might rejoice in God their Saviour.

But he also experienced what it was to be weak in this faith, as well as afterwards to be strong in the Lord and in the power of his might. He was often in heaviness through manifold temptations. Sometimes fear came suddenly upon him; fear that he had deceived himself, and stopped short of that grace of God which he had sought for. At other times letters which he received from injudicious persons concerning the New Birth, and the fruits of Christian Faith, exceedingly troubled him. Few helped, and many strove (most of them ignorantly) to hinder him: to cause him to cast *away that confidence which hath great recompence of reward.*

But the Lord, who had brought him up out of the horrible pit of guilt and unbelief, suffered not his tender new-born spirit to faint before him. He often lifted up his head with joy, and girded him with strength.

Under these various exercises of mind, he determined to retire for a short time to *Germany*. "I had fully purposed," says he, "before I left *Georgia* so to do, if it should please God to bring me back to *Europe*. And I now clearly saw the time was come. My weak mind could not bear to be thus sawn asunder. And I hoped the conversing with those holy men, who were themselves living witnesses of the full power of faith, and yet able to bear with those that are weak, would be a means, under God,
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of so establishing my soul, that I might go on *from faith to faith, and from strength to strength.*"

Accordingly, having taken leave of his mother, he embarked at *Gravesend*, accompanied by Mr. *Ingham*, and on Thursday morning, June 15th, landed at *Rotterdam*.

On his journey through *Holland* and *Germany* he conversed with, and was hospitably entertained by many, who were happy partakers of the faith of the Gospel: especially at *Marienbourn*, where he first conversed with Count *Zinzendorf*, Count *de Solmes*, and other eminent persons; and with a large company of witnesses of the power of true religion. From this place he wrote a letter to his Brother *Samuel*, of which the following is an extract:

"GOD has given me at length the desire of my heart. I am with a church whose conversation is in heaven, in whom is the mind that was in Christ, and who so walk as he walked. As they have all one Lord and one faith, so they are all partakers of one spirit, the spirit of meekness and love, which uniformly and continually animates all their conversation. O how high and holy a thing christianity is! And how widely distant from that—I know not what—which is so called, though it neither purifies the heart nor renews the life, after the image of our blessed Redeemer."

In their way to *Hernhuth*, he and his company were stopped at the city of *Weymar* a considerable time,

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and at last brought before the late King of *Prussia*, then Prince Royal, (as Mr. *Wesley* was afterwards informed.) The Prince among other inquiries asked him, "What are you going so far as *Hernhuth* for?" Mr. *Wesley* answered, "To see the place where the christians live." The Prince then looked hard at them, and let them go.

On Tuesday the first of August, they arrived at *Hernhuth*, a settlement of the Moravians, in upper *Lusatia*. The inhabitants of this place were, at least in the general, truly pious persons, who came there from many parts of Europe, to escape the pollutions of the world, and live wholly to God. No immorality was allowed among them: and every thing that tended to genuine religion was introduced, and earnestly enforced. In this place, Mr. *Wesley* conversed with several persons, that were deeply experienced in the ways of God. He also heard some of them preach, and was thereby abundantly strengthened in the grace of God. He speaks particularly of the benefit he received by the conversation of *Michael Linner* the chief Elder of the church, and *Christian David*, who was, under God, the first planter of it. Of the latter he thus speaks,

"Four times I enjoyed the blessing of hearing him preach, during the few days I spent here; and every time he chose the very subject which I should have desired, had I spoken to him before. Thrice he described the state of those who are *weak in faith*, who are justified, but have not yet a new, clean heart; who have received forgiveness through the blood of

Christ, but have not received the indwelling of the Holy Ghost. This state he explained once, from *Blessed are the poor in spirit : for their's is the kingdom of heaven* : when he shewed at large from various scriptures, that many are children of God and heirs of the promises, long before their hearts are softened by holy mourning, before they are comforted by the abiding witness of the Spirit, melting their souls into all gentleness and meekness ; and much more, before they are renewed in all that righteousness, which they hungered and thirsted after, before they are pure in heart from all self and sin, and merciful as their Father which is in heaven is merciful.

“ A second time he pointed out this state from those words, *Who shall deliver me from the body of this death ! I thank God through Jesus Christ our Lord. There is therefore no condemnation to them which are in Christ Jesus.* Hence also he at large both proved the existence, and shewed the nature of that intermediate state, which most experience between that bondage which is described in the 7th chapter of the Epistle to the *Romans*, and the full glorious liberty of the children of God, described in the eighth chapter and in many other parts of Scripture.

“ This he yet again explained from the Scriptures which describe the state the Apostles were in, from our Lord's death (and indeed for some time before) till the descent of the Holy Ghost at the day of Pentecost. They were then clean, as *Christ* himself had borne them witness, by the word which he had spoken unto them. They then had faith, otherwise he could not have prayed

for them, that their *faith* might not fail. Yet they were not properly *converted*; they were not *delivered* from the spirit of fear; they had not *new hearts*; neither had they received *the gift of the Holy Ghost*.

“ The fourth sermon which he preached, concerning the ground of our faith, made such an impression upon me, that when I went home, I could not but write down the substance of it, which was as follows :

“ The word of reconciliation which the Apostles preached, as the foundation of all they taught, was that *we are reconciled to God, not by our own works, nor by our own righteousness, but wholly and solely by the blood of Christ*.

“ But you will say, must I not grieve and mourn for my sins? Must I not humble myself before God? Is not this just and right? And must I not first do this before I can expect God to be reconciled to me? I answer, it is just and right. You must be humbled before God. You must have a broken and contrite heart. But then observe, this is not your own work. Do you grieve that you are a sinner? This is the work of the Holy Ghost. Are you contrite? Are you humbled before God? Do you indeed mourn, and is your heart broken within you? All this worketh the self-same Spirit.

“ Observe again, this is not the foundation. It is not this by which you are justified. This is not the righteousness, this is no part of the righteousness by which you are reconciled unto God. You grieve for your sins. You are deeply humbled. Your heart is broken. Well. But all this is nothing to your justification.

fication. The remission of your sins is not owing to this cause, either in whole or in part. Nay, observe farther, that it *may* hinder justification, that is, if you build any thing upon it; if you think, I must be *so* or *so* contrite: I must grieve *more*, before I can be justified. Understand this well. To think you must be *more* contrite, *more* humble, *more* grieved, *more* sensible of the weight of sin, before you can be justified; is, to lay your contrition, your grief, your humiliation for the foundation of your being justified; at least for a part of the foundation. Therefore it hinders your justification; and a hindrance it is which must be removed, before you can lay the right foundation. The right foundation is, not *your* contrition (though that is not *your own*) not *your* righteousness, nothing of *your own*: nothing that is wrought in you by the Holy Ghost; but it is something *without* you, viz. the righteousness and the blood of Christ.

“ For this is the word, *To him that believeth on God that justifieth the ungodly, his faith is counted for righteousness.* See ye not, that nothing *in us* is the foundation? There is no connexion between God and the ungodly. There is no tie to unite them. They are altogether separate from each other. They have nothing in common. There is nothing less or more in the ungodly, to join them to God. Works, righteousness, contrition? No. Ungodliness only. This then do, if you will lay a right foundation. Go straight to *Christ* with all your ungodliness. Tell him, “ Thou whose eyes are as a flame of fire searching

my heart, feelt that I am ungodly. I plead nothing else. I do not say, I am humble or contrite ; but I am ungodly. Therefore bring me to him that justifieth the ungodly. Let thy blood be the propitiation for me. For there is nothing in me but ungodliness."

" Here is a mystery. Here the wise men of the world are lost, are taken in their own craftiness. This the learned of the world cannot comprehend. It is foolishness unto them : sin is the only thing which divides men from God. Sin (let him that heareth understand) is the only thing which unites them to God, i. e. the only thing which moves the Lamb of God to have compassion upon, and by his blood, to give them access to the Father.

" This is the *word of reconciliation* which we preach. This is the foundation which never can be moved. By faith we are built upon this foundation : and this faith also is the gift of God. It is his free gift, which he now and ever giveth to every one that is willing to receive it. And when they have received this gift of God, then their hearts will melt for sorrow that they have offended him. But this gift of God lives in the heart, not in the head. The faith of the head, learned from men or books, is nothing worth. It brings neither remission of sins, nor peace with God. Labour then to believe with your whole heart. So shall you have redemption through the blood of *Christ*. So shall you be cleansed from all sin. So shall ye go on from strength to strength, being renewed day by day in righteousness and all true holiness,"

He

He was also much strengthened by the religious experience of several holy men, with whom he conversed during his stay in this truly christian place. One of these, *Arvid Gradin*, gave him at his request a definition in writing of the *πληροφορία πίστεως*, *the full assurance of faith*, in the following words, “*Requies in sanguine Christi ; firma fiducia in Deum, et persuasio de gratiā divina ; tranquillitas mentis summa, atque serenitas et pax ; cum absentia omnis desiderii carnalis, et cessatione peccatorum etiam interiorum.*” He added, (testifying at the same time it was his own experience,) “*Verbo, cor quod antea instar maris turbulenti agitabatur, in summa fuit requie, instar maris sereni et tranquilli.*” *Repose in the blood of Christ : a firm confidence in God, and persuasion of his favour : serene peace and steadfast tranquillity of mind, with a deliverance from fleshly (unholy) desire, and from every outward and inward sin. In a word, the heart which before was tost like a troubled sea, was still and quiet, and in a sweet calm.*

This was the first account Mr. *Wesley* had heard from any living man *as his own experience*, of what he had before learned from the oracles of God. And as by the former testimonies, he was encouraged to hold fast the beginning of his confidence, so by this he was stimulated to press forwards after all the privileges of his high calling, that his joy might be full.

“*Gladly,*” says he, “*would I have spent my life here, but my Master calling me to labour in another part of his vineyard, on Monday August 14, I was constrained to take my leave of this happy place.*” On his departure he makes this reflection, “*O when*

shall *this christianity* cover the earth, as the waters cover the sea!" After visiting *Professor Franck* at Halle, (son of the great *Professor Franck*) and viewing the schools at *Fena* founded by *Buddæus*, he arrived at *Rotterdam*, where he took ship, and sailed for *England*. He was now strengthened to do and suffer, whatever the wise and holy God, whom he served with his spirit in the Gospel of his Son, should permit to come upon him in the prosecution of his great design, of spending his life in testifying the Gospel of the grace of God.

The LIFE of the
Reverend JOHN WESLEY.

B O O K the S E C O N D.

Containing an ACCOUNT of his LABOURS in ENGLAND.

I N T R O D U C T I O N.

WE have now followed the great man who is the subject of our History through his youth and part of his manhood: and are come to that important period, from which he became, first the contempt, and afterwards the wonder of these kingdoms and *America.*

We may easily perceive the same benevolent spirit, the same burning zeal for doing good, and the same fixed unalterable determination of mind, *in their infant seeds*, during his residence at *Oxford*, which afterwards bore him up under every difficulty, temptation, opposition, and persecution which he met with, through the whole course of his life.

His great abstemiousness of living in *Georgia*, the sudden changes of heat and cold, his fatigues and dangers in travelling through the vast woods of *America,*

America, all served to prepare him for the unremitting labours and close trials which he afterwards endured with the greatest fortitude, yea, with alacrity and cheerfulness.

The Providence of God, through the whole of his life to this remarkable æra of his History, seemed to be pointing out his way to the great work which we now come with pleasure to relate. Even to those who are most acquainted with his Journals, and the various accounts of his labours that have been already published, it must still be a delight, under a new disposition of them, to read of his great success in the salvation of mankind, and of his various exertions for the accomplishment of this end. "Their minds" can hardly too often "be stirred up to remembrance" on so useful a theme. A thousand profitable ideas will associate themselves with the accounts which they read. And while they are treading his steps in his various rounds of duty, they will themselves catch the sacred flame, and in their respective spheres of action will with the aid of divine grace follow him as he followed Christ, but *haud passibus æquis*. * And to those who are unacquainted with his history, we are certain the following sheets, though written with all the candour and sincerity in our power, without the intentional exaggeration of any circumstance, must be surprising in a high degree. And we flatter ourselves with the hope, that this History will serve to remove the prejudices of many pious minds, that have received all their information from the reports of persons,

* *Not with equal steps.*

sons, who have been influenced by bigotry or by a spirit of party.

We shall in the following book confine ourselves to his labours and success in *England*: because a view of the work in which he was engaged in every kingdom, country and island, considered distinctly and separately, will furnish a more complete, and less confused, prospect of the whole, than could be given in the way of Journal, by following him continually from nation to nation.

We shall no longer detain our reader from the History itself; but pray that "the Father of lights and giver of every good and perfect gift" may accompany him in his perusal with his gracious benediction.

C H A P. I.

Containing Mr. WESLEY'S introduction of ITINERANT and FIELD-PREACHING, and his first formation of SOCIETIES.

ON Saturday, September 17th, 1738, he arrived in *London*. It was still his desire to preach in a church, rather than any other place. But this he seldom could do. The same obstructions were in the way that had before shut the doors of so many churches against him. Rather the offence was now increased: the people flocked to hear him more than ever. Salvation by Faith, which he now preached every

every where with zeal, though a principal doctrine of the Church of *England*, was little understood and less approved. But as he had the will, so the Providence of God gave him the means of testifying the Gospel. His own little Society was now increased to thirty-two persons: and many other religious Communities in various parts of the town received him gladly. *New-gate* was not yet shut against him. He made excursions into the country also, visited *Oxford*, and preached to the prisoners in the Castle. Being thus, to use *St. Paul's* words, *Instant, in season, and out of season*; embracing every opportunity that offered, of publicly declaring the truth, and of enforcing it also, in every company, and to every individual with whom he conversed: it could not be, but many reports would be spread concerning him, in every place. The effect as of old was, "*Some said, he is a good man; and others said, nay; but he deceiveth the people: and the multitude was divided.*"

The points he chiefly insisted on, were four: first, that *orthodoxy* (or *right opinions*) is, at best, but a very slender *part* of religion, if it can be allowed to be any part of it at all: that neither does religion consist in *negatives*, in bare harmlessness of any kind; nor merely in *externals*, doing good, or using the means of grace, in works of piety (so called) or of charity: that it is nothing short of, or different from, *The mind that was in Christ*, the *image* of God stamp'd upon the heart, inward *righteousness* attended with the *peace* of God, and *joy in the Holy Ghost*. Secondly, That the only way under heaven to this religion, is to *repent and*
believe

believe the gospel, or (as the Apostle words it) Repentance towards God, and faith in our Lord Jesus Christ. Thirdly, That by this faith, He that worketh not, but believeth on him that justifieth the ungodly, is justified freely by his grace through the redemption which is in Jesus Christ. And lastly: that being justified by faith, we taste of the heaven to which we are going: we are holy and happy: we tread down sin and fear, and sit in heavenly places with Christ Jesus.

Many of those who heard this, began to cry out, that he brought *strange things to their ears*: that this was a doctrine which they never heard before, or, at least, never regarded. “They searched the Scriptures, whether these things were so;” and acknowledged “the truth as it is in Jesus.” Their hearts also were influenced as well as their understandings, and they determined to follow Jesus Christ, *and him crucified.*

But while he thus strove to be a worker together with God, to

“Catch the brands out of the fire:
To snatch them from the verge of hell:”

he did not neglect himself. Receiving a letter from a friend concerning the marks of true conversion, he determined more closely to *examine himself, whether he was in the faith.*

“The surest test,” says he, “whereby we can examine ourselves, whether we be indeed in the faith, is that given by St. Paul. *If any man be in Christ, he*

is a new creature. Old things are past away. Behold, all things are become new.

“First. His judgments are new : his judgment of himself, of happiness, of holiness.

“He judges himself to be altogether fallen short of the glorious image of God. To have no good thing abiding in him ; but all that is corrupt and abominable : in a word, to be wholly earthly, sensual, and devilish : a motley mixture of beast and devil.

“Thus, by the grace of God in Christ, I judge of myself. Therefore I am, in this respect, a new creature.

“Again. His judgment concerning happiness is new. He would as soon expect to dig it out of the earth, as to find it in riches, honour, pleasure (so called) or indeed in the enjoyment of any creature. He knows there can be no happiness on earth, but in the enjoyment of God, and in the foretaste of those *rivers of pleasure which flow at his right hand for evermore.*

“Thus, by the grace of God in Christ, I judge of happiness. Therefore I am, in this respect, a new creature.

“Yet again, his judgment concerning holiness is new. He no longer judges it to be an outward thing : to consist either in doing no harm, in doing good, or in using the ordinances of God. He sees it is, the life of God in the soul ; the image of God fresh stamped on the heart : an entire renewal of the mind in every temper and thought, after the likeness of him that created it.

Thus,

“ Thus, by the grace of God in Christ, I judge of holiness. Therefore I am in this respect a new creature.

“ Secondly. His designs are new. It is the design of his life, not to heap up treasures upon earth, not to gain the praise of men, not to indulge the desire of the flesh, the desire of the eye, or the pride of life; but to regain the image of God; to have the life of God again planted in his soul; and to be renewed after his likeness, in righteousness and all true holiness.

“ This, by the grace of God in Christ, is the design of my life. Therefore I am, in this respect, a new creature.

“ Thirdly. His desires are new, and indeed the whole train of his passions and inclinations. They are no longer fixed on earthly things. They are now set on the things of heaven. His love and joy and hope, his sorrow and fear, have all respect to things above. They all point heavenward. Where his treasure is, there is his heart also.

“ I dare not say I am a new creature in this respect. For other desires often arise in my heart. But they do not reign. I put them all under my feet “ through Christ which strengtheneth me.” Therefore I believe he is creating me anew in this also, and that he has begun, though not finished his work.

“ Fourthly. His conversation is new. It is *always seasoned with salt, and fit to minister grace to the hearers.*

“ So is mine by the grace of God in Christ. Therefore, in this respect, I am a new creature.

“ Fifthly, His actions are new. The tenor of his life singly points at the glory of God. All his substance and time are devoted thereto. *Whether he eats or drinks or whatever he does*, it either springs from, or leads to the love of God and man.

“ Such, by the grace of God in Christ, is the tenor of my life. Therefore, in this respect, I am a new creature.”

Hearing Mr. *Whitefield* was returned from *Georgia*, he hastened to *London* to meet him, and they once more took sweet counsel together. A few other Clergymen now united with them, being convinced that the *New Doctrine*, vulgarly called *Methodism*, was indeed the old doctrine of the Bible, and of the Church of England.

An instance of the fervency of this little band of christian soldiers, will not perhaps be unpleasing. Being assembled together with several others on the 1st. of January, 1738, they continued in prayer till the night was far spent. “ About three in the morning,” says he, “ the power of God came mightily upon us, infomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of his Majesty, we broke out with one voice, *We praise thee, O God; we acknowledge Thee to be the Lord.*”

To awaken a drowsy, careless world, sunk in sin and sensuality, the Lord at this time was pleased to work in

an extraordinary manner. In several places while Mr. *Wesley* was expounding the Scriptures, many persons trembled and fell down before him. Some cried aloud, and others appeared convulsed, as in the agonies of death. Many of these were afterwards eminent possessors of the holiness and happiness of religion; and declared, that they had at the time above mentioned such a deep sense of the dreadful nature of sin, and of the just wages of it, that they were constrained to cry aloud for the disquietude of their heart. In others the change which the Scripture speaks of, as evidencing a true conversion, was not so apparent: while in some, neither godly sorrow for sin, peace or joy in believing, nor any real change of heart and life, followed the impressions which were then made upon them.

Mr. *Wesley* at this time maturely compared these appearances of things with the word of God, and especially with the work of the Spirit of God on the souls of men as described in the word. He thereby clearly saw, that every religious pang, every enthusiastic conceit, must not be taken for true conversion. At the same time he perceived, from several passages both of the Old and New Testament, that the operations of the Spirit of God have occasionally produced such lively and powerful actings of the passions of fear, sorrow, joy, and love, as must necessarily have caused at the time considerable agitations of the body. He also knew that several of the fathers of the church

in the three first centuries, speak often of such a work among the people. *

Nor was he ignorant, that in our own land, since the reformation, when the violations of the laws of God, the atonement of Christ, and the remission of sins have been preached with *the demonstration of the Spirit and of power*, such impressions have been made thereby, in innumerable instances, that even the body seemed to fail before them. †

Yet it is certain, that throughout the whole of his life he wished that all things should be done, even in the opinion of men, *decently and in order*. But he had one only design, which was to bring men to that knowledge and love of God, which makes them holy and happy: useful in their lives, and peaceful in their death. He therefore thankfully acquiesced in every means which the Lord was pleased to use for the accomplishment of this great end. And when he saw those

* The words of the great *John Chrysostom* are remarkable. Comment on Romans viii. 15. "Ye have received the Spirit of adoption, by which we cry, *Abba, Father!*" "This is the first word we utter," says he, "μετὰ τὰς θαυμασὰς ᾠδῖνας, ἐκεῖνας, καὶ τοῦ ξένου παράδοξον λόγερματων νόμον:" after those amazing throes, (or birth-pangs.) and that strange and wonderful manner of bringing forth."

† The instance of that learned, laborious, and successful Minister of the Church of *England*, Mr. *Bolton*, is well known. He was awakened by the preaching of the celebrated Mr. *Perkins* in the University of *Cambridge*: and was affected with such terrors, as caused him to throw himself on the ground, and roar with inexpressible anguish; yea, sometimes he lay pale and senseless like one that was dead.

those extraordinary effects accompanied by a godly sorrow for sin, and earnest desires to be delivered from it: when he saw men deeply convinced of the want of a Saviour, and this conviction followed by humble loving faith in the Son of God, enabling them to walk worthy of the Lord who had called them to his kingdom and glory, he therein rejoiced: nor could the imprudent zeal of a few, or the noise and confusion which sometimes attended this extraordinary work, cause him to relax in his efforts to turn men *from darkness to light, and from the power of Satan unto God.*

The reasoning of a Writer of that day, by no means prejudiced in his favour, is well worthy of consideration. "What influence," says he, "Sudden and sharp awakenings may have upon the body, I pretend not to explain. But I make no question Satan, so far as he gets power, may exert himself on such occasions, partly to hinder the good work in the persons who are thus touched with the sharp arrows of conviction, and partly to disparage the work of God, as if it tended to lead people to distraction."

After preaching in many places, he was earnestly entreated by Mr. *Whitefield* and another person to come to *Bristol*. It appears that he complied with this invitation with great reluctance: and not till he had used every means he could, to know what was the will of the Lord concerning him. His Brother *Charles* was extremely averse to his going there, which seems to have been one cause of his hesitation. Another he himself has often mentioned. He thought much of death: and as his constitution seemed to him not

likely to support itself long under the great and continual labours he was engaged in, he judged it probable that his course was nearly finished. At this time, those fine words of his friend Mr. *Gambold* were almost continually in his mind :

Ere long when Sov'reign wisdom wills,
 My soul an unknown path shall tread,
 And strangely leave, who strangely fills
 This frame, and waft me to the dead ;
 O what is death!—'tis life's last shore,
 Where vanities are vain no more :
 Where all pursuits their goal obtain,
 And life is all re-touch'd again :
 Where in their bright result shall rise
 Thoughts, virtues, friendships, griefs, and joys.

He did not therefore dare to waste a moment, or undertake any employment which he had reason to believe, was not agreeable to the will of God. However he was at last prevailed on to go, and for this he had cause to praise the Wise Disposer of all things.

Mr. *Whitefield* had a little before, begun to preach in the fields and high-ways near *Bristol* ; the religious Societies which first received him, not being able to provide room, for a tenth part of the people that crowded to hear him. When Mr. *Wesley* arrived, he also began to expound in one of the Society-rooms. But being encouraged by considering the example of our Lord, who preached upon a mountain, and having no place that would contain the multitudes that

flocked together, "I submitted," says he, "to be yet more vile, and proclaimed in the high-ways the glad tidings of salvation, speaking from a little eminence in a ground adjoining to the city, to about three thousand people. The Scripture on which I spoke was this, (is it possible, any one should be ignorant, that it is fulfilled in every true Minister of Christ?) *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovery of sight to the blind: to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.*"

It appears, that his adopting this way of preaching the Gospel to the poor, was not of choice. "When," says he, "I was told, I must preach no more, in this, and this, and another church, so much the more those who could not hear me there, flocked together when I was at any of the Societies: where I spoke more or less, though with much inconvenience, to as many as the room I was in would contain. But after a time, finding those rooms could not contain a tenth part of the people that were earnest to hear, I determined to do the same thing in *England*, which I had often done in a warmer climate: namely, when the house would not contain the congregation, to preach in the open air. This I accordingly did, first in *Bristol*, where the Society-rooms were exceeding small; and at *Kingswood*, where we had no room at all; afterwards in or near *London*.

“ And I cannot say, I have ever seen a more awful sight, than when on *Rose-Green*, or on the top of *Hanham-Mount*, some thousands of people were joined together in solemn waiting upon God, while

“ They stood, and under open air ador'd
The God who made both air, earth, heaven, and sky.”

And whether they were listening to his word, with attention still as night : or were lifting up their voice in praise, as the sound of many waters : many a time have I been constrained to say in my heart, *How dreadful is this place ! This also is no other than the house of God ! This is the gate of heaven !*

“ Be pleased to observe, 1st. That I was forbidden, as by a general consent, to preach in any church (though not by any judicial sentence) *for preaching such doctrine*. This was the open, avowed cause : there was at that time no other, either real or pretended, (except that the people crowded so.) 2. That I had no desire or design to preach in the open air, till after this prohibition. 3. That when I did, as it was no matter of choice, so neither of premeditation. There was no scheme at all previously formed, which was to be supported thereby : nor had I any other end in view than this, to save as many souls as I could. 4. *Field-preaching* was therefore a sudden *expedient*, a thing submitted to, rather than chosen ; and therefore submitted to, because I thought preaching even *thus* better than *not* preaching *at all* : First, in regard to my own soul, because *a dispensation of the Gospel being committed*

committed to me, I did not dare, not to preach the Gospel: Secondly, in regard to the souls of others, whom I every where saw, seeking death in the error of their life."

He still continued to expound in the Society-rooms; but it was in the open air that the Lord chiefly wrought by his ministry. Many thousands now attended the word. In the suburbs of *Bristol*, at *Bath*, in *Kingswood*, on *Hanham-Mount* and *Rose-Green*, many who had set all laws, human and divine, at defiance, and were utterly without God in the world, now fell before the Majesty of heaven, and joyfully acknowledged that a prophet was sent among them. Cries and tears on every hand frequently drowned his voice, while many exclaimed in the bitterness of their soul, *What shall I do to be saved?* Not a few of these were soon (and frequently while he was declaring the willingness of Christ to receive them) filled with peace and joy in believing, and evidenced that the work was really of God; by holy, happy, and unblamable walking before him. Blasphemies were now turned to praise, and the voice of joy and gladness was found, where wickedness and misery reigned before.

A few here also in the first instance, and then a greater number, agreed to meet together to edify and strengthen each other according to the example of the Society in *London*. Some of these were desirous of building a room large enough to contain not only the Society, but such also as might desire to be present with them when the Scripture was expounded. And on Saturday the 12th of May, 1739, the first

stone was laid with the voice of praise and thanksgiving.

As this was the first Preaching-house that was erected, Mr. *Wesley* has been particular in the relation of some circumstances concerning it. "I had not, at first," says he, "the least apprehension or design of being personally engaged, either in the expence of this work, or in the direction of it: having appointed eleven Feoffees, on whom I supposed these burthens would fall of course. But I quickly found my mistake: first with regard to the expence: for the whole undertaking must have stood still, had not I immediately taken upon myself the payment of all the workmen; so that before I knew where I was, I had contracted a debt of more than a hundred and fifty pounds. And this I was to discharge how I could; the subscriptions of both Societies not amounting to one quarter of the sum. And as to the direction of the work, I presently received letters from my friends in *London*, Mr. *Whitefield* in particular, backed with a message by one just come from thence, that neither he nor they would have any thing to do with the building, neither contribute any thing towards it, unless I would instantly discharge all Feoffees, and do every thing in my own name. Many reasons they gave for this; but one was enough, viz. "That such Feoffees always would have it in their power, to controul me, and if I preached not as they liked, to turn me out of the room I had built." I accordingly yielded to their advice, and calling all the Feoffees together, cancelled (no man opposing) the instruments
made

made before, and took the whole management into my own hands. Money, it is true, I had not, nor any human prospect or probability of procuring it. But I knew *the earth is the Lord's, and the fulness thereof*, and in his name set out, nothing doubting".

His ordinary employment (in public) was now as follows : every morning he read prayers and preached at Newgate. Every evening he expounded a portion of Scripture, at one, or more of the Society-rooms. On Monday in the afternoon he preached abroad near *Bristol*; on Tuesday at *Bath* and *Two Mile-Hill* alternately. On Wednesday at *Baptist-Mills*. Every other Thursday near *Pensford*. Every other Friday in another part of *Kingswood*. On Saturday in the afternoon and Sunday morning in the *Bowling-Green* (which lies near the middle of the city.) On Sunday at eleven near *Hanham-Mount*. At two at *Clifton*, and at five on *Rose-Green*. "And hitherto," says he, "*as my day is, so my strength hath been.*"

In the city, in the suburbs, and in Newgate, sinners were daily humbled under the mighty hand of God, and made, by his grace, new creatures in Christ Jesus. Besides the general blessing which accompanied his labours, the Lord gave special *times of refreshing from his presence*. "Seeing," observes Mr. Wesley, "many of the rich at *Clifton* church, my heart was much pained for them, and I was earnestly desirous that some even of them might *enter into the kingdom of heaven*. But full as I was, I knew not where to begin, in warning them to flee from the wrath to come, till my Testament opened on these words, *I came not to call the righteous,*

righteous, but sinners to repentance : in applying which, my soul was so enlarged, that methought I could have cried out (in another sense than poor, vain *Archimedes*) “ Give me where to stand, and I will shake the earth.” God’s sending forth lightning with the rain, did not hinder about fifteen hundred from staying at *Rose-Green*. Our Scripture was, *It is the glorious God that maketh the thunder. The voice of the Lord is mighty in operation, the voice of the Lord is a glorious voice.* In the evening, I spoke to three whose souls were all storm and tempest, and immediately there was a great calm.”

During this whole time, he was almost continually asked, either by those who purposely came to *Bristol*, to enquire concerning this strange work, or by his old or new correspondents, *How can these things be ?* And innumerable cautions were given him (generally grounded on gross misrepresentations of things) “ Not to regard visions or dreams ; or to fancy people had remission of sins, because of their cries or tears, or bare outward professions.” His Brother *Samuel* having written to him on this head, the sum of his answer was as follows :

“ The question between us turns chiefly, if not wholly, on matter of fact. You deny, that God does now work these effects : at least, that he works them in this manner. I affirm both ; because I have heard these things with my own ears, and seen them with my eyes. I have seen (as far as a thing of this kind can be seen) very many persons changed in a moment, from the spirit of fear, horror, despair, to the spirit of love,

love, joy and peace; and from sinful desire, till then reigning over them, to a pure desire of doing the will of God. These are matters of fact, whereof I have been, and almost daily am, an eye or ear-witness. What I have to say, touching visions or dreams, is this: I know several persons in whom this great change was wrought, in a dream, or during a strong representation to the eye of their mind, of Christ either on the cross or in glory. This is the fact: let any judge of it as they please. And that such a change was then wrought, appears (not from their shedding tears only, or falling into fits, or crying out: these are not the fruits, as you seem to suppose, whereby I judge, but) from the whole tenor of their life, till then many ways wicked; from that time, holy, just and good.

“ I will shew you him that was a lion till then, and is now a lamb; him that was a drunkard, and is now exemplarily sober: the whoremonger that was, who now abhors the very garment spotted by the flesh. These are my living arguments for what I assert, viz. *That God does now, as aforesaid, give remission of sins, and the gift of the Holy Ghost, even to us and to our children: yea, and that always suddenly, as far as I have known, and often in dreams or in the visions of God. If it be not so, I am found a false witness before God. For these things I do, and by his grace, will testify.*”

But some said, “ These were purely natural effects; the people fainted away, only because of the heat and closeness of the rooms.” And others were sure, “ It was all a cheat: they might help it, if they would.

Else

Else why were these things only in their private Societies? Why were they not done in the face of the sun?" However, on Monday May the twenty-first, the Lord answered for himself. For while Mr. *Wesley* was enforcing these words, *Be still, and know that I am God*, the Lord began to make bare his arm, not in a close room, neither in private, but in the open air, and before more than two thousand witnesses. One and another and another were struck to the earth, trembling exceedingly at the presence of his power. Others cried, with a loud and bitter cry, *What must we do to be saved?* And in less than an hour, seven persons, wholly unknown to Mr. *Wesley* till that time, were rejoicing and singing, and with all their might giving thanks to the God of their salvation.

In the evening, he was interrupted at *Nicholas-Street*, almost as soon as he had begun to speak, by the cries of one who was pricked to the heart, and strongly groaned for pardon and peace. Yet he went on to declare what God had already done, in proof of that important truth, That he is not *willing any should perish, but that all should come to repentance*. Another dropped down, close to one who was a strong asserter of the contrary doctrine. While he stood astonished at the sight, a little boy near him was seized in the same manner. A young man who stood behind, fixed his eyes on him, and sunk down himself as one dead: but soon began to roar out and beat himself against the ground, so that six men could scarcely hold him. His name was *Thomas Maxfield*. In the mean while many others began to cry out to
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the *Saviour of all*, that he would come and help them, infomuch that all the house, (and indeed all the street for some space) was in an uproar. But the truly serious continued in prayer; and before ten, the greater part found rest to their souls.

Notwithstanding all the encouragement he met with, it appears that he had frequently many uneasy thoughts concerning this unusual manner of administering among them. But after frequently laying it before the Lord, and calmly weighing whatever objections he heard against it, he could not but adhere to what he had some time before wrote to a friend, who had freely spoken his sentiments concerning it. An extract of that letter we here subjoin; that the whole may be placed in a clear light.

“ You think “ I ought to sit still; because otherwise I should invade another’s office, if I interfered with other people’s business, and intermeddled with souls that did not belong to me.” You accordingly ask, “ How is it that I assemble christians who are none of my charge, to sing psalms and pray and hear the Scriptures expounded: and think it hard to justify doing this in other men’s parishes, upon Catholic principles?”

“ Permit me to speak plainly. If by Catholic principles, you mean any other than Scriptural, they weigh nothing with me: I allow no other rule, whether of faith or practice, than the holy Scriptures. But on Scriptural principles, I do not think it hard, to justify whatever I do. God in Scripture commands me, according to my power, to instruct the ignorant, reform
the

the wicked, confirm the virtuous. Man forbids me to do this in another's parish; that is, in effect, to do it at all; seeing I have now no parish of my own, nor probably ever shall. Whom then shall I hear? God or man (*If it be just to obey man rather than God, judge you. A dispensation of the Gospel is committed to me, and woe is me if I preach not the Gospel.* But where shall I preach it upon the principles you mention? Why, not in *Europe, Asia, Africa, or America*: not in any of the christian parts, at least, of the habitable earth; for all these are, after a sort, divided into parishes. If it be said, "Go back then to the heathens from whence you came." Nay, but neither could I now, (on your principles) preach to them. For all the heathens in *Georgia* belong to the parish either of *Savannah* or *Frederica*.

"Suffer me now, to tell you my principles in this matter. I look upon all the world as my parish; thus far I mean, that in whatever part of it I am, I judge it meet, right and my bounden duty, to declare unto all that are willing to hear, the glad tidings of salvation. This is the work which I know God has called me to. And sure I am, that his blessing attends it. Great encouragement have I therefore to be faithful, in fulfilling the work he hath given me to do. His servant I am, and as such am employed (glory be to him) day and night in his service. I am employed according to the plain direction of his word, *As I have opportunity of doing good unto all men.* And his providence clearly concurs with his word; which has disengaged me from all things else, that I
might

might singly attend on this very thing, *and go about doing good.*

“ If you ask, “ How can this be ? How can one do good, of whom *men say all manner of evil ?*” I will put you in mind, (though you once knew this, yea, and much established me in that great truth) the more evil men say of me for my Lord’s sake, the more good he will do by me. That it is for his sake I know and he knoweth, and the event agreeth thereto; for he mightily confirms the words I speak, by the Holy Ghost given unto those that hear them. O my friend, my heart is moved toward you. I fear, you have herein made shipwreck of the faith. I fear, *Satan transformed into an angel of light*, hath assaulted you, and prevailed also. I fear, that offspring of hell, worldly or mystic prudence, has drawn you away from the simplicity of the Gospel. How else could you ever conceive, that the being reviled and *hated of all men*, should make us less fit for our Master’s service ? How else could you ever think, of *saving yourself and them that hear you*, without being *the filth and offscouring of the world ?* To this hour, is this Scripture true. And I therein rejoice, yea, and will rejoice. Blessed be God, I enjoy the reproach of Christ ! O may you also be vile, exceeding vile for his sake ! God forbid, that you should ever be other than generally scandalous : I had almost said, universally. If any man tell you, there is a new way of following Christ, *he is a liar and the truth is not in him.*”

Those

Those who have read the accounts of the great revivals of true religion in many parts of *Europe*, and in our own country in particular, will easily perceive the *sameness* of those devices of Satan, whereby he perverts the right ways of the Lord. *Latimer*, as well as *Luther*, complains of those who knowing that we are justified by faith alone, disallow the fruits of faith. It could not be but that the sower of tares would endeavour by every means to overturn this blessed work. Mr. *Wesley* was now called to oppose three grand deceptions of the enemy of souls: 1st. *Antinomianism*, the making void the law through faith: 2dly, Unscriptural *stillness*, the neglect of the Ordinances of the Gospel, particularly, prayer, hearing and reading the Scriptures, and the Lord's-supper: 3dly, Attention to *dreams, visions*, and men's own *imagination*s and *feelings*, without bringing them to the only sure test, the oracles of God.

Something of this kind began now to appear in several places, and especially in *London*. But those who fell into these errors, were in general sincere persons, that desired to know the truth, and do the will of God. It was not therefore difficult for him at this time to bring them back to the *faith once delivered to the saints*. He warned them, that Christ no more designed to *make us free* from his own law, than from holiness or heaven: that the Christian Ordinances were real means of grace: and that God does by them convey preventing, justifying, and sanctifying grace to those who humbly use them. That in respect to dreams, visions or revelations, supposed to be

be made to their souls: or to tears, or any other involuntary effects wrought on their bodies: these were in themselves of a doubtful, disputable nature: they might be from God, or they might not; and were therefore not simply to be relied on (any more than simply to be condemned) but to be brought to the only certain test, the law and the testimony.

He now laboured in many places between *London* and *Bristol*. In *Moorfields*, on *Kennington-Common*, *Blackheath*, &c. Many thousands attended his ministry. In every place God bore witness to his truth: multitudes were convinced, that *the wages of sin is death, but the gift of God is eternal life through Jesus Christ*: and they brought forth fruit meet for repentance; and not a few found *redemption through his blood, the forgiveness of their sins*.

Various and strange were the reports concerning him. As *Jeremiah*, he could say, "I heard the defaming of many, Report, said they, and we will report it again." The most common rumour was, that he was a Jesuit, and had evil designs against the Church, if not against the State. Various were the publications concerning him. Most of these lived but a few days or weeks, the writers being totally ignorant of the subject they wrote upon. Some of them however were not unworthy of notice, which he answered with great ability, and which we shall take some notice of, when we come to treat of his writings.

His mother now began to attend his ministry, being convinced that he spoke the words of truth and sober-

ness. She had for some time lived with her son-in-law Mr. *Hall*, and by misrepresentations had been led to think that her sons *John* and *Charles* were in a dangerous error. Her son *Samuel*, who was deeply prejudiced against his brothers' preaching and behaviour, laments with great surprise in a letter to his mother, written about this time, that "She should countenance the spreading delusion, so far as to be one of *Jack's* congregation." But Mr. *Wesley* solves this difficulty. "Monday, September 3," says he, "I talked largely with my mother, who told me, That till a short time since, she had scarce heard such a thing mentioned, as the having forgiveness of sins now, or God's Spirit bearing witness with our spirit: much less did she imagine, that this was the common privilege of all true believers. "Therefore (said she) I never durst ask for it myself. But two or three weeks ago, while my son *Hall* was pronouncing those words, in delivering the cup to me, *The blood of our Lord Jesus Christ, which was given for thee*; the words struck through my heart, and I knew God for Christ's sake had forgiven me all my sins."

"I asked, Whether her father (Dr. *Annesley*) had not the same faith? And, Whether she had not heard him preach it to others? She answered, "He had it himself, and declared a little before his death, that for more than forty years, he had no darkness, no fear, no doubt at all, of his being *accepted in the Beloved*. But that nevertheless, she did not remember to have heard him preach, no, not once, explicitly upon it; whence she supposed he also looked upon it

it as the peculiar blessing of a few, not as promised to all the people of God."

After this she lived with Mr. *John Wesley*, and joyfully attended his ministry till God called her to a better world.

A serious Clergyman, convinced of his uprightnes, but yet staggered at a conduct which he thought contrary to the interests of the established Church, desired to know, in what points he differed from the Church of *England*? "I answered," says Mr. *Wesley*, "To the best of my knowledge, in none: the doctrines we preach, are the doctrines of the Church of *England*: indeed the fundamental doctrines of the Church, clearly laid down, both in her prayers, articles, and homilies.

"He asked, in what points then do you differ from the other Clergy of the Church of *England*? I answered, In none from that part of the Clergy who adhere to the doctrines of the Church; but from that part of the Clergy who dissent from the Church (though they own it not) I differ in the points following:

"First, They speak of justification, either as the same thing with sanctification, or as something consequent upon it. I believe justification to be wholly distinct from sanctification, and necessarily antecedent to it.

"Secondly, They speak of our own holiness or good works, as the cause of our justification; or, that *for the sake of which, on account of which*, we are justified before God. I believe, neither our own holiness nor

good works are any part of the cause of our justification; but that the death and righteousness of Christ are the whole and sole cause of it; or that *for the sake of which, on account of which,* we are justified before God.

“ Thirdly, They speak of good works, as a condition of justification, necessarily previous to it. I believe no good work can be previous to justification, nor consequently a condition of it: but that we are justified, (being till that hour ungodly, and therefore incapable of doing any good work) by faith alone, faith without works, faith (though producing all, yet) including no good work.

“ Fourthly, They speak of sanctification (or holiness) as if it were an outward thing, as if it consisted chiefly, if not wholly, in these two points, 1. The doing no harm, 2. The doing good (as it is called) i. e. The using the means of grace, and helping our neighbour.

“ I believe it to be, an inward thing, namely, *The life of God in the soul of man; a participation of the divine nature; the mind that was in Christ; or, The renewal of our heart, after the image of Him that created us.*

“ Lastly, They speak of the *New Birth*, as an outward thing, as if it were no more than baptism; or, at most, a change from *outward wickedness* to *outward goodness*; from a vicious to (what is called) a virtuous life. I believe it to be an inward thing; a change from inward wickedness to inward goodness: an entire change of our inmost nature from the image of the
 devil,

devil, (wherein we are born,) to the image of God: a change from the love of the creature to the love of the Creator, from earthly and sensual, to heavenly and holy affections: in a word, a change from the tempers of the spirits of darkness, to those of the angels of God in heaven.

“There is therefore a wide, essential, fundamental, irreconcilable difference between us: so that if they speak the truth as it is in Jesus, I am found a false witness before God. But if I teach the way of God in truth, they are blind leaders of the blind.”

He was now earnestly pressed to visit *Wales*, which he did about the middle of October. He preached in many places in that principality: and though the frost set in, and was very severe, multitudes gladly heard him, even in the open air, and many turned to the Lord.

About this time Mr. *Wesley* made the following remarks on the great work, which God had already wrought by his ministry. “Such a work this hath been in many respects, as neither we nor our fathers had known. Not a few whose sins were of the most flagrant kind, drunkards, swearers, thieves, whoremongers, adulterers, have been brought from darkness unto light, and from the power of Satan unto God. Many of these were rooted in their wickedness, having long gloried in their shame, perhaps for a course of many years, yea, even to hoary hairs. Many had not so much as a notional faith, being Jews, Arians, Deists or Atheists. Nor has God only made bare his arm in these last days, in behalf of open publicans

and finners; but many of the pharisees also have believed on him; of the righteous that needed no repentance: and having received the sentence of death in themselves, have then heard the voice that raiseth the dead: have been made partakers of an inward, vital religion, even righteousness and peace and joy in the Holy Ghost.

“The manner wherein God hath wrought this work, is as strange as the work itself. In any particular soul, it has generally, if not always, been wrought in one moment. As the lightning shining from heaven, so was the coming of the Son of Man, either to bring peace or a sword; either to wound or to heal; either to convince of sin, or to give remission of sins in his blood. And the other circumstances attending it have been equally remote from what human wisdom would have expected. So true is that word, “My ways are not as your ways, nor my thoughts as your thoughts.” These extraordinary circumstances seem to have been designed by God, for the further manifestation of his work, to cause his power to be known, and to awaken the attention of a drowsy world.”

That mystery of iniquity which had appeared before, now ripened apace. The Society which had been formed in *London* soon after his return from *Georgia* was much increased in number. and in general consisted of those who walked worthy of their calling. But doubtful disputations had for some time
interrupted

interrupted their harmony, and they seemed no longer to keep “the unity of the Spirit in the bond of peace.”

In order to give a full view of the nature of those disputes, we subjoin a statement of them drawn up by Mr. *Wesley*, immediately after conversing with one of those who were principally concerned:

“Monday, December 31. I had a long and particular conversation with Mr. *Molther*. I weighed all his words with the utmost care, desired him to explain what I did not understand; asked him again and again, Do I not mistake what you say? Is this your meaning, or is it not? So that I think, if God has given me any measure of understanding, I could not mistake him much.

“As soon as I came home, I besought God to assist me, and not suffer *the blind to go out of the way*. I then wrote down what I conceived to be the difference between us, in the following words:

“As to *faith*, you believe,

“1. There are *no degrees of faith*, and that no man has *any degree* of it, before all things in him are become new, before he has the full assurance of faith, the abiding witness of the Spirit, or the clear perception, that Christ dwelleth in him.

“2. Accordingly you believe, there is *no justifying faith*, or state of justification, short of this.

“3. Therefore you believe, that that gift of God, which many received since *Peter Bohler* came into

England, viz. “ A sure confidence of the love of God to them,” was *not justifying faith*.

“ 4. And, that the *joy and love* attending it, were from *animal spirits*, from *nature* or *imagination*; not *joy in the Holy Ghost*, and the real *love of God*, shed abroad in their hearts.

“ Whereas I believe,

“ 1. There are *degrees in faith*, and that a man may have *some degree* of it, before all things in him are become new, before he has the full assurance of faith, the abiding witness of the Spirit, or the clear perception that Christ dwelleth in him.

“ 2. Accordingly, I believe, there is a *degree of justifying faith* (and consequently a state of justification) short of, and commonly antecedent to, this.

“ 3. And, I believe that that gift of God, which many received since *Peter Bohler* came into *England*, viz. “ A sure confidence of the love of God to them,” was *justifying faith*.

“ 4. And that the *joy and love* attending it, were *not from animal spirits*, from *nature* or *imagination*; but a measure of *joy in the Holy Ghost*, and of *the love of God* shed abroad in their hearts.

“ As to *the way to faith*, you believe,

“ That the way to attain it is, to *wait* for Christ, and be *still*, i. e.

“ Not to use (what *we* term) the *means of grace*: not to go to church: not to communicate: not to fast:
not

not to use *so much* private prayer : not to read the Scripture : (because you believe, These are *not means of grace*, i. e. do not ordinarily convey God's grace to unbelievers : and that it is impossible for a man to *use* them, without *trusting* in them.)

“ Not to do temporal good : nor to attempt doing spiritual good : because you believe, no fruit of the Spirit is given, by those who have it not themselves. And, that those who have not faith are utterly blind, and therefore unable to guide other souls.

“ Whereas I believe,

“ The way to attain it is, To *wait* for Christ and be *still* :

“ In using *all the means of grace*.

“ Therefore I believe it right, for him who knows he has not faith, (i. e. that conquering faith,)

“ To go to Church : to Communicate : to Fast : to use as much private prayer as he can, and to read the Scripture : (because I believe, These are *means of grace*, i. e. do ordinarily convey God's grace to unbelievers : and, that it is possible for a man to *use* them, without *trusting* in them.)

“ To do all the temporal good he can : and to endeavour after doing spiritual good : because I know, many fruits of the Spirit are given, by those who have them not themselves : and that those who have not faith, or but in the lowest degree, may have more light from God, more wisdom for the guiding of other souls, than many that are strong in faith.

“ As

“ As to the *manner of propagating* the faith, you believe (as I have also heard others affirm)

“ That we may, on some accounts, *use guile* :

“ By saying what we know will *deceive* the hearers, or lead them to think the thing which is not : by describing things a *little beyond the truth*, in order to their *coming up to it* : and by speaking, *as if* we meant, what we do not.

“ But I believe, that we may not *use guile*, on any account whatsoever : that we may not on any account say, what we know will, and design should, *deceive* the hearers : that we may not describe things one jot *beyond the truth*, whether they *come up to it*, or no : and that we may not speak, on any pretence, *as if* we meant, what indeed we do not.

“ Lastly, As to the fruits of your thus propagating the faith in *England*, you believe,

“ Much good has been done by it : many, unsettled from a false foundation : many brought into *true stillness*, in order to their coming to the true foundation : some grounded thereon ; who were wrong before, but are right now.

“ On the contrary, I believe, that very little good, but much hurt has been done by it : many, who were beginning to build holiness and good works, on the true foundation of faith in Jesus, being now wholly unsettled and lost in vain reasonings and doubtful disputations : many others being brought into a *false unscriptural stillness* ; so that they are not likely to come to any true foundation : and many
being

being grounded on a faith which is without works; so that they who were right before, are wrong now."

His attention to these things did not hinder him from being still abundant in labours. He now visited many parts of *Devonshire*, where multitudes heard him gladly. He continued also from time to time his usual labours in and near *Bristol*: and at the earnest invitation of Mr. *Howell Harris* of *Breconshire*, he made a second visit to *Wales*.

But the vain reasonings and disputings mentioned above, again revived in *London*; the effects of which were, that not one in ten of the believers retained his "*first love*:" and most of the rest were in the utmost confusion. "I found," says he, "more and more undeniable proofs, that the Christian state is a *continual warfare*, and that we have need every moment to *watch and pray, lest we enter into temptation*. Outward trials indeed were now removed, and *Peace was in all our borders*. But so much the more did inward trials abound; and *if one member suffered, all the members suffered with it*. So strange a sympathy did I never observe before: whatever considerable temptation fell on any one, unaccountably spreading itself to the rest, so that exceeding few were able to escape it."

Finding there was no time to delay, without utterly destroying what he believed to be the cause of God, he resolved to strike at the root of the grand delusion; and accordingly, from the words of *Jeremiah* *Stand in the way; ask for the old paths*, he gave an account of the work of God among them from the beginning,

ginning, bearing at the same time the most unequivocal testimony against the unscriptural, mischievous refinements, lately introduced to the weakening, if not destroying, the faith of many.

The hearts of most of the brethren in *London*, became now quite estranged from him. A few however still cleaved to him, and strengthened him much. He still hoped that the rest would yet hear the Scripture, and return to the faith and love which they once enjoyed. But finding on the contrary that they laboured to pervert the few that were faithful, he saw nothing remained but that he should give them up to God: which he did in the most solemn manner, on Sunday, July 20, 1740. At the conclusion of the evening service, he read a paper, containing a short statement of those doctrines which had been lately introduced among them: after which, he added the following words:

“ I believe these assertions to be flatly contrary to the word of God. I have warned you hereof again and again, and besought you to turn back to the law and the testimony. I have borne with you long, hoping you would turn. But as I find you more and more confirmed in the error of your ways, nothing now remains, but that I should give you up to God. You that are of the same judgment, follow me.”

When he had thus spoke, he withdrew, as did eighteen or nineteen of the Society.

Some time after this, Count *Zinzendorff*, who arrived in *England* after the commencement of the dispute,

pute, desired an interview with him, in *Gray's-Inn-Walks*. Mr. *Wesley* met him according to appointment. But the Count strenuously insisting on those points which Mr. *Wesley* accounted errors, as above related, they parted without the least prospect of a reconciliation. *

But he still loved and esteemed the people, from whom he was now obliged to separate himself. As a proof of this, he observes in the Address to the Moravian Church, which he annexed to an account of the whole transaction, and soon afterwards published,

“ I have delayed thus long, because I loved you, and was therefore unwilling to grieve you in any thing : and likewise because I was afraid of creating another obstacle to that union, which (if I know my own heart in any degree) I desire above all things under heaven. But I dare no longer delay, lest my silence should be a snare to any others of the children of God ; and lest you yourselves should be more confirmed in what I cannot reconcile to the law and the testimony. This would strengthen the bar which I long to remove. And were that once taken out of the way, I should rejoice to be a door-keeper in the house of God, a hewer of wood or drawer of water among you. Surely I would follow you to the ends of the earth, or remain with you in the uttermost parts of the sea.

“ What unites my heart to you is, The excellency (in many respects) of the doctrine taught among you : your laying the true foundation, God was in Christ reconciling the world to himself, your declaring the free grace of God
the

* See the conversation at large in the latter part of Mr. *Wesley's* fourth Journal.

the cause, and faith the condition of justification: your bearing witness to those great fruits of faith, righteousness, and peace, and joy in the Holy Ghost; and that sure mark thereof, he that is born of God, doth not commit sin.

“ I magnify the grace of God which is in many among you, enabling you to love him who hath first loved us; teaching you, in whatsoever state you are, therewith to be content: causing you to trample under foot the lust of the flesh, the lust of the eye and the pride of life: and above all, giving you to love one another, in a manner the world knoweth not of.

“ I praise God, that he hath delivered and yet doth deliver you, from those outward sins that overspread the face of the earth. No cursing, no light or false swearing, no profaning the name of God is heard among you: no robbery, or theft, no gluttony, or drunkenness, no whoredom or adultery, no quarrelling or brawling (those scandels of the christian name) are found within your gates: no diversions but such as become saints, as may be used in the name of the Lord Jesus. You regard not outward adorning, but rather desire the ornament of a serious, meek and quiet spirit. You are not slothful in business, but labour to eat your own bread; and wisely manage the Mammon of unrighteousness, that ye may have to give to others also, to feed the hungry, and cover the naked with a garment.”

It is here necessary to observe, that Mr. Wesley's objections to the Moravians, with whom he had been connected, (though without leaving the Church of
England,)

England,) from the beginning of his acquaintance with *Peter Bohler*, were not levelled at the whole Body, but only at that part of it which resided in *London*.

He now met his little Society at his Preaching-house near *Moorfields*, which was generally known by the name of *the Foundery* (because it was originally built for the casting of cannon.) In this place he also regularly preached. His word was owned of God, and his Society rapidly increased. He therefore now saw it necessary to draw up, jointly with his Brother, rules for his Societies, in *London, Bristol, Kingswood*, and other parts of the kingdom: and as they contain as fine a system of christian ethics, as was ever perhaps drawn up in so small a compass, and have been the rules by which since that time the whole connection has been governed, we think it our indispensable duty to give them a place in the present History.

I. There is one only condition previously required of those who desire admission into these Societies, *a desire to flee from the wrath to come, to be saved from their sins*: but, wherever this is really fixed in the soul, it will be shewn by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

First, By doing no harm, by avoiding evil in every kind; especially, that which is most generally practised. Such is

The taking the name of God in vain:

The profaning the day of the Lord, either by doing ordinary work thereon, or buying or selling:

Drunkennes,

Drunkennes, *buying or selling spirituous liquors*; or *drinking them*, unless in cases of extreme necessity :

Fighting, quarrelling, brawling; brother *going to law* with brother; returning evil for evil, or railing for railing: the *using many words* in buying or selling :

The *buying or selling uncustomed goods* :

The *giving or taking things on usury* : i. e. unlawful interest :

Uncharitable or unprofitable conversation; particularly speaking evil of magistrates, or of ministers :

Doing to others as we would not they should do unto us :

Doing what we know is not for the glory of God :

As, The *putting on of gold or costly apparel*.

The *taking such diversions* as cannot be used in the name of the Lord Jesus :

The *singing those songs*, or *reading those books*, which do not tend to the knowledge or love of God :

Softness, and needless self-indulgence :

Laying up treasure upon earth :

Borrowing without a probability of paying: or taking up goods without a probability of paying for them.

II. It is expected of all who continue in these Societies, that they should continue to evidence their desire of salvation,

Secondly, By doing good, by being in every kind merciful after their power, as they have opportunity doing good of every possible sort, and as far as is possible to all men :

“ To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

“ To their souls, by instructing, reproofing, or exhorting all we have any intercourse with: trampling under foot that enthusiastic doctrine of devils, that “ We are not to do good, unless *our hearts be free to it.*”

“ By doing good especially to them that are of the household of faith, or groaning so to be: employing them preferably to others, buying one of another, helping each other in business: and so much the more, because the world will love its own, and them *only.*

“ By all possible *diligence and frugality*, that the Gospel be not blamed.

“ By running with patience the race that is set before them, *denying themselves and taking up their cross daily*; submitting to bear the reproach of Christ; to be as the filth and offscouring of the world; and looking that men should *say all manner of evil of them falsely for the Lord's sake.*

“ 3. It is expected of all who desire to continue in these Societies, that they should continue to evidence their desire of salvation,

“ Thirdly, By attending on all the ordinances of God: such are

“ The public worship of God: The ministry of the word, either read or expounded:

“ The supper of the Lord; family and private prayer;

prayer; searching the Scriptures: and fasting or abstinence.

“ These are the general Rules of our Societies; all which we are taught of God to observe, even in his written word, the only rule, and the sufficient rule both of our faith and practice. And all these we know his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul, as they that must give an account. We will admonish him of the error of his ways; we will bear with him for a season. But then if he repent not, he hath no more place among us. We have delivered our own souls.

JOHN WESLEY,
CHARLES WESLEY.”

C H A P. II.

Of the progress of Religion, receiving Assistants, regulations in the Society, the Classes, Bands, Watch-Nights, Love-Feasts, and Quarterly Visitations: and of the Death and Character of Mrs. WESLEY.

HE now went on with his labours, and with the same success. Multitudes, as before, attended his ministry, and many, renouncing ungodliness, were brought into the liberty of the Gospel. Many also were the witnesses, who, after patiently suffering the afflictions

afflictions which the Lord was pleased to lay upon them, resigned their souls into the hands of God, with triumphant praise and joy.

For a considerable time Mr. *Whitefield* continued to labour in union with him: and sometimes they appeared in the pulpit together. Mr. *Whitefield*, after his second visit to *America*, was well received by many pious ministers in the northern states. Almost all these were of Mr. *Calvin's* sentiments, and asserted absolute Predestination. Mr. *Whitefield* being edified by their piety, began in a little time to relish their creed. They strongly recommended to him the writings of the Puritan divines, which he from that time read with much pleasure, approving all he found therein, as he informs Mr. *Wesley* in a letter which he wrote to him on the subject. The consequence was, that on his return to *England* he could not join his old friend in the work of the ministry, with the same cordiality as before.

As Mr. *Wesley* fully believed, and firmly asserted, that *God is not willing that any should perish, but that all should come to the knowledge of the truth and be saved*, he had now another error to oppose. The Calvinistic sentiments had been long held by a great part of the dissenting congregations, but did not appear for some time among those, who were converted in the present revival of religion. This however was not of long continuance.

“One evening,” says Mr. *Wesley*, “Mr. *Acourt* complained, that Mr. *Nowers* had hindered his going into the Society. Mr. *Nowers* answered, it was by

Mr. C. *Wesley's* order. "What, (says Mr. A——) do you refuse admitting a person into your Society, only because he differs from you in opinion?" I answered, "No. But what opinion do you mean?" He said, "That of election. I hold a certain number is elected from eternity. And these must and shall be saved. And the rest of mankind must and shall be damned. And many of your Society hold the same." I replied, "I never asked, whether they hold it or no. Only let them not trouble others by disputing about it." He said, "Nay, but I *will* dispute about it." What, wherever you come? "Yes, wherever I come." Why then would you come among us, who you know are of another mind? "Because you are all wrong, and I am resolved to set you all right." I fear your coming with this view, would neither profit you nor us. He concluded, "Then I will go and tell all the world, that you and your brother are false prophets. And I tell you, in one fortnight you will all be in confusion."

Soon after this, the copy of a letter written by Mr. *Whitefield* to him, was printed without the permission of either, and great numbers of copies were given to the people both at the door of the Foundery and in the house itself. Mr. *Wesley* having procured one of them, related (after preaching) the naked fact to the congregation, and told them, "I will do just what I believe Mr. *Whitefield* would, were he here himself." Upon which he tore it in pieces before them all. Every one who had received it, did the same. So that in two minutes, there was not a whole copy

copy left. "Ah, poor *Ahithophel*!" added Mr. *Wesley*,

"*Ibi omnis effusus labor!*" †

The disturbance, however, which this opinion occasioned at *Bristol*, and the parts adjacent, was not so soon or so easily quieted. Mr. *Wesley* had permitted an excellent young man, Mr. *Cennick*, afterwards a Minister of the Moravian church, to pray with and exhort the Society at *Kingswood*, as well as to superintend the school during his absence. Mr. *Cennick* now embraced the doctrine of the *Decrees*, and soon after seems to have lost all love and respect for his former friend, speaking against him and his doctrine with much contempt and bitterness. The consequence was, that after some fruitless efforts to heal the breach, Mr. *Cennick* departed, and carried off with him about fifty of the Society, whom he formed into a separate connection. Mr. *Wesley* mourned over this young man in such a manner, as evidenced that he held him in high esteem. We have reason to believe that Mr. *Cennick* was afterwards convinced of his mistake, and lived many years an active and successful Minister of the Gospel.

But Mr. *Wesley* was now to suffer the loss of a still more beloved friend. Mr. *Whitefield's* prejudice, since the change in his opinions, seemed incurable. "Having heard much," says Mr. *Wesley*, "of Mr. *Whitefield's* unkind behaviour, since his return from *Georgia*, I went to hear him speak for himself, that I might know how to judge. I much approved of his plainness of speech.

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† *So all your labour's lost!*

He told me, "He and I preached two different Gospels, and therefore he not only would not join with, or give me the right-hand of fellowship, but was resolved publicly to preach against me and my brother, wheresoever he preached at all. Mr. *Hall* (who went with me) put him in mind of the promise he had made but a few days before, that "whatever his private opinion was, he would never publicly preach against us." He said, "That promise was only an effect of human weakness, and that he was now of another mind."

From this time they had no close or intimate union with each other. Yet it clearly appears, that this circumstance gave both of them pain. They had loved long, and loved well. They were convinced of each other's sincerity. They often therefore visited, and sometimes preached for each other during many years. Mr. *Whitefield* always spoke in the most respectful terms of Mr. *Wesley*: while the latter, though he continued to bear the strongest testimony against absolute Predestination, ever esteemed and spoke of Mr. *Whitefield* as a man of God, and as an eminent Minister of Jesus Christ.

Mr. *Whitefield*, in his Will, written with his own hand, observes, "I leave a mourning-ring to my honoured and dear friends and disinterested fellow-labourers, the Rev. Messrs. *John* and *Charles Wesley*, in token of my indissoluble union with them, in heart and christian affection, notwithstanding our difference in judgment about some particular points of doctrine." On Mr. *Whitefield's* death, his Executors desired Mr. *Wesley* to
preach

preach his Funeral-sermon in his chapels near *Moorfields* and *Tottenham-Court-Road*, in *London*, which he did in a manner that did honour to them both. Mr. *Charles Wesley* published a poetic tribute to the memory of this great and good man, which was written with much affection and respect.

We cannot give so complete an idea of the earnest desire of Mr. *Wesley* to effect a reconciliation with Mr. *Whitefield*, as by inserting in his own words the concessions which he made for the accomplishment of so desirable an end.

“Having found for some time,” says he, “a strong desire to unite with Mr. *Whitefield*, as far as possible, to cut off needless dispute I wrote down my sentiments, as plain as I could, in the following terms :

“There are three points in debate, 1. Unconditional election, 2. Irresistible grace, 3. Final perseverance.

“With regard to the first, unconditional election, I believe,

“That God before the foundation of the world, did *unconditionally elect* certain persons to do certain works, as *Paul* to preach the Gospel.

“That he has *unconditionally elected* some nations to receive peculiar privileges, the *Jewish* nation in particular :

“That he has *unconditionally elected* some nations to hear the Gospel, as *England* and *Scotland* now, and many others in past ages :

“That he has *unconditionally elected* some persons to many peculiar advantages, both with regard to temporal and spiritual things :

“ And I do not deny (though I cannot prove it is so,)

“ That he has *unconditionally elected* some persons, thence eminently stiled, the elect, to eternal glory.

“ But I cannot believe,

“ That all those who are *not thus elected* to glory, *must* perish everlastingly : Or

“ That there is one soul on earth, who has not, nor ever had, *a possibility* of escaping eternal damnation.

“ With regard to the second, irresistible grace, I believe

“ That the grace which brings faith, and thereby salvation into the soul, is irresistible *at that moment*.

“ That most believers may remember some time when God did *irresistibly* convince them of sin :

“ That most believers do at some other times find God *irresistibly* acting upon their souls :

“ Yet I believe, That the grace of God both before and after those moments, may be and hath been resisted : And

“ That, in general, it does not act *irresistibly*, but we *may* comply therewith, or *may not*.

“ And I do not deny,

“ That in those eminently stiled *the elect* (if such there be) the grace of God is so far *irresistible*, that they cannot but believe and be finally saved.

“ But I cannot believe

“ That, All those *must* be damned, in whom it does not *thus irresistibly* work : Or

“ That there is one soul on earth, who has not, and never had any other grace, than such as does in fact

increase his damnation, and was designed^d of God so to do.

“ With regard to the third, final perseverance, I believe,

“ That there is a state attainable in this life, from which a man cannot finally fall :

“ That he has attained this, who is, according to St. Paul's account, *a new creature* ; that is, who can say *Old things are past away ; all things in me are become new.*

“ And I do not deny

“ That all those eminently styled the elect, will infallibly persevere to the end.”

As the people who placed themselves under his care daily increased, he was involved in a considerable difficulty : either he must confine his labours to those whom he could visit constantly, or within a short space of time, or endeavour to procure some other assistance for them. It seems he at first had some hopes that the Ministers of the respective parishes would watch over those who were lately turned from the error of their ways. In this however he was disappointed ; which induced him to try other methods, and at last drew forth that defence of himself, which he makes in the third part of his Farther Appeal to men of Reason and Religion.

“ It pleased God,” says he, “ by two or three Ministers of the Church of *England*, to call many sinners to repentance ; who, in several parts, were undeniably turned from a course of sin, to a course of holiness.

“ The

“ The Ministers of the places where this was done, ought to have received those Ministers with open arms; and to have taken them who had just begun to serve God, into their particular care; watching over them in tender love, lest they should fall back into the snare of the Devil.

“ Instead of this, the greater part spoke of those Ministers, as if the devil, not God, had sent them. Some repelled them from the Lord’s table: others stirred up the people against them, representing them even in their public discourses, as *Fellows not fit to live: Papists, Heretics, Traitors; Conspirators against their King and Country.*

“ And how did they watch over the sinners lately reformed? Even as a leopard watcheth over his prey. They drove some of them from the Lord’s table; to which, till now they had no desire to approach. They preached all manner of evil concerning them, openly cursing them in the name of the Lord. They turned many out of their work: persuaded others to do so too, and harassed them in all manner of ways.

“ The event was, that some were wearied out, and so turned back to the vomit again. And then these good pastors gloried over them, and endeavoured to shake others by their example.

“ When the Ministers, by whom God had helped them before, came again to those places, great part of their work was to begin again; if it could be begun again: but the relapsers were often so hardened in sin, that no impression could be made upon them.

“ What

“What could they do in case of so extreme necessity? Where so many souls lay at stake?”

“No Clergyman would assist at all. The expedient that remained was, to find some one among themselves, who was upright of heart, and of sound judgment in the things of God: and to desire him to meet the rest as often as he could, in order to confirm them, as he was able, in the ways of God, either by reading to them, or by prayer, or by exhortation.”

With this view he had formerly appointed Mr. *Cennick* to reside at *Kingswood*. But the want of an assistant of this kind was particularly felt in *London*. The Society in that city had recently and deeply experienced the mischievous effects of that instruction, which is not according to the oracles of God. And therefore, when he was about to leave *London* for a season, he appointed one whom he judged to be strong in faith, and of an exemplary conversation, to meet the Society at the usual times, to pray with them, and give them such advice as might be needful. This was Mr. *Maxfield*, of whose remarkable conversion at *Bristol*, we have before spoken. This young man, being fervent in spirit, and *mighty in the Scriptures*, greatly profited the people. They crowded to hear him: and by the increase of their number, as well as by their earnest and deep attention, they insensibly led him to go further than he had at first designed. He began to *preach*: and the Lord so blessed the word, that many were not only deeply awakened and brought to repentance, but were also made happy in a consciousness of pardon. The Scripture-marks of
true

true conversion, inward peace, and power to walk in all holiness, evinced the work to be of God.

Some however were offended at this *irregularity*, as it was termed. A complaint was made in form to Mr. *Wesley*, and he hastened to *London* in order to put a stop to it. His mother then lived in his house, adjoining to the Foundery. When he arrived, she perceived that his countenance was expressive of dissatisfaction, and inquired the cause. "*Thomas Maxfield*," said he abruptly, "has turned Preacher, I find." She looked attentively at him, and replied, "*John*, you know what my sentiments have been. You cannot suspect me of favouring readily any thing of this kind. But take care what you do with respect to that young man, for he is as surely called of God to preach, as you are. Examine what have been the fruits of his preaching: and hear him also yourself." He did so. His prejudice bowed before the force of truth: and he could only say, "*It is the Lord: let him do what seemeth him good.*"

In other places also, the same assistance was afforded. It appears indeed from what he has said at various times, that he only *submitted with reluctance to it*. His high-church principles stood in his way. But such effects were produced, that he frequently found himself in the predicament of *Peter*, who being questioned in a matter somewhat similar, could only relate the fact, and say, "*what was I, that I could withstand God?*"

But the Lord was about to shew him still greater things than these. An honest man, a Mason, of *Birstal*
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in *Yorkshire*, whose name was *John Nelson*; coming up to *London* to work at his trade, heard that word which he found to be the *power of God unto salvation*. *Nelson* had full business in *London*, and large wages. But from the time of his finding peace with God, it was continually on his mind, that he must return to his native place. He did so, about Christmas in the year 1740. His relations and acquaintance soon began to inquire, "What he thought of this new faith? And whether he believed, there was any such thing, as a man's knowing that his sins were forgiven?" *John* told them point blank, That this new faith, as they called it, was the old faith of the gospel: and that he himself was as sure his sins were forgiven, as he could be of the shining of the sun." This was soon noised abroad; more and more came to enquire concerning these strange things. Some put him upon the proof of the great truths, which such enquiries naturally led him to mention. And thus he was brought unawares to quote, explain, compare and enforce several parts of Scripture. This he did at first, sitting in his house, 'till the company increased, so that the house could not contain them. Then he stood at the door, which he was commonly obliged to do in the evening, as soon as he came from work. God immediately set his seal to what was spoken: and several believed, and therefore declared, that God was merciful also to their unrighteousness, and had forgiven all their sins.

Here was a Preacher and a large congregation, many of whom were happy partakers of the faith of the gospel,

gospel, raised up without the direct interference of Mr. Wesley. He therefore now fully acquiesced in *the order of God*; and rejoiced that *the thoughts of God were not as his confined thoughts*. His mind was enlarged with the love of God and man; and he determined more firmly than ever, to spend and be spent, for the glory of his name. *Nelson's Journal* was afterwards published, and is now extant. And it is hard to say which is most to be admired, the strength of his understanding, unassisted by human learning; his zeal for the salvation of souls; or the injuries and oppressions which he suffered from those who "knew not what spirit they were of."

Mr. Wesley visited this good man at his earnest request, and from that time laboured much in *Yorkshire*. In no part of *England* has religion taken a deeper root, or had a wider spread, than in this favoured county. The people, who are numerous, are also industrious, and in general fully employed. They have learned to be "diligent in business, and fervent in spirit, serving the Lord." Not only in all the capital towns, but in all the villages also, numerous Societies were formed; and Christian fellowship, till then unknown, has given to religion a stability, and a beauty, which can hardly be conceived by those who know it not.

Mr. Wesley at this time visited *Newcastle-upon-Tyne*, and the neighbouring towns and villages. As there is something remarkable in the commencement of his labours in this part of the kingdom, and as he ever after had a peculiar attachment to the town of *Newcastle*, in which he himself erected a large Preaching-house,

house, we shall give the account of his entrance on that work in his own words.

“ Friday, May 28, 1742. We came to *Newcastle* about six in the evening, and after a short refreshment, walked into the town. I was surprized: so much drunkenness, cursing, and swearing (even from the mouths of little children) do I never remember to have seen and heard before, in so small a compass of time. Surely this place is ripe for *Him*, who *came not to call the righteous, but sinners to repentance*.

“ Sunday 30. At seven I walked down to *Sand-gate*, the poorest and most contemptible part of the town, and standing at the end of the street with *John Taylor*,* began to sing the hundredth psalm. Three or four people came to see what was the matter, who soon increased to four or five hundred. I suppose, there might be twelve or fifteen hundred, before I had done preaching: to whom I applied those solemn words, *He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and by his stripes we are healed*.

“ Observing the people when I had done, to stand gaping and staring upon me, with the most profound astonishment, I told them, “ If you desire to know who I am, my name is *John Wesley*. At five in the evening, with God's help, I design to preach here again.”

“ At five, the hill on which I designed to preach, was covered from the top to the bottom. I never saw so large a number of people together, either in *Moor-fields*,

* A good man who travelled with him at that time.

fields, or on Kennington Common. I knew it was not possible for the one half to hear, although my voice was then strong and clear, and I stood so as to have them all in view, as they were ranged on the side of the hill. The word of God which I set before them was, *I will heal their backsliding, I will love them freely.* After preaching, the poor people were ready to tread me under foot, out of pure love and kindness. It was some time before I could possibly get out of the press. I then went back another way than I came. But several were got to our Inn before me ; by whom I was vehemently importuned, to stay with them, at least, a few days : or, however, one day more. But I could not consent ; having given my word, to be at *Birstal*, with God's leave, on Tuesday night."

He now also visited *Epworth*, his native place, where his father had been Rector of the parish for many years, and had borne a faithful testimony, though almost all the seed seems to have fallen as *by the high-way side.* "It being many years," says he, since I had been in *Epworth* before, I went to an Inn, in the middle of the town, not knowing whether there were any left in it now, who would not be ashamed of my acquaintance. But an old servant of my father, with two or three poor women, presently found me out. I asked her, "Do you know any in *Epworth* who are in earnest to be saved?" She answered, "I am, by the grace of God ; and I know I am saved through faith." I asked, "Have you then the peace of God ? Do you know that he has forgiven your sins ?"

sins? She replied, "I thank God, I know it well. And many here can say the same thing."

He proceeds, "Sunday, June 6, 1742. A little before the service began, I went to Mr. *Romley*, the curate, and offered to assist him either by preaching or reading prayers. But he did not choose to accept of my assistance. The church was exceeding full in the afternoon, a rumour being spread, that I was to preach. But the sermon on *Quench not the Spirit*, was not suitable to the expectation of many of the hearers. Mr. *Romley* told them, "One of the most dangerous ways of quenching the Spirit was by enthusiasm: and enlarged on the character of an enthusiast, in a very florid and oratorical manner. After sermon *John Taylor* stood in the church-yard, and gave notice as the people were coming out, "Mr. *Wesley*, not being permitted to preach in the church, designs to preach here at six o'clock."

"Accordingly at six I came, and found such a congregation, as I believe *Epworth* never saw before. I stood near the east end of the church upon my father's tombstone, and cried, *The kingdom of heaven is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*"

He continues, "Friday 11, I preached again at *Epworth* on *Ezekiel's* vision of the resurrection of the dry bones. And great indeed was the shaking among them: lamentation and great mourning were heard; God bowing their hearts, so that on every side, as with one accord, they lifted up their voice and wept aloud,

aloud. Surely he who sent his Spirit to breathe upon them, will hear their cry and help them.

“ Saturday 12. I preached on the righteousness of the law and the righteousness of faith. While I was speaking, several dropped down as dead: and among the rest, such a cry was heard, of sinners groaning for the righteousness of faith, as almost drowned my voice. But many of these soon lifted up their heads with joy, and broke out into thanksgiving: being assured, they now had the desire of their soul, the forgiveness of their sins.

“ I observed a gentleman there, who was remarkable for not pretending to be of any religion at all. I was informed he had not been at public worship of any kind for upwards of thirty years. Seeing him stand as motionless as a statue, I asked him abruptly, “ Sir, are you a sinner?” He replied with a deep and broken voice, “ Sinner enough,” and continued staring upwards, ’till his wife and a servant or two, who were all in tears, put him into a chaise and carried him home.

“ Sunday 13. At six I preached for the last time in *Epworth* church-yard (being to leave the town the next morning,) to a vast multitude gathered together from all parts, on the beginning of our Lord’s sermon on the mount. I continued among them for near three hours, and yet we scarce knew how to part. O let none think his labour of love is lost, because the fruit does not immediately appear. Near forty years did my father labour here. But he saw little fruit of all his labour. I took some pains among this
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people

people too: and my strength also seemed spent in vain. But now the fruit appeared. There were scarce any in the town, on whom either my father or I had taken any pains formerly, but the seed sown so long since, now sprung up, bringing forth repentance and remission of sins."

On another visit to *Epworth*, he observes, "Sunday January 2, 1743. At five I preached on *So is every one who is born of the Spirit*. About eight I preached from my father's tomb, on Heb. viii. 11. Many from the neighbouring towns, asked, If it would not be well, as it was Sacrament-Sunday, for them to receive it? I told them, "By all means. But it would be more respectful first to ask Mr. *Romley*, the curate's leave." One did so, in the name of the rest. To whom he said, "Pray tell Mr. *Wesley*, I shall not give *him* the sacrament: For he is not fit."

"How wise a God is our God! There could not have been so fit a place under heaven, where this should befall me first, as my father's house, the place of my nativity, and the very place, where, *according to the strictest sect of our religion*, I had so long lived a pharisee! It was also fit in the highest degree, that he who repelled me from that very table, where I had myself so often distributed the bread of life, should be one who owed his all in this world, to the tender love which my father had shewn to his, as well as personally to himself."

As the various Societies now began to walk by rule, and to be trained up in the discipline as well as doctrine of the Lord, we shall here give a circumstantial

account of *the discipline* which was gradually introduced among them: only observing that there was no previous design or plan at all, but every thing arose just as the occasion offered. And as this is so delicate and so important a part of Mr. *Wesley's* Life, and of the History of that revival of religion, in which he was the chief instrument, we will give the relation in his own words.

With regard to the formation of the Societies, he observes, “It quickly appeared, that their thus uniting together answered the end proposed. In a few months the far greater part of those who had begun to *fear God, and work righteousness*, but were not united together, grew faint in their minds, and fell back into what they were before. Mean while the far greater part of those, who were thus united together, continued *striving to enter in at the strait gate, and to lay hold on eternal life*.”

“Upon reflection” continues he, “I could not but observe, this is the very thing which was from the beginning of christianity. In the earliest times, those whom God had sent forth, *preached the Gospel to every creature*. And the *οἱ ἀκούοντες*, the body of hearers, were mostly either Jews or Heathens. But as soon as any of these were so convinced of the truth, as to forsake sin and seek the Gospel-salvation, they immediately joined them together. took account of their names, advised them to watch over each other, and met these *κατηχούμενοι* (catechumens. as they were then called) apart from the great congregation, that they might instruct, rebuke, exhort, and pray with them, and for them, according to their several necessities.

“ But it was not long before an objection was made to this, which had not once entered into my thought. “ Is not this making a schism? Is not the joining these people together, *gathering churches out of churches?*”

“ It was easily answered, if you mean only *gathering people out of buildings called churches*, it is. But if you mean, dividing christians from christians, and so destroying christian fellowship, it is not. For 1st. These were not christians before they were thus joined. Most of them were barefaced heathens. 2. Neither are they christians, from whom you suppose them to be divided. You will not look me in the face and say they are. What! Drunken christians? Cursing and swearing christians? Lying christians? Cheating christians? If these are christians at all, they are *devil christians* (as the poor *Malabarians* term them.) 3. Neither are they divided any more than they were before, even from these wretched *devil christians*. They are as ready as ever to assist them, and to perform every office of real kindness toward them. 4. If it be said, “ but there are some true christians in the parish, and you destroy the christian fellowship between these and them.” I answer, that which never existed, cannot be destroyed; But the fellowship you speak of, never existed. Therefore it cannot be destroyed. Which of those true christians had any such fellowship with these? Who watched over them in love? Who marked their growth in grace? Who advised and exhorted them from time to time? Who prayed with them and for them as they had need? This, and this alone is christian fellowship: but alas! Where is it to be found?

Look *East* or *West*, *North* or *South*: name what parish you please. Is this christian fellowship there? Rather are not the bulk of the parishioners a mere rope of sand? What christian connexion is there between them? What intercourse in spiritual things? What watching over each other's souls? What bearing of one another's burdens? What a mere jest is it then, to talk so gravely, of *destroying* what never was? The real truth is just the reverse of this: we *introduce* christian fellowship where it was *utterly destroyed*. And the fruits of it have been peace, joy, love, and zeal for every good word and work.

“ But as much as we endeavoured to watch over each other, we soon found some who did not *live the Gospel*. I do not know, that any hypocrites were crept in; for indeed there was no temptation. But several grew cold and gave way to the sins which had long easily beset them. We quickly perceived, there were many ill consequences of suffering those to remain among us. It was dangerous to others; inasmuch as all sin is of an infectious nature. It brought such a scandal on their brethren, as exposed them to what was not properly, the reproach of Christ. It laid a stumbling-block in the way of others, and caused the truth to be evil spoken of.

“ We groaned under these inconveniencies long, before a remedy could be found. At length, while we were thinking of quite another thing, we struck upon a method for which we have cause to bless God ever since. I was talking with several of the Society in *Bristol*, concerning the means of paying the debts there;
when

when one stood up and said, "Let every member of the Society give a *penny* a week 'till all are paid." Another answered, "But many of them are poor and cannot afford to do it." "Then, said he, put eleven of the poorest with me, and if they can give any thing, well. I will call on them weekly, and if they can give nothing, I will give for them as well as for myself. And each of you call on eleven of your neighbours weekly: receive what they give, and make up what is wanting." It was done. In a while some of these informed me, "they found such and such a one did not live as he ought." It struck me immediately, "This is the thing; the very thing we have wanted so long." I called together all the *Leaders* of the *classes*, (so we used to term them and their companies) and desired, that each would make a particular enquiry into the behaviour of those whom he saw weekly: they did so. Many disorderly walkers were detected. Some turned from the evil of their ways. Some were put away from us. Many saw it with fear, and rejoiced unto God with reverence.

"As soon as possible the same method was used in *London* and all other places. Evil men were detected, and reprov'd. They were borne with for a season: if they forsook their sins, we received them gladly: if they obstinately persisted therein, it was openly declared, that they were not of us. The rest mourned and prayed for them, and yet rejoiced, that as far as in us lay, the scandal was rolled away from the Society.

“ It is the business of a Leader,

“ I. To see each person in his Class, once a week at the least: in order, to inquire how their souls prosper? To advise, reprove, comfort or exhort, as occasion may require; to receive what they are willing to give toward the relief of the poor.

“ II. To meet the Minister and the stewards of the Society, in order to inform the Minister of any that are sick, or of any that are disorderly and will not be reprov'd; to pay the stewards what they have received of their several Classes in the week preceding.

“ At first they visited each person at his own house: but this was soon found not so expedient. And that on many accounts. 1. It took up more time, than most of the leaders had to spare. 2. Many persons lived with masters, mistresses, or relations, who would not suffer them to be thus visited. 3. At the houses of those who were not so averse, they often had no opportunity of speaking to them but in company. And this did not at all answer the end propos'd, of exhorting, comforting or reprov'ing. 4. It frequently happened that one affirmed what another denied. And this could not be cleared up without seeing them together: 5. Little misunderstandings and quarrels of various kinds frequently arose among relations or neighbours; effectually to remove which it was needful to see them all face to face. Upon all these considerations it was agreed, that those of each Class should meet all together. And by this means, a more full inquiry was made into the behaviour of every person. Those who could not be visited at home, or no otherwise than

than in company, had the same advantage with others. Advice or reproof was given as need required; quarrels made up, misunderstandings removed. And after an hour or two spent in this labour of love, they concluded with prayer and thanksgiving.

“It can scarce be conceived, what advantages have been reaped from this little prudential regulation. Many now happily experienced that Christian fellowship, of which they had not so much as an idea before. They began to *bear one another’s burdens*, and *naturally to care for each other*. As they had a more daily acquaintance with, so they had a more endeared affection for each other. And *speaking the truth in love, they grew up into him in all things, who is the head, even Christ: from whom the whole body, fitly joined together, and compacted by that which every joint supplied, according to the effectual working in the measure of every part, increased unto the edifying itself in love.*

“About this time, I was informed, that several persons in *Kingwood* frequently met together at the School, and (when they could spare the time) spent the greater part of the night in prayer and praise and thanksgiving. Some advised me to put an end to this: but upon weighing the thing thoroughly, and comparing it with the practice of the ancient Christians, I could see no cause to forbid it. Rather, I believed, it might be made of more general use. So I sent them word, “I designed to watch with them, on the Friday nearest the full-moon, that we might have light thither and back again.” I gave public notice of this, the Sunday before, and withal, that I intended to preach; desiring,
they

they and they only would meet me there, who could do it without prejudice to their business or families. On Friday abundance of people came. I began preaching between eight and nine; and we continued till a little beyond the noon of night, singing, praying, and praising God.

“ This we have continued to do once a month ever since, in *Bristol, London, and Newcastle*, as well as *Kingswood*. And exceeding great are the blessings we have found therein: it has generally been an extremely solemn season; when the word of God sunk deep into the hearts, even of those who till then knew him not. If it be said, “ this was only owing to the novelty of the thing (the circumstance which still draws such multitudes together at those seasons) or perhaps to the awful silence of the night:” I am not careful to answer in this matter. Be it so: however, the impression then made on many souls, has never since been effaced. Now allowing, that God did make use either of the novelty or any other indifferent circumstance, in order to bring sinners to repentance, yet they are brought. And herein let us rejoice together.

“ Nay, may I not put the case farther yet? If I can probably conjecture, that either by the novelty of this *ancient* custom, or by any other indifferent circumstance, it is in my power to *save a soul from death, and hide a multitude of sins*: am I clear before God, if I do it not? If I do not snatch that brand out of the burning?

“ As the Society increased, I found it required still greater care to separate the precious from the vile.

In order to this, I determined, at least once in three months, to talk with every member myself, and to inquire at their own mouths, as well as of their Leaders and neighbours, whether they grew in grace and in the knowledge of our Lord Jesus Christ? At these seasons I likewise particularly inquire, Whether there be any misunderstanding or differences among them? That every hindrance of peace and brotherly love may be taken out of the way.

“ To each of those, of whose seriousness and good conversation I found no reason to doubt, I gave a testimony under my own hand, by writing their name on a ticket prepared for that purpose: every ticket implying as strong a recommendation of the person to whom it was given, as if I had wrote at length, “ I believe the bearer hereof to be one that fears God and works righteousness.”

“ Those who bore these tickets (these *Σύμβολα* or *Tesseræ*, as the ancients termed them; being of just the same force with the *ἐπιστολαὶ συστατικαὶ*, *commendatory letters* mentioned by the Apostle) wherever they came, were acknowledged by their brethren, and received with all cheerfulness. These were likewise of use in other respects. By these it was easily distinguished when the Society were to meet apart, who were members of it, and who not. These also supplied us with a quiet and inoffensive method of removing any disorderly member. He has no new ticket at the quarterly visitation; (for so often the tickets are changed) and hereby it is immediately known, that he is no longer of this community.

“ The

“ The thing which I was greatly afraid of all this time, and which I resolved to use every possible method of preventing was, a narrowness of spirit, a party-zeal, a being straitened in our own bowels ; that miserable bigotry, which makes many so unready to believe, that there is any work of God but among themselves. I thought it might be a help against this, frequently to read, to all who were willing to hear, the accounts I received from time to time, of the work which God is carrying on in the earth, both in our own and other countries, not among us alone, but among those of various opinions and denominations. For this I allotted one evening in every month. And I find no cause to repent of my labour. It is generally a time of strong consolation to those who love God, and all mankind for his sake : as well as a means of breaking down the partition-walls, which either the craft of the devil, or the folly of men has built up : and of encouraging every child of God to say, (O when shall it once be ?) *Whosoever doth the will of my Father which is in heaven, the same is my brother and sister and mother.*

“ By the blessing of God upon their endeavours to help one another, many found the pearl of great price. Being justified by faith, they had *peace with God through our Lord Jesus Christ.* These felt a more tender affection than before, to those who were partakers of like precious faith : and hence arose such a confidence in each other, that they poured out their souls in each other’s bosom. Indeed they had great need so to do : for the war was not over, as they had supposed.

But

But they had still to wrestle both with flesh and blood, and with principalities and powers: so that temptations were on every side: and often temptations of such a kind, as they knew not how to speak of in a Class; in which persons of every sort, young and old, men and women, met together.

“ These therefore wanted some means of closer union: they wanted to pour out their hearts without reserve, particularly with regard to the sin which did still *easily beset* them, and the temptations which were most apt to prevail over them. And they were the more desirous of this, when they observed it was the express advice of an inspired writer, *Confess your faults one to another, and pray one for another that ye may be healed.**

“ In compliance with their desire, I divided them into smaller companies; putting the married or single men, and married or single women together. The chief Rules of these Bands, (i. e. little companies; so that old *English* word signifies) run thus:

“ In order to *confess our faults one to another, and pray one for another that we may be healed*, we intend, 1. To meet once a week at least: 2. To come punctually at the hour appointed: 3. To begin with singing or prayer: 4. To speak, each of us in order, freely and plainly, the true state of our soul, with the faults we have committed in thought, word or deed, and the temptations we have felt since our last meeting: and, 5. To desire some person among us (thence called a Leader) to speak *his* own state first, and then to ask the rest in
order

* Jam. v. 16.

order, as many and as searching questions as may be, concerning their state, sins and temptations.

“ In order to increase in them a grateful sense of all the mercies of the Lord, I desired that one evening in a quarter, they should all come together that we might *eat bread* (as the ancient Christians did) *with gladness and singleness of heart*. At these *Love-Feasts* (so we termed them, retaining the name, as well as the thing, which was in use from the beginning)* our food is only a little plain cake and water. But we seldom return from them, without being fed, not only with the *meat that perisheth*, but with *that which endureth to everlasting life*.

“ Great and many are the advantages which have ever since flowed, from this closer union of the believers with each other. They prayed one for another, that they might be healed of the faults they had confessed; and it was so. The chains were broken: the bands were burst in sunder, and sin had no more dominion over them. Many were delivered from the temptations, out of which till then they found no way to escape. They were built up in our most holy faith. They rejoiced in the Lord more abundantly. They rejoiced in love, and more effectually provoked to abound in every good work.

“ And yet while most of these who were thus intimately joined together, went on daily from faith to faith; some fell from the faith, either all at once, by falling into known, wilful sin: or gradually, and almost insensibly, by giving way in what they called
little

* Jude 12.

little things : by sins of omission, by yielding to heart-sins, or by not watching unto prayer. The exhortations and prayers used among the believers, did no longer profit these. They wanted advice and instructions suited to their case : which as soon as I observed, I separated them from the rest, and desired them to meet me apart on Saturday evenings.

“ At this hour, all the hymns, exhortations and prayers, are adapted to their circumstances : being wholly suited to those who did see God, but have now lost the light of his countenance : and who mourn after him, and refuse to be comforted, till they know he has healed all their backsliding.

“ By applying both the threats and promises of God, to these real (not nominal) *penitents*, and by crying to God in their behalf, we endeavoured to bring them back to the great Shepherd and Bishop of their souls ; not by any of the fopperies of the *Roman* church, although in some measure countenanced by antiquity. In prescribing hair-shirts, and bodily austerities, we durst not follow even the ancient church : although we had unawares done so, both in dividing *οἱ πιστοὶ* the believers from the rest of the Society, and in separating the *penitents* from them, and appointing a peculiar service for them.”

Upon his return from *Yorkshire*, Mr. *Wesley* spent some time in and near *Bristol*. He then revisited *London*, where he arrived on Tuesday, July 20th, 1742, being hastened by the account of his mother's illness. He found her on the borders of eternity, free from all doubt and fear, and from every desire
but

but (as soon as God should call) "To depart and to be with Christ."

But we must beg leave to give Mr. *Wesley's* own account of this awful occurrence. "Friday, July 30. About three in the afternoon, I went to my mother, and found her change was near. I sat down on the bed-side. She was in her last conflict; unable to speak, but I believe quite sensible. Her look was calm and serene, and her eyes fixed upward, while we commended her soul to God. From three to four, the silver cord was loosening, and the wheel breaking at the cistern; and then without any struggle or sigh or groan, the soul was set at liberty. We stood round the bed, and fulfilled her last request, uttered a little before she lost her speech, "Children, as soon as I am released, sing a psalm of praise to God."

"Sunday, August 1. Almost an innumerable company of people being gathered together, about five in the afternoon, I committed to the earth the body of my mother, to sleep with her fathers. The portion of scripture from which I afterwards spoke was, *I saw a great white throne and Him that sat on it; from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead small and great stand before God, and the books were opened—And the dead were judged out of those things which were written in the books, according to their works.* It was one of the most solemn assemblies I ever saw, or expect to see on this side eternity.

"We set up a plain stone at the head of her grave, inscribed with the following words:

Here

“ Here lies the body of Mrs. *Susannah Wesley*, the youngest and last surviving daughter of Dr. *Samuel Annesley*.”

“ IN sure and stedfast hope to rise
And claim her mansion in the skies,
A christian here her flesh laid down,
The cross exchanging for a crown.

True daughter of affliction she
Inur'd to pain and misery,
Mourn'd a long night of griefs and fears,
A legal night of seventy years.

The Father then reveal'd his Son,
Him in the broken bread made known,
She knew and felt her sins forgiven,
And found the earnest of her heaven.

Meet for the fellowship above,
She heard the call, “ Arise, my love :”
“ I come,” her dying looks replied,
And lamb-like, as her Lord, she died.”

We cannot but further observe, That even she (as well as her father and grandfather, her husband, and her three sons) had been, in her measure and degree, a preacher of righteousness. This we learn from a letter, wrote long since to her husband ; part of which we here subjoin.

Feb. 6, 1711-12.

“ AS I am a woman, so I am also mistress of a large family. And though the superior charge of the

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souls

souls contained in it, lies upon you,—yet in your absence I cannot but look upon every soul you leave under my care, as a talent committed to me under a trust, by the great Lord of all the families both of heaven and earth. And if I am unfaithful to him or you, in neglecting to improve these talents, how shall I answer unto him, when he shall command me to render an account of my stewardship?

“As these and other such like thoughts made me at first take a more than ordinary care of the souls of my children and servants; so knowing our religion requires a strict observation of the Lord’s day, and not thinking that we fully answered the end of the institution by going to church, unless we filled up the intermediate spaces of time by other acts of piety and devotion: I thought it my duty to spend some part of the day in reading to, and instructing my family.—And such time I esteemed spent in a way more acceptable to God, than if I had retired to my own private devotions.

“This was the beginning of my present practice. Other people’s coming in and joining with us was merely accidental. Our lad told his parents: they first desired to be admitted: then others that heard of it, begged leave also. So our company increased to about thirty: and it seldom exceeded forty last winter.—

“But soon after you went to *London* last, I lighted on the account of the *Danish* missionaries. I was, I think, never more affected with any thing. I could not forbear spending good part of that evening, in
praising

praising and adoring the divine goodness for inspiring them with such ardent zeal for his glory.—For several days I could think or speak of little else. At last it came into my mind, Though I am not a man, nor a minister, yet if my heart were sincerely devoted to God, and I was inspired with a true zeal for his glory, I might do somewhat more than I do. I thought, I might pray for, and speak to those with whom I converse with more warmth of affection. I resolved to begin first with my own children. Afterwards I discoursed more freely and affectionately with those few neighbours that came to me. I chose the best and most awakening sermons we have. And I spent somewhat more time with them in such exercises, without being careful about the success of my undertaking. Since this, our company increased every night: for I dare deny none that ask admittance.

“ Last Sunday I believe we had above two hundred. And yet many went away for want of room to stand.

“ We banish all temporal concerns from our Society. None is suffered to mingle any discourse about them with our reading or singing. We keep close to the business of the day, and when it is over, all go home.

“ I cannot conceive, why any should reflect upon you, because your *wife* endeavours to draw people to church, and to restrain them from profaning the Lord's-day, by reading to them, and by other persuasions. For my part, I value no censure upon this account. I have long since shook hands with the

world : and I heartily wish, I had never given them more reason to speak against me.

“ As to its looking particular, I grant it does. And so does almost any thing that is serious, or that may any way advance the glory of God or the salvation of souls.—

“ As for your propofal, of letting some other person read : alas ! You do not confider what a people these are. I do not think one man among them could read a fermon without spelling a good part of it. Nor has any of our family a voice strong enough to be heard by fuch a number of people.—

“ But there is one thing about which I am much diffatisfied ; that is, Their being present at family-prayers. I do not speak of any concern I am under, barely because fo many are present. For thofe who have the honour of fpeaking to the great and holy God, need not be afhamed to fpeak before the whole world : but because of my fex. I doubt, if it is proper for *me* to prefent the prayers of the people to God. Laft Sunday I would fain have difmiffed them before prayers ; but they begged fo earneftly to ftay, I durft not deny them.—

To the Rev. Mr. *Wefley*, in *St. Margaret's* church-yard, *Westminster*.”

The few traits we have given of this Lady, are fufficient to difcover her genuine character. She was a woman of found underftanding, and great penetration. She poffeffed a fingle eye : fhe inquired after truth, and followed it wherever fhe found it. Her re-

solution was unshaken: the smiles and frowns of the world she trod under her feet; but at the same time discovered the greatest caution in admitting any thing as true, which to her appeared novel. In some things she evidenced the soul of a Missionary; and therefore was peculiarly qualified to reside with her son, whose high-church principles might otherwise have induced him, as in the case of Mr. *Maxfield*, to reject that assistance, which the Lord afforded him, and which was so indispensably necessary to enable him, to diffuse the favour and power of religion through this and distant lands.

C H A P. III.

Progress of Religion, with the Persecutions that followed. Accounts from Germany of the state of Religion in the English Army. And of the first Conferences, with some other particulars.

MR. WESLEY having now several helpers after his own heart, the work of God prospered in many places. Many Societies were formed in *Somersetshire, Wiltshire, Gloucestershire, Leicestershire, Warwickshire, Lincolnshire, Nottinghamshire*, and in several parts of *Yorkshire*. And those in *London, Bristol, Kingswood* and *Newcastle-upon-Tyne*, were much increased.

But as in the beginning of christianity, so it was now. *This sect was every where spoken against*. But its enemies were not content with this. In the year

1740, several rioters who had long disturbed the meetings in *Bristol*, were emboldened by impunity. Their numbers also increased, so as to fill, not only the court before the preaching-house, but a considerable part of the street. The Mayor sent them orders to disperse: but they set him at defiance. He then dispatched several of his officers, who took the ringleaders into custody. The next day they were brought into court, it being the time of the quarter-sessions. There they received a severe reprimand: and from that time, the Societies in *Bristol* enjoyed almost uninterrupted peace.

In *London* the rioters were not so easily subdued. They assembled at various places, and frequently treated Mr. *Wesley* and many of his serious hearers in a cruel manner. They followed them with showers of stones, and once attempted to unroof the *Foundery*, where the congregation was assembled, and had nearly accomplished their design. The common cry was, "You may treat them as you please, for there is no law for them." But Sir *John Ganson* the Chairman of the *Middlesex* Justices called on Mr. *Wesley*, and informed him, That he had no need to suffer these riotous mobs to molest him: adding, "Sir, I and the other *Middlesex* Magistrates have orders from above, to do you justice whenever you apply to us." A short time after he did apply. Justice was done, though not with rigour; and from that period the Society had peace in *London*. We are happy, that from authentic information we can inform the public, that his late Majesty, on a representation made to him

of the persecutions suffered by the Societies at this time, declared that "No man in his dominions should be persecuted on the account of religion, while he sat on the throne:" A declaration, that reflected much honour on the King.

However the rioters in the country, particularly in *Staffordshire*, were not so easily quelled. In the beginning of 1743, Mr. *Wesley* visited *Wednesbury*, and preached in the Town-hall morning and evening, and also in the open air. He also visited the parts adjacent, and more especially those which were inhabited by colliers. Many appeared to be deeply affected, and about a hundred desired to join together. In two or three months these were increased to between three and four hundred, and enjoyed much peace upon the whole. But in the summer following there was an entire change. Mr. *Egginton* the minister of *Wednesbury*, with several neighbouring justices of the peace, stirred up the basest of the people; on which such outrages followed, as were a scandal to the christian name. Riotous mobs were summoned together by the sound of horn: men, women, and children were abused in the most shocking manner: being beaten, stoned, covered with mud: some even pregnant women, treated in a manner that cannot be mentioned. In the mean time their houses were broke open by any that pleased, and their goods spoiled or carried away, some of the owners standing by, but not daring to oppose, as it would have been at the peril of their lives. Mr. *Wesley's* own account

of those riots, as far as they related to himself, is so remarkable, that we make no scruple of inserting it at large.

“ Thursday, October 20, 1743. After preaching at *Birmingham*, I rode to *Wednesbury*. At twelve I preached in a ground near the middle of the town, to a far larger congregation than was expected, on, *Jesus Christ, the same yesterday and to-day and for ever*. I believe every one present felt the power of God, and no creature offered to molest us.

“ I was writing at *Francis Ward's* in the afternoon, when the cry arose, that “ the mob had beset the house.” We prayed, that God would disperse them. And it was so: so that in half an hour, not a man was left. I told our brethren, “ Now is the time for us to go :” but they pressed me exceedingly to stay. So, that I might not offend them, I sat down, though I foresaw what would follow. Before five the mob surrounded the house again, in greater numbers than ever. The cry of one and all was, “ Bring out the Minister: we *will* have the Minister.” I desired one, to take their Captain by the hand, and bring him into the house. After a few sentences interchanged between us, the lion was become a lamb. I desired him to go and bring one or two more of the most angry of his companions. He brought in two, who were ready to swallow the ground with rage; but in two minutes, they were as calm as he. I then bade them make way, that I might go out among the people. As soon as I was in the midst of them, I called for a chair, and standing up asked “ What do any of you want with me?”

me?" Some said, "We want you to go with us to the Justice." I replied, "That I will with all my heart?" I then spoke a few words, which God applied; so that they cried out with might and main, "The gentleman is an honest gentleman, and we will spill our blood in his defence?" I asked, "Shall we go to the Justice to-night or in the morning?" Most of them cried, "To-night, to-night:" on which I went before, and two or three hundred followed.

"The night came before we had walked a mile, together with heavy rain. However on we went to *Bentley-Hall*, two miles from *Wednesbury*. One or two ran before to tell Mr. *Lane*, "They had brought Mr. *Wesley* before his Worship." Mr. *Lane* replied, "What have I to do with Mr. *Wesley*? Go and carry him back again." By this time the main body came up, and began knocking at the door. A servant told them, "Mr. *Lane* was in bed." His son followed, and asked, "What was the matter?" One replied, "Why, an't please you, they sing psalms all day; nay, and make folks rise at five in the morning. And what would your Worship advise us to do?" "To go home, said Mr. *Lane*, and be quiet."

"Here they were at a full stop, till one advised, "To go to Justice *Persehouse* at *Walsal*." All agreed to this. So we hastened on, and about seven came to his house. But Mr. *Persehouse* likewise sent word, "That he was in bed." Now they were at a stand, again; but at last they all thought it the wisest course to make the best of their way home. About fifty of them undertook to convoy me. But we had not gone
a hundred

a hundred yards, when the mob of *Walsal* came, pouring in like a flood, and bore down all before them. The *Darlaston*-mob made what defence they could; but they were weary, as well as out-numbered. So that in a short time, many being knocked down, the rest ran away, and left me in their hands.

“To attempt speaking was vain; for the noise on every side was like the roaring of the sea. So they dragged me along till we came to the town: where seeing the door of a large house open, I attempted to go in; but a man catching me by the hair, pulled me back into the middle of the mob. They made no more stop till they had carried me through the main-street. I continued speaking all the time to those within hearing, feeling no pain or weariness. At the West-end of the town, seeing a door half open, I made toward it, and would have gone in. But a gentleman in the shop would not suffer me, saying, “They would pull the house down to the ground.” However, I stood at the door and asked, “Are you willing to hear me speak?” Many cried out, “No, no! knock his brains out: down with him: kill him at once.” Others said, “Nay; but we will hear him first.” I began asking, “What evil have I done? Which of you all have I wronged in word or deed?” And continued speaking for above a quarter of an hour, till my voice suddenly failed. Then the floods began to lift up their voice again; many crying out, “Bring him away, bring him away.”

“In the mean time my strength and my voice returned, and I broke out aloud into prayer. And
now

now the man who just before headed the mob, turned and said, "Sir, I will spend my life for you. Follow me, and not one soul here shall touch a hair of your head." Two or three of his fellows confirmed his words, and got close to me immediately. At the same time the gentleman in the shop cried out, "For shame, for shame, let him go." An honest Butcher, who was a little farther off, said, "It was a shame they should do thus:" and pulled back four or five one after another, who were running on the most fiercely. The people then, as if it had been by common consent, fell back to the right and left: while those three or four men took me between them, and carried me through them all. But on the Bridge the mob rallied again: we therefore went on one side, over the Mill-dam, and thence through the meadows: till a little before ten, God brought me safe to *Wednesbury*: having lost only one flap of my waistcoat, and a little skin from one of my hands.

"I never saw such a chain of providences before: so many convincing proofs, that the hand of God is on every person and thing, over-ruling as it seemeth him good.

"A poor woman of *Darlaston* who had headed that mob, and sworn that none should touch me, when she saw her fellows give way, ran into the thickest of the throng, and knocked down three or four men, one after another. But many assailing her at once, she was soon overpowered, and had probably been killed in a few minutes, (three men keeping her down, and beating her with all their
might)

might) had not a man called to one of them, "Hold, Tom, hold!" "Who is there, said Tom? What, honest Munchin? Nay then, let her go." So they held their hand and let her get up, and crawl home as well as she could.

"From the beginning to the end I found the same presence of mind, as if I had been sitting in my own study. But I took no thought for one moment before another: only once it came into my mind, that if they should throw me into the river, it would spoil the papers that were in my pocket. For myself, I did not doubt but I should swim across, having but a thin coat, and a light pair of boots.

"By how gentle degrees does God prepare us for his will! Two years ago a piece of a brick grazed my shoulders. It was a year after, that a stone struck me between the eyes. Last month I received one blow: and this evening, two: one before we came into the town, and one after we were gone out. But both were as nothing: for though one man struck me on the breast with all his might, and the other on the mouth with such a force that the blood gushed out immediately; I felt no more pain from either of the blows, than if they had touched me with a straw.

"It ought not to be forgotten, that when the rest of the Society made all haste to escape for their lives, four only would not stir, *William Sitch*, *Edward Slater*, *John Griffiths*, and *Joan Parks*: these kept with me, resolving to live or die together. And none of them received one blow, but *William Sitch*, who held me by the arm from one end of the town to the other.

He

He was then dragged away and knocked down: but he soon rose and got to me again. I afterwards asked him, "What he expected when the mob came upon us?" He said, "To die for him who had died for us: and he felt no hurry or fear, but calmly waited till God should require his soul of him."

"When I came back to *Francis Ward's*, I found many of our brethren waiting upon God. Many also whom I never had seen before, came to rejoice with us. And the next morning, as I rode through the town in my way to *Nottingham*, every one I met expressed such a cordial affection, that I could scarce believe what I saw and heard."

About this time a Captain *Turner*, of *Bristol*, a member of the Methodist Society, landed at *St. Ives* in *Cornwall*, and was agreeably surpris'd to find a few persons who feared God, and constantly met together. They were much refreshed by him, as he was by them. On mentioning this at *Bristol*, Mr. *Charles Wesley* went there with two of the Preachers, whose labours were blessed to many. Mr. *John Wesley* soon after made them a visit, and found a considerable Society, many of whom enjoyed peace with God. But both he and his serious hearers were roughly handled by the Rector, the Curate and the Gentry, who set the mob upon them on every occasion. Many of the people were wounded; and the Preaching-house at *St. Ives* was pulled down to the ground.

The persecution Mr. *Wesley* met with in *Falmouth* and its neighbourhood, is so remarkable, that we shall give his own description of it: and this, with the
account

account of the persecution at *Wednesbury*, will give our readers some idea of the sufferings Mr. *Wesley* endured in the commencement of his extensive labours.

“ Thursday, July 4. I rode to *Falmouth*. About three in the afternoon I went to see a gentlewoman who had been indisposed. Almost as soon as I sat down, the house was beset on all sides by an innumerable multitude of people. A louder or more confused noise could hardly be at the taking of a city by storm. At first Mrs. *B.* and her daughter endeavoured to quiet them. But it was labour lost. They might as well have attempted to still the raging of the sea, and were therefore soon glad to shift for themselves. The rabble roared with all their throats, “ Bring out the *Canorum!* Where is the *Canorum?*” (an unmeaning word which the *Cornish* rabble then used instead of *Methodist*.) No answer being given, they quickly forced open the outer-door, and filled the passage. Only a wainscot-partition was between us, which was not likely to stand long. I immediately took down a large looking-glass which hung against it, supposing the whole side would fall in at once. They began their work with abundance of bitter imprecations. A poor girl who was left in the house, was utterly astonished, and cried out, “ O Sir, what must we do?” I said, “ We must pray.” Indeed at that time, to all appearance, our lives were not worth an hour’s purchase. She asked, “ But, Sir, is it not better for you to hide yourself? To get into the closet?” I answered, “ No. It is best for me to stand just where I am.” Among those with-

out,

out, were the crews of some privateers, which were lately come into the harbour. Some of these, being angry at the slowness of the rest, thrust them away, and coming up all together, set their shoulders to the inner door, and cried out, "Avast, lads, avast!" Away went all the hinges at once, and the door fell back into the room. I stepped forward into the midst of them and said, "Here I am. Which of you has any thing to say to me? To which of you have I done any wrong? To you? Or you? Or you?" I continued speaking, till I came into the middle of the street, and then raising my voice, said, "Neighbours, countrymen! Do you desire to hear me speak?" They cried vehemently, "Yes, yes. He shall speak. He shall. Nobody shall hinder him." But having nothing to stand on, and no advantage of ground, I could be heard by a few only. However I spoke without intermission; and as far as the sound reached, the people were still: till one or two of their captains turned about and swore, "Not a man shall touch him." Mr. *Thomas*, a Clergyman, then came up, and asked, "Are you not ashamed to use a stranger thus?" He was soon seconded by two or three gentlemen of the town, and one of the Aldermen; with whom I walked down the town speaking all the time, till I came to Mrs. *Maddern's* house. The gentlemen proposed sending for my horse to the door, and desired me to step in and rest the mean time. But on second thoughts, they judged it not advisable to let me go out among the people again. So they chose to send my horse before me to *Penryn*, and to send me thither by

by water : the sea running close by the backdoor of the house in which we were.

“ I never saw before, no, not at *Walsal* itself, the hand of God so plainly shewn as here. *There* I had many companions, who were willing to die with me ; *here* not a friend, but one simple girl ; who likewise was hurried away from me in an instant, as soon as ever she came out of Mrs. B's house. *There* I received some blows, lost part of my clothes, and was covered over with dirt. *Here*, although the hands of perhaps some hundreds of people were lifted up to strike or throw, they were one and all stopped in the midway, so that not a man touched me with one of his fingers. Neither was any thing thrown from first to last : so that I had not even a speck of dirt on my clothes. Who can deny, that God heareth the prayer ? Or that he hath all power in heaven and earth ? ”

The Preachers in the different parts of the kingdom were permitted to *drink of the same cup*, yea, in many instances suffered greater persecutions than Mr. *Wesley* himself. Stones, dirt and rotten eggs were the common weapons of the mob. In some instances, as in that of Mr. *Thomas Mitchell*, they were thrown into ponds of water, and held down till they were nearly drowned. Applications were made for redress to the neighbouring Magistrates, but generally in vain. They then, under the patronage of Mr. *Wesley*, had recourse to the Court of King's Bench, and in every instance found the most ample justice. The Judges of that Court acted on every occasion with the greatest uprightness and impartiality: the consequence

sequence of which was, that peace was in general perfectly restored,

Mr. *Wesley* now preached in most of the towns in *Cornwall*: and the seed sown, through the blessing of God, produced a plentiful harvest. Perhaps there is no part of these kingdoms where there has been a more general change. *Hurling*, their favourite but a most brutal diversion, at which limbs were frequently broke, and lives lost, is now hardly heard of: and that scandal of humanity, which had been so constantly practised on all the coasts of *Cornwall*, the plundering vessels that struck upon the rocks, and often murdering those that escaped from the wreck, is now well nigh at an end. But it is not harmlessness or outward decency alone, which has evidenced the reality of their religion, but *Faith working by love*, producing all inward and outward holiness.

About the time of the persecutions in *Cornwall*, *John Nelson* of *Birstal* in *Yorkshire*, who has been mentioned before, and *Thomas Beard* an honest industrious man, were pressed and sent off as soldiers, for no other crime either committed or pretended, than that of calling sinners to repentance. *John Nelson* was after much ill usage released by an order from the Secretary at War, and preached the Gospel many years. But *Thomas Beard* sunk under his oppressions. He was then lodged at the Hospital at *Newcastle*, where he praised God continually. His fever increasing, he was bled. His arm festered, mortified, and was cut off: two or three days after which, God signed his discharge, and called him up to his eternal home.

On Friday, August 24, 1744. Mr. *Wesley* preached for the last time at *Oxford* before the University. He had preached to them twice before, since the time he began to declare the truth in the fields and highways. Those sermons are printed in the first volume of his Works, and are well worthy of a serious perusal. "I am now," says he, "clear of the blood of those men. I have fully delivered my own soul. And I am well pleased that it should be the very day, on which, in the last century, near two thousand burning and shining lights were put out at one stroke. Yet what a wide difference is there between their case and mine! They were turned out of house and home, and all that they had : whereas I am only hindered from preaching, without any other loss : and that in a kind of honourable manner : it being determined, that when my next turn to preach came, they would pay another person to preach for me. And so they did twice or thrice : even to the time that I resigned my fellowship."

A few letters which Mr. *Wesley* received about this time from some of the English soldiers in *Germany*, shew the power of religion in the midst of the tumults of war in so striking a point of view, that we make no apology for inserting them : especially as the principal instrument of the work therein related, was afterwards a preacher in connection with him for many years. We shall give them together, though written at some distance of time from each other : as they will hereby afford a more complete view of this work of God in the British army.

Rev. SIR,

“ We marched to the camp near *Brussels*, on the first of May 1744. There a few of us joined in a Society, being sensible, where two or three are gathered together in his name, there is our Lord in the midst of them. Our place of meeting was a small wood near the camp. We remained in this camp eight days, and then removed to a place called *Arsk*. Here I began to speak openly, at a small distance from the camp, just in the middle of the *English* army. And here it pleased God to give me some evidences, that my labour was not in vain. We sung a hymn, which drew about two hundred soldiers together, and they all behaved decently. After I had prayed, I began to exhort them, and though it rained very hard, yet very few went away. Many acknowledged the truth; in particular a young man, *John Greenwood*, who has kept with me ever since, and whom God has lately been pleased to give me for a fellow-labourer. Our Society is now increased to upwards of two hundred, and the hearers are frequently more than a thousand; although many say, I am mad; and others have endeavoured to incense the Field-Marshal against us. I have been sent for, and examined several times. But, blessed be God, he has always delivered me.

“ Many of the officers have come to hear for themselves, often nine or ten at a time. I endeavour to lose no opportunity. During our abode in the camp at *Arsk*, I have preached thirty-five times in seven days. One of those times a soldier who was present, called aloud to his comrades, to come away, and not hear that fool any longer. But it pleased God, to

send the word spoken to his heart: so that he roared out in the bitterness of his soul for a considerable time: and then He who never fails those that seek him, turned his heaviness into joy. He is now never so happy as when he is proclaiming the loving-kindness of God his Saviour.

“ I was a little shocked at my first entrance on this great work, because I was alone, having none to help me. But the Lord helped me, and soon raised up *William Clements*, and in June, *John Evans* belonging to the train, to my assistance. Since we have been in this camp, we have built two small tabernacles, in which we meet at eight in the morning, at three in the afternoon, and seven at night: and commonly two whole nights in each week.

“ Since I began to write this, we are come to our quarters: so that our Society is now divided. Some of us are in *Bruges*, and some in *Ghent*. But it has pleased the Lord to leave neither place without a teacher. For *John Greenwood* and I are in this city: and *B. Clements* and *Evans* are in *Ghent*. So that we trust our Lord will carry on his work in both places.

“ We that are in *Bruges* have hired a small place, in which we meet. And our dear Lord is in the midst of us. Many times the tears run down every face, and joy reigns in every heart.

“ I shall conclude with a full assurance of your prayers, with a longing desire to see you. O, when will the joyful meeting be! Perhaps not on this side death. If not, my Master's will be done.

Your unworthy brother in the Lord,

To the Rev. Mr. *Wesley*,

John Haime.
Ghent,

Ghent, Nov. 12. O. S. 1744.

Rev. S I R,

“ WE make bold to trouble you with this, to acquaint you with some of the Lord’s dealings with us here. We have hired two rooms, one small one, wherein a few of us meet every day at one o’clock; and another large one for public service, where we meet twice a day, at nine in the morning and four in the afternoon; and the hand of the Omnipotent God is with us, to the pulling down of the strong-holds of Satan.

“ The seventh instant, when we were met together in the evening, as I was at prayer, one that was kneeling by me, cried out (like a woman in travail) “ My Redeemer! my Redeemer!” Which continued about ten minutes. When he was asked, “ What was the matter,” he said, “ He had found that which he had often heard of, that is, a heaven upon earth:” and some others had much ado to forbear crying out in the same manner.

“ Dear Sir, I am a stranger to you in the flesh. I know not if I have seen you above once, when I saw you preaching on *Kennington-Common*. And then I hated you, as much as now (by the grace of God) I love you. The Lord pursued me with convictions from my infancy, and I often made abundance of good resolutions. But finding as often that I could not keep them (as being made wholly in my own strength) I at length left off all striving, and gave myself over to all manner of lewdness and profaneness. So I

continued for some years, till the battle of *Dettingen*. The balls then came very thick about me, and my comrades fell on every side. Yet I was preserved unhurt. A few days after this, the Lord was pleased to visit me again. The pains of hell gat hold upon me, the snares of death encompassed me. I durst no longer commit any outward sin, and I prayed God to be merciful to my soul. Now I was at a loss for books. But God took care for this also. One day as I was at work, I found an old Bible in one of the train-waggons. To read this, I soon forsook my old companions: all but one, who was still a thorn in my flesh. But not long after he sickened and died.

“ My Bible was now my only companion, and I believed myself a very good Christian, till we came to winter-quarters, where I met with *John Haime*. But I was soon sick of his company. For he robbed me of my treasure; he stole away my gods, telling me, “ I and my works were going to hell together.” This was strange doctrine to me, who being wholly ignorant of the righteousness of Christ, sought only to establish my own righteousness. And being naturally of a stubborn temper, my poor brother was so perplexed with me, that sometimes he was resolved (as he afterwards told me) to forbid my coming to him any more.

“ When the Lord had at length opened my eyes, and shewn me that *by grace we are saved, through faith*, I began immediately to declare it to others, though I had not as yet experienced it myself. But October 23, as *William Clements* was at prayer, I felt on a sudden
a great

a great alteration in my soul. My eyes overflowed with tears of love. I knew I was through Christ reconciled to God ; which enflamed my soul with fervent love to him, whom I now saw to be my complete Redeemer.

“ O the tender care of Almighty God, in bringing up his children ! How are we bound to love so indulgent a Father, and to fall down in wonder and adoration of his great and glorious name for his tender mercies !—Dear Sir, I beg you will pray for him, who is not worthy to be a door-keeper to the least of my Master’s servants,

*John Evans.**

Rev. S I R,

October 10, 1745.

“ I shall acquaint you with the Lord’s dealings with us since April last. We marched from *Ghent* to *Alloft* on the 14th, where I met with two or three of our brethren in the fields, and we sung and prayed together, and were comforted. On the 15th, I met a small company about three miles from the town, and the Lord filled our hearts with love and peace. On the 17th, we marched to camp near *Brussels*. On the 18th, I met a small congregation on the side of a hill, and spoke from those words, *Let us go forth therefore to him without the camp, bearing his reproach*. On the

S 4

28th,

* He continued both to preach and to live the gospel, till the battle of *Fontenoy*. One of his companions saw him there, laid across a cannon, (both his legs having been taken off by a chain-shot) praising God, and exhorting all that were round about him ; which he did, till his spirit returned to God.

28th, I spoke from those words of *Isaiah*, *Thus saith the Lord concerning the house of Jacob; Jacob shall not now be ashamed, neither shall his face now wax pale.* On the 29th, we marched close to the enemy, and when I saw them in their camp, my bowels moved toward them, in love and pity for their souls. We lay on our arms all night. In the morning, April 30, the cannon began to play at half an hour after four: and the Lord took away all fear from me, so that I went into the field with joy. The balls flew on either hand, and men fell in abundance; but nothing touched me till about two o'clock. Then I received a ball through my left arm, and rejoiced so much the more. Soon after, I received another into my right, which obliged me to quit the field. But I scarce knew whether I was on earth or in heaven. It was one of the sweetest days I ever enjoyed.

William Clements."

Leare near Antwerp,

October 21, 1745.

Rev. S I R,

" Since I wrote to you last, I have gone through great trials. It was not the least, that I have lost my dear brother *Clements* for a season, he being shot through both the arms. To try me farther, *J. Evans* and *Bishop* were both killed in the battle, as was *J. Greenwood* soon after. Two more who spoke boldly in the name of Jesus, are fallen into the world again. So I am left alone. But I know it is for my good. Seeing iniquity so much abound, and the love of
many

many wax cold, adds wings to my devotion, and my faith grows daily as a plant by the water-side.

“The Lord has been pleased to try our little flock, and to shew them his mighty power. Some days before the late battle, one of them standing at his tent-door, broke out into raptures of joy, knowing his departure was at hand, and was so filled with the love of God, that he danced before his comrades. In the battle, before he died, he openly declared, “I am going to rest from my labours in the bosom of Jesus.” I believe nothing like this was ever heard of before, in the midst of so wicked an army as ours. Some were crying out in their wounds, “I am going to my Beloved:” others, “Come, Lord Jesus, come quickly:” and many that were not wounded, were crying to their Lord, to take them to himself. There was such boldness in the battle among this little despised flock, that it made the officers, as well as common soldiers, amazed. And they acknowledge it to this day. As to my own part, I stood the fire of the enemy for above seven hours. Then my horse was shot under me, and I was exposed both to the enemy and our own horse. But that did not discourage me at all; for I knew the God of *Jacob* was with me. I had a long way to go, the balls flying on every side; and thousands lay bleeding, groaning, dying and dead on each hand. Surely I was in the fiery furnace, but it never singed one hair of my head. The hotter it grew, the more strength was given me. I was full of joy and love, as much as I could well bear. Going on, I met one of our brethen with a little dish in his hand,

hand, seeking for water. He smiled, and said, he had got a fore wound in his leg: I asked, "Have you got Christ in your heart?" He answered, "I have, and I have had him all the day. Blessed be God, that I ever saw your face." Lord, what am I, that I should be counted worthy to set my hand to the gospel-plough? Lord, humble me, and lay me in the dust!

John Haime."

The work in *England* now extended with a rapidity, which far exceeded the expectations of the most sanguine. For some years the Preachers moved round the kingdom as Mr. *Wesley* thought best from time to time without any regular plan. But he now found it absolutely necessary to divide the whole work into Circuits, appointing so many Preachers to each Circuit. This plan was attended with so many difficulties, and required so much thought, contrivance, and foresight, that he judged it expedient to summon annually a considerable number of the Preachers, in order to consult together concerning the affairs of the Societies. The Preachers, thus met with him at their head, he termed *The Conference*: which name is now so perfectly familiar among the people, that *the Conference* is always understood as signifying the body of Preachers thus annually assembled. His design in calling them together, was not merely for the regulation of the Circuits, but also for the review of their doctrines and discipline, and for the examination of their moral conduct: that those who were to administer with him in holy things, might be thoroughly

thoroughly furnished for every good work, for “*the saving of their own souls as well as them that heard them.*”

In treating on so essential a part of the discipline established by Mr. *Wesley*, as *the annual Conferences*, from which infinite blessings through the grace of heaven have been derived, not only in the government and union of the whole connection, but in the preservation and enforcement of purity and holiness among the Preachers; we shall be necessarily obliged to speak of many things, which hundreds of our readers are already perfectly acquainted with: but they will excuse us, when they recollect, that it will be impossible to give a complete view to the world of that great work, of which Mr. *Wesley* was the principal instrument, without enlarging on so important a branch of it. For which purpose we shall give several extracts of the most remarkable Conversations which passed in these Conferences, especially in the earliest of them, when the grand points in respect both to doctrines and discipline were laid down, methodised and established, which have continued unshaken even to the present day.

CONVERSATION I.

IT is desired, that all things be considered as in the immediate presence of God. That we may meet with a single eye, and as little children, who have every thing to learn: that every point which is proposed, may be examined to the foundation. That every
 person

person may speak freely whatever is in his heart: and that every question which arises, may be thoroughly debated and settled.

Q. 1. Need we be fearful of doing this? What are we afraid of? Of overturning our first principles?

A. If they are false, the sooner they are overturned, the better. If they are true, they will bear the strictest examination. Let us all pray for a willingness to receive light, to know of every doctrine, whether it be of God.

Q. 2. How may the time of this Conference be made more eminently a time of watching unto prayer?

A. 1. While we are conversing, let us have an especial care, to set God always before us. 2. In the intermediate hours, let us redeem all the time we can for private exercises. 3. Therein let us give ourselves to prayer for one another, and for a blessing on this our labour.

Q. 3. How far does each of us agree to submit to the judgment of the majority?

A. In speculative things, each can only submit so far as his judgment shall be convinced: in every practical point, each will submit so far as he can without wounding his conscience.

Q. 4. Can a Christian submit any farther than this, to any man, or number of men upon earth?

A. It is plain, he cannot; either to Bishop, Convocation, or General Council. And this is that grand principle of private judgment, on which all the Reformers proceeded: "Every man must judge for himself; because every man must give an account of himself to God."

II. The

II. The design of the meeting was proposed, namely to consider, 1. What to teach. 2. How to teach. And 3. What to do. i. e. How to regulate our doctrine, discipline and practice. They began with considering the doctrine of justification: the questions relating thereto, with the substance of the answers given, were as follows.

Q. 1. What is it to be justified?

A. To be pardoned, and received into God's favour; into such a state, that if we continue therein, we shall be finally saved.

Q. 2. Is faith the condition of justification?

A. Yes; for every one who believeth not is condemned; and every one who believes is justified.

Q. 3. But must not repentance, and works meet for repentance, go before this faith?

A. Without doubt: if by repentance you mean conviction of sin; and by works meet for repentance, obeying God as far as we can, forgiving our brother, ceasing to do evil, doing good, and using the ordinances according to the power we have received.

Q. 4. What is faith?

A. Faith in general is, a divine, supernatural *ἔλεγχος* * of things not seen; i. e. of past, future or spiritual things: it is a spiritual sight of God and the things of God.

First, a sinner is convinced by the Holy Ghost, "*Christ loved me, and gave himself for me*"—This is that faith by which he is justified or pardoned, the moment he receives it. Immediately the same Spirit bears witness,

* *Conviction or Evidence.*

witness, "Thou art pardoned: thou hast redemption in his blood."—And this is saving faith, whereby the love of God is shed abroad in his heart.

Q. 5. Have all christians this faith? May not a man be justified and not know it?

A. That all true christians have such a faith as implies an assurance of God's love, appears from Rom. viii. 15, 16. Eph. iv. 32. 2 Cor. xiii. 5. Heb. viii. 10. 1 John iv. 13. and v. 19. And that no man can be justified and not know it, appears farther from the nature of the thing. For faith after repentance is ease after pain, rest after toil, light after darkness. It appears also from the immediate, as well as distant fruits thereof.

Q. 6. But may not a man go to heaven without it?

A. It does not appear from holy writ that a man who hears the Gospel, can: (Mark xvi. 16.) whatever a Heathen may do. Rom. ii. 14.

Q. 7. What are the immediate fruits of justifying faith?

A. Peace, joy, love, power over all outward sin, and power to keep down inward sin.

Q. 8. Does any one believe, who has not the witness in himself, or any longer than he sees, loves, obeys God?

A. We apprehend not; *seeing God* being the very essence of faith; love and obedience the inseparable properties of it.

Q. 9. What sins are consistent with justifying faith?

A. No

A. No *wilful sin*. If a believer *wilfully sins*, he casts away his faith. Neither is it possible he should have *justifying faith* again, without previously *repenting*.

Q. 10. *Must* every believer come into a state of doubt, or fear, or darkness? Will he do so, unless by ignorance or unfaithfulness? Does God otherwise withdraw himself?

A. It is certain, a believer *need* never again come into condemnation. It seems, he need not come into a state of doubt, or fear, or darkness: and that (ordinarily at least) he *will* not, unless by ignorance or unfaithfulness. Yet it is true, That the first joy does seldom last long: that it is commonly followed by doubts and fears; and that God frequently permits great heaviness before any large manifestation of himself.

Q. 11. Are works necessary to the continuance of faith?

A. Without doubt; for a man may forfeit the free gift of God, either by sins of omission or commission.

Q. 12. Can faith be lost, but for want of works?

A. It cannot but through disobedience.

Q. 13. How is faith *made perfect by works*?

A. The more we exert our faith, the more it is increased. To him that hath, shall be given.

Q. 14. St. Paul says, *Abraham was not justified by works*. St. James, he was *justified by works*. Do they not contradict each other?

A. No: 1. Because they do not speak of the same justification. St. Paul speaks of that justification, which

which was when *Abraham* was seventy-five years old, above twenty years before *Isaac* was born. *St. James* of that justification, which was when he offered up *Isaac* on the altar.

2dly. Because they do not speak of the same works: *St. Paul* speaking of works that precede faith: *St. James*, of works that spring from it.

Q. 15. In what sense is *Adam's* sin imputed to all mankind?

A. In *Adam* all die, i. e. 1. Our bodies then became mortal. 2. Our souls died, i. e. were disunited from God. And hence, 3. We are all born with a sinful, devilish nature: by reason whereof, 4. We are children of wrath, liable to death eternal. Rom. v. 18. Eph. ii. 3.

Q. 16. In what sense is the righteousness of Christ imputed to all mankind, or to believers?

A. We do not find it expressly affirmed in Scripture, That God imputes the righteousness of Christ to any. Although we do find, That faith is imputed to us for righteousness.

That text, "*As by one man's disobedience all men were made sinners, so by the obedience of one, all were made righteous,*" we conceive means, by the merits of Christ all men are cleared from the guilt of *Adam's* actual sin.

We conceive farther, That through the obedience and death of Christ, 1. The bodies of all men become immortal after the resurrection, 2. Their souls receive a capacity of spiritual life; and, 3. An actual spark or seed thereof: 4. All believers become children of grace, reconciled to God, and 5. Are made partakers of the divine nature.

Q. 17.

Q. 17. Have we not leaned towards *Antinomianism*?

A. We are afraid we have.

Q. 18. What is *Antinomianism*?

A. The doctrine which makes void the law through faith.

Q. 19. What are the main pillars thereof?

A. 1. That Christ abolished the moral law. 2. That therefore christians are not obliged to observe it. 3. That one branch of christian liberty, is liberty from obeying the commandments of God. 4. That it is bondage, to do a thing because it is commanded, or forbear it because it is forbidden. 5. That a believer is not obliged to use the ordinances of God, or to do good works. 6. That a Preacher ought not to exhort to good works: not unbelievers, because it is hurtful; not believers, because it is needless.

III. Q. 1. Is a sense of God's pardoning love absolutely necessary to our being in his favour? Or may there be some exempt cases?

A. We dare not say, There are not.

Q. 2. Is it necessary to inward and outward holiness?

A. We incline to think it is.

Q. 3. Does a man believe any longer than he sees a reconciled God?

A. We conceive not. But we allow there may be infinite degrees in seeing God: even as many as there are between him who sees the sun, when it shines on his eye-lids closed, and him who stands with his eyes wide open in the full blaze of its beams.

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Q. 4.

Q. 4. Does a man believe any longer than he loves God?

A. In no wise. For neither circumcision nor uncircumcision avails, without faith working by love.

Q. 5. Have we duly considered the case of *Cornelius*? Was not he in the favour of God, when his prayers and alms came up for a memorial before God? i. e. Before he believed in Christ?

A. It does seem that he was, in some degree. But we speak not of those who have not heard the Gospel.

Q. 6. Is a believer constrained to obey God?

A. At first he often is. The love of Christ constraineth him. After this, he may obey, or he may not; no constraint being laid upon him.

Q. 7. Can faith be lost, but through disobedience?

A. It cannot. A believer first inwardly disobeys, inclines to sin with his heart: then his intercourse with God is cut off, i. e. his faith is lost. And after this, he may fall into outward sin, being now weak, and like another man.

Q. 8. How can such a one recover faith?

A. By repenting, and doing the first works, Rev. ii. 5.

Q. 9. Do we ordinarily represent a justified state so great and happy as it is?

A. Perhaps not. A believer, walking in the light, is inexpressibly great and happy.

Q. 10. Should we not have a care of depreciating justification, in order to exalt the state of full sanctification?

A. Undoubtedly we should beware of this: for one may insensibly slide into it.

Q. 11. How shall we effectually avoid it?

A. When we are going to speak of entire sanctification, let us first describe the blessings of a justified state as strongly as possible.

Q. 12. Does not the truth of the Gospel lie very near both to *Calvinism* and *Antinomianism*?

A. Indeed it does: as it were, within a hair's breadth. So that it is altogether foolish and sinful, because we do not quite agree either with one or the other, to run from them as far as ever we can.

Q. 13. Wherein may we come to the very edge of *Calvinism*?

A. 1. In ascribing all good to the free grace of God. 2. In denying all natural free will, and all power antecedent to grace: and 3. In excluding all merit from man; even for what he has or does by the grace of God.

Q. 14. Wherein may we come to the edge of *Antinomianism*?

A. 1. In exalting the merits and love of Christ, 2. In rejoicing evermore.

Q. 15. Does faith supersede (set aside the necessity of) holiness or good works?

A. In no wise. So far from it, that it implies both, as a cause does it's effects.

IV. Q. 1. What is sincerity?

A. Willingness to know and do the whole will of God. The lowest species thereof seems to be *faithfulness in that which is little*.

Q. 2. Has God any regard to man's sincerity ?

A. So far, that no man in any state can possibly please God without it: nor indeed in any moment wherein he is not sincere.

Q. 3. But can it be conceived that God has any regard to the sincerity of an unbeliever ?

A. Yes, so much, that if he persevere therein, God will infallibly give him faith.

Q. 4. What regard may we conceive him to have, to the sincerity of a believer ?

A. So much, that in every sincere believer he fulfils all the great and precious promises.

Q. 5. Whom do you term a *sincere believer* ?

A. One that walks in the light, as God is in the light.

Q. 6. Is not sincerity all in all ?

A. All will follow persevering sincerity. God gives every thing with it; nothing without it.

Q. 7. Are not then sincerity and faith equivalent terms ?

A. By no means. It is at least as nearly related to works as it is to faith. For example: who is sincere before he believes ? He that, according to the power he has received, brings forth *fruits meet for repentance*. Who is sincere after he believes ? he that, from a sense of God's love, is zealous of all good works.

Q. 8. But do you consider, That we are under the covenant of grace ? And that the covenant of works is now abolished ?

A. All mankind were under the covenant of grace, from the very hour that the original promise was
made.

made. If by the covenant of works you mean, That of unfinning obedience made with *Adam* before the fall: no man, but *Adam*, was ever under that covenant.

V. Q. 1. Is not the whole dispute of falvation by faith, or by works, a mere *strife of words*?

A. In asserting falvation by faith, we mean this; 1. That pardon (falvation begun) is received by faith, producing works. 2. That holiness (falvation continued) is faith working by love: 3. That heaven (falvation finished) is the reward of this faith.

If those who assert falvation by works, or by faith and works, mean the same thing (understanding by faith, the revelation of Christ in us; by falvation, pardon, holiness, glory) we will not strive with them at all. If they do not, this is not a *strife of words*: but the very vitals, the essence of christianity is the thing in question.

Q. 2. May not some degree of the love of God go before a distinct sense of justification?

A. We believe it may.

VI. The doctrine of sanctification was considered: with regard to which the questions asked and the substance of the answers given, were as follows.

Q. 1. What is it to be sanctified?

A. To be renewed in the image of God in righteousness and true holiness.

Q. 2. Is faith the condition, or the instrument of sanctification?

A. It is both the condition and instrument of it. When we begin to believe, then sanctification begins.

And as faith increases, holiness increases, till we are created anew.

Q. 3. What is implied in being a *perfect Christian*?

A. The loving the Lord our God with all our heart, and with all our mind, and soul, and strength. Deut. vi. 5. xxx. 6. Ezek. xxxvi. 25—29.

Q. 4. Does this imply, That all inward sin is taken away?

A. Without doubt: or how could he be said to be saved *from all his uncleannesses*? Ezek. xxxvi. 29.

Q. 5. Can we know one who is thus saved? What is a reasonable proof of it?

A. We cannot, without the miraculous discernment of spirits, be infallibly certain of those who are thus saved. But we apprehend, these would be the best proofs, which the nature of the thing admits. 1. If we had sufficient evidence of their unblamable behaviour preceding. 2. If they gave a distinct account of the time and manner wherein they were saved from sin, and of the circumstances thereof, with such sound speech as could not be reprovèd. And 3. If upon a strict inquiry afterwards from time to time, it appeared that all their tempers and words and actions were holy and unreprouable.

Q. 6. How should we treat those who think they have attained this?

A. Exhort them to forget the things that are behind, and to watch and pray always, that God may search the ground of their hearts.

VII. Q. 1. How much is allowed by our brethren who differ from us, with regard to entire sanctification?

A. They

A. They grant, 1. That every one must be entirely sanctified, in the article of death: 2. That till then, a believer daily grows in grace, comes nearer and nearer to perfection. 3. That we ought to be continually pressing after this, and to exhort all others so to do.

Q. 2. What do we allow them?

A. We grant, 1. That many of those who have died in the faith, yea, the greater part of those we have known, were not sanctified throughout, not made perfect in love, till a little before death: 2. That the term "sanctified" is continually applied by St. Paul, to all that were justified, were true believers: 3. That by this term alone, he rarely (if ever) means, saved from all sin: 4. That consequently, it is not proper to use it in this sense, without adding the word "Wholly, entirely," or the like: 5. That the inspired writers almost continually speak of, or to those who were justified; but very rarely, either of, or to those, who were wholly sanctified: 6. That consequently, it behoves us to speak in public almost continually of the state of justification: but more rarely, in full and explicit terms, concerning entire sanctification.

Q. 3. What then is the point wherein we divide?

A. It is this: whether we should expect to be saved from all sin, before the article of death?

Q. 4. Is there any clear Scripture *promise* of this? That God will save us from *all* sin?

A. There is. Psalm cxxx. 8. *He shall redeem Israel from all his iniquities.*

This is more largely expressed in the prophecy of *Ezekiel*: *then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols I will cleanse you—I will also save you from all your uncleannesses, xxxvi. 25—29.* No promise can be more clear. And to this the Apostle plainly refers in that exhortation, *Having these promises, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God, 2 Cor. vii. 1.* Equally clear and express is that ancient promise, *The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul: Deut. xxx. 6.*

Q. 5. But does any *assertion* answerable to this, occur in the New Testament?

A. There does, and that laid down in the plainest terms. So *1 John iii. 8. For this purpose the Son of God was manifested, that he might destroy the works of the devil: the works of the devil, without any limitation or restriction: but all sin is the work of the devil. Parallel to which is that assertion of St. Paul, Eph. v. 25, 27. Christ loved the Church, and gave himself for it—that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.*

And to the same effect is his assertion in *Rom. viii. 3, 4. God sent his Son—that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.*

Q. 6. Does the New Testament afford any farther ground for expecting to be saved from all sin?

A. Undoubtedly

A. Undoubtedly it does, both in those prayers and commands which are equivalent to the strongest assertions.

Q. 7. What prayers do you mean ?

A. Prayers for entire sanctification ; which, were there no such thing, would be mere mockery of God. Such, in particular, are, 1. *Deliver us from evil ; or rather, ἀπό τῆ πόνηρας. from the evil one.* Now when this is done, when we are delivered from all evil, there can be no sin remaining. 2. *Neither pray I for these alone, but for them also which shall believe on me through their word : that they all may be one, as thou, Father, art in me, and I in thee ; that they also may be one in us : I in them, and thou in me, that they may be made perfect in one.* John xvii. 20, 21, 23. 3. *I bow my knees unto the Father of our Lord Jesus Christ—that he would grant you—that ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height ; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.* Eph. iii. 14, 16—19. 4. *The very God of peace sanctify you wholly. And I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* 1 Thess. v. 23.

Q. 8. What commands are there to the same effect ?

A. 1. *Be ye perfect as your Father which is in heaven is perfect.* Matt. v. ult. 2. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* Matt. xxii. 37. But if the love of God fill all the heart, there can be no sin there.

Q. 9. But

Q. 9. But how does it appear, that this is to be done before the article of death ?

A. First, from the very nature of a command, which is not given to the dead, but to the living. Therefore, *Thou shalt love God with all thy heart*, cannot mean, *Thou shalt do this when thou diest*, but while thou livest.

Secondly, from express texts of Scripture : 1. *The grace of God that bringeth salvation hath appeared to all men ; teaching us, that having renounced (ἀγεννάμενοι) ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world : looking for — the glorious appearing of the great God and our Saviour Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity ; and purify unto himself a peculiar people, zealous of good works, Tit. ii. 11—14.* 2. *He hath raised up a horn of salvation for us—to perform the mercy promised to our fathers ; the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. Luke i. 69, &c.*

Q. 10. Is there any example in Scripture of persons who had attained to this ?

A. Yes, St. *John* and all those of whom he says in his first epistle, iv. 17. *Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world.*

Q. 11. Does not the preaching perfection with harshness, tend to bring believers into a kind of bondage, or slavish fear ?

A. It

A. It does. Therefore we should always place it in the most amiable light, so that it may excite only hope, joy and desire.

Q. 12. Why may we not continue in the joy of faith even till we are made perfect?

A. Why indeed? Since holy grief does not quench this joy: since even while we are under the cross, while we deeply partake of the sufferings of Christ, we may rejoice with joy unspeakable.

Q. 13. Do we not discourage believers from rejoicing evermore?

A. We ought not so to do. Let them all their life long, rejoice unto God, so it be with reverence. And even if lightness or pride should mix with their joy, let us not strike at the joy itself (this is the gift of God) but at that lightness or pride, that the evil may cease and the good remain.

Q. 14. But ought we not to be *troubled*, on account of the sinful nature which still remains in us?

A. It is good for us to have a deep sense of this, and to be much ashamed before the Lord. But this should only incite us, the more earnestly to turn unto Christ every moment, and to draw light, and life, and strength from him, that we may go on, conquering and to conquer.

VIII. Q. 1. In what view may we and our *helpers* be considered?

A. Perhaps as extraordinary messengers (i. e. out of the ordinary way) designed, 1. To provoke the regular Ministers to jealousy. 2. To supply their
lack

lack of service, toward those who are perishing for want of knowledge.

Q. 2. What is the office of a *helper* ?

A. To feed and guide the flock : in particular,

1. To preach morning and evening. 2. To meet the Society and Bands weekly. 3. To meet the Leaders weekly.

Q. 3. What are the rules of a helper in respect to his general conduct ?

A. Be diligent. Never be unemployed a moment. Never be triflingly employed.

Be serious. Let your motto be, Holiness to the Lord: Avoid all lightness, jesting, and foolish talking.

Believe evil of no one ; unless you see it done, take heed how you credit it. Put the best construction on every thing. You know the Judge is always supposed to be on the prisoner's side.

Speak evil of no one : else *your* word especially, would eat as doth a canker : keep your thoughts within your own breast, till you come to the person concerned.

Tell every one what you think wrong in him, and that plainly as soon as may be : else it will fester in your heart. Make all haste to cast the fire out of your bosom.

Be ashamed of nothing but sin : not of fetching wood (if time permit) or drawing water.

Be punctual. Do every thing exactly at the time. And in general, do not *mend* our rules, but *keep* them.

You

You have nothing to do, but to save souls. Therefore spend and be spent in this work. And go always, not only to those that want you, but to those that want you most.

Observe. It is not your business, to preach so many times, and to take care of this or that Society: but to save as many souls as you can; to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness, without which they cannot see the Lord.

IX. Q. What general method of employing our time would you advise us to?

A. We advise you, 1. As often as possible to rise at four. 2. From four to five in the morning, and from five to six in the evening, to meditate, pray and read, partly the Scripture with the notes, partly the closely practical parts of what we have published. 3. From six in the morning till twelve (allowing an hour for breakfast) to read in order, with much prayer, first, the christian library, and the other books which we have published in prose and verse, and then those which we have recommended.

In the afternoon, follow Mr. *Baxter's* plan: that is, Go into *every house* in course, and teach *every one* therein, young and old, if they belong to us, to be christians, inwardly and outwardly.

Make every particular plain to their understanding; fix it in their memory; write it in their heart. In order to this, there must be *line upon line, precept upon precept*. What patience, what love, what knowledge is requisite for this?

X. Q. 1. Who

X. Q. 1. Who is the *Assistant* ? *

A. That preacher in each circuit, who is appointed from time to time, to take charge of the Societies and the other preachers therein.

Q. 2. What is the business of an *Assistant* ?

A. 1. To see that the other preachers in his circuit behave well, and want nothing : 2. To visit the Classes quarterly, regulate the Bands, and deliver tickets : 3. To take in, or put out of the Society or the Bands : 4. To keep Watch-nights and Love-feasts : 5. To hold Quarterly-meetings, and therein diligently to inquire both into the temporal and spiritual state of each Society : 6. To overlook the accompts of all the stewards.

XI. Q. 1. Are we not *Dissenters* ?

A. No. Although we call sinners to repentance in all places of God's dominion ; and although we frequently use *extemporary prayer*, and unite together in a religious Society ; yet we are not *Dissenters* in the only sense which our law acknowledges, namely those who renounce the service of the church. We do not : we dare not separate from it. We are not *Seceders*, nor do we bear any resemblance to them. We set out upon quite opposite principles. The *Seceders* laid the very foundation of their work, in judging and condemning *others* : We laid the foundation of our work, in judging and condemning *ourselves*. They

* By the *Assistant* was meant the chief preacher in a Circuit, who immediately *assisted* Mr. Wesley in the regulation of the Societies.

begin every where, with shewing their hearers, How fallen the *Church* and *Ministers* are. We begin every where, with shewing our hearers, how fallen they are *themselves*.

Q. 2. But what reasons are there, why we should not separate from the Church?

A. Among others, those which have been already printed, entitled "Reasons against a separation from the Church of *England*."

We allow two exceptions, 1. If the Parish Minister be a notoriously wicked man : 2. If he preach Socinianism, Arianism, or any other essentially false doctrine.

XII. Q. 1. How shall we try those who think they are moved by the Holy Ghost to preach?

A. Inquire, 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? And are they holy in all manner of conversation? 2. Have they *gifts*, (as well as *grace*) for the work? Have they (in some tolerable degree) a clear, sound understanding? Have they a right judgment in the things of God? Have they a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly? 3. Have they *fruit*? Are any truly convinced of sin, and converted to God, by their preaching?

As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof, that he is *moved thereto by the Holy Ghost*.

Q. 2. What method may we use in receiving a new helper.

A. A proper

A. A proper time for doing this, is at a Conference after solemn fasting and prayer.

Every person proposed is then to be present; and each of them may be asked,

“ Have you faith in Christ? Are you going on to perfection? Do you expect to be perfected in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and to his work? Have you considered the rules of a helper? Will you keep them for conscience sake? Are you determined to employ *all* your time in the work of God? Will you preach every morning and evening? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting, both by precept and example?

We may then receive him as a Probationer, by giving him the Minutes of the Conference inscribed thus: “ To *A. B.* You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a Fellow-Labourer.” Let him then read, and carefully weigh what is contained therein, that if he has any doubt, it may be removed.

When he has been on trial four years, if recommended by the Assistant, he may be received into full connection.

It may be useful to add a few remarks on the method pursued in the choice of the Itinerant Preachers, as many have formed the most erroneous ideas on the subject, imagining they are employed with hardly any prior preparation. 1. They are received as private members of the Society on trial. 2. After a

quarter of a year, if they are found deserving, they are admitted as proper members. 3. When their grace and abilities are sufficiently manifest, they are appointed Leaders of Classes. 4. If they then discover talents for more important services, they are employed to exhort occasionally in the smaller congregations, when the preachers cannot attend. 5. If approved in this line of duty, they are allowed to preach. 6. Out of these men, who are called *local preachers*, are selected the *itinerant preachers*, who are first proposed in the Conference, and, if accepted, are nominated for a circuit. 7. Their characters and conduct are examined annually in the Conference: and if they continue faithful for four years of trial, they are received into full connection. At these Conferences also strict inquiry is made into the conduct and success of every preacher: and those who are found deficient in abilities, are no longer employed as Itinerants; while those whose conduct has not been agreeable to the Gospel, are expelled, and thereby deprived of all the privileges even of private members of the Society.

The salary of each preacher is twelve pounds per annum for himself: the same for his wife: and, if wanted, four pounds for each of his children, till they are able to support themselves; he being allowed food for himself and horse wherever he goes. Thus care is taken, that none of them shall grow rich by the Gospel.

Mr. *Wesley's* great love of exactness and order was now abundantly gratified. In every place where he

or the preachers in connection with him laboured, the same rules were observed in the formation and government of the Societies. From this time, the work of reformation, and of true religion, went forward with a regularity, and sameness, which will render the remainder of our work comparatively easy. We have now only to treat of the most remarkable occurrences.

In the tumultuous years of forty-five and forty-six, during the Rebellion, the work of God spread with great rapidity. The Scriptures declare, "When the judgments of God are abroad in the earth, the nations will learn righteousness." The Ministers of God went through the land, calling upon sinners to repent, and many had ears to hear the things *that made for their peace.*

At this time all denominations of people were addressing the King, and testifying their attachment to the august family that now fills the throne. Mr. *Wesley* and those in connection with him, testified this with every breath they drew: but he was unwilling to address his Majesty, lest his Societies should be considered as a separate body. Yet he at length yielded so far to importunity, as to draw up the following address, which however from the before-mentioned motive, on further consideration, he did not present. The thoughts and style of a man of God may be easily seen therein, rather than the laboured eloquence so common upon such occasions.

“ To the King’s most excellent Majesty :

“ The humble address of the Societies in *England* and
Wales, called *Methodists* :

“ *Most gracious Sovereign,*

“ SO inconsiderable as we are, *a people scattered and peeled and trodden under foot, from the beginning hitherto*, we should in no wise have presumed, even on this great occasion, to open our lips to your Majesty, had we not been induced, indeed constrained so to do, by two considerations: the one, that in spite of all our remonstrances on that head, we are continually represented as a peculiar sect of men, separating ourselves from the established church: the other, that we are still traduced as inclined to popery, and consequently disaffected to your Majesty:

“ Upon these considerations, we think it incumbent upon us, if we must stand as a distinct body from our brethren, to tender for ourselves, our most dutiful regards to your sacred Majesty: and to declare in the presence of Him we serve, the King of Kings, and Lord of Lords, that we are a part (however mean) of that Protestant church, established in these kingdoms: that we unite together for this, and no other end, to promote, so far as we may be capable, justice, mercy, and truth, the glory of God, and peace and good-will among men: that we detest and abhor the fundamental doctrines of the church of *Rome*, and

are steadily attached to your Majesty's royal person and illustrious house.

“ We cannot indeed say or do either more or less, than we apprehend consistent with the written word of God. But we are ready to obey your Majesty to the uttermost, in all things which we conceive to be agreeable thereto. And we earnestly exhort all with whom we converse, as they fear God, to honour the King. We of the clergy in particular, put all men in mind, to revere the higher powers as of God; and continually declare, ye must needs be subject, not only for wrath, but also for conscience sake.

“ Silver and gold (most of us must own) we have none. But such as we have, we humbly beg your Majesty to accept, together with our hearts and prayers. May He who hath bought us with his blood, the Prince of all the Kings of the earth, fight against all the enemies of your Majesty, with the two-edged sword that cometh out of his mouth! And when he calleth your Majesty from this throne, full of years and victories, may it be with that voice, “ Come, receive the kingdom prepared for thee, from the beginning of the world !”

“ These are the continual prayers of your Majesty's dutiful and loyal subjects,

JOHN WESLEY, &c.”

Newcastle-upon-Tyne was a place of almost continual alarm during the troubles in *Scotland*. Here therefore Mr. *Wesley* remained a considerable time: and his labour

labour was not in vain. Many now learned truly to honour the King, (from the right principle, the fear of God,) who were before as reeds shaken with the wind. But his soul was grieved within him, at the extreme ungodliness of those who were appointed to defend the land. He therefore wrote the following letter to one of the magistrates:

S I R,

“ THE fear of God, the love of my country, and the regard I have for his Majesty King *George*, constrain me to write a few plain words to one, who is no stranger to these principles of action.

“ My soul has been pained day by day, even in walking the streets of *Newcastle*, at the senseless, shameless wickedness, the ignorant profaneness of the poor men, to whom our lives are intrusted. The continual cursing and swearing, the wanton blasphemy of the soldiers in general, must needs be a torture to the sober ear, whether of a christian or an honest infidel. Can any that either fear God or love their neighbour, hear this without concern? Especially, if they consider the interest of our country, as well as of these unhappy men themselves? For can it be expected, that God should be on their side, who are daily affronting him to his face? And if God be not on their side, how little will either their number, or courage, or strength avail?

“ Is there no man that careth for these souls? Doubtless there are some who ought so to do. But many of

these, if I am rightly informed, receive large pay, and do just nothing.

“ I would to God it were in my power, in any degree, to supply their lack of service. I am ready to do what in me lies, to call these poor sinners to repentance, once or twice a day (while I remain in these parts) at any hour, or at any place. And I desire no pay at all for doing this: unless what my Lord shall give at his appearing.

“ If it be objected (from our heathenish poet) “ This conscience will make cowards of us all:” I answer, let us judge by matter of fact. Let either friends or enemies speak. Did those who feared God, behave as cowards at *Fontenoy*? Did *John Haimé* the dragoon betray any cowardice, before or after his horse sunk under him? Or did *William Clements*, when he received the first ball in his left, and the second in his right arm? Or *John Evans*, when the cannon-ball took off both his legs? Did he not call all about him as long as he could speak, to praise and fear God, and honour the king? As one who feared nothing, but lest his breath should be spent in vain?

“ If it were objected, that I should only fill their heads with peculiar whims and notions! That might easily be known. Only let the officers hear with their own ears: and they may judge, whether I do not preach the plain principles of manly, rational religion.

“ Having myself no knowledge of the General, I took the liberty to make this offer to you. I have no interest herein: but I should rejoice to serve, as I am

able, my King and Country. If it be judged, that this will be of no real service, let the proposal die, and be forgotten. But I beg you, Sir, to believe, that I have the same glorious cause, for which you have shewn so becoming a zeal, earnestly at heart: and that therefore I am, with warm respect,

S I R,

Your most obedient servant,

JOHN WESLEY."

A polite answer was returned by the Magistrate; and the General being informed of it, gave his consent; in consequence of which Mr. *Wesley* preached to the soldiers as long as he continued in those parts.

On the 24th of June, 1748, he opened his large school at *Kingswood*. He had long before built a small one for the children of the colliers, which still exists. The last was intended for the children of our principal friends, that they might receive a complete education in the languages and sciences, without endangering their morals in the great schools, where vice is so prevalent. In time, many of the Preachers married, and had families. Their little pittance was not sufficient to enable them, to support their children at school. The uninterrupted duties of the itinerant life would not permit the father to give his son the necessary education he required; and it is well known how impossible it is in the general for a mother to instruct, or even to govern, a son after a given age, especially during the absence of the father. On these considerations, after a few years, the school was appropriated

to the education of a considerable number of the Preachers' sons, as well as of the children of private independent members. At present the sons of the Preachers make about three fourths of the children. These are instructed, boarded and clothed: and the charity is supported by an annual collection made in all the chapels belonging to the Societies in these kingdoms. The collection is ~~now~~ so increased, that a few small sums out of it are allowed towards the education of Preachers' daughters. Mr. *Wesley* drew up a set of rules for this school, which have been highly admired by most that have seen them.

But this pious design, like all human institutions, often fell below the expectations of the benevolent founder. Yet, notwithstanding this, it has been productive of much good. Scores, if not hundreds, of useful Preachers have been thereby preserved for the general work, and have been enabled to devote their whole life to the immediate service of God, who must otherwise have sunk under the weight of their families, and settled in some trade for their support. The present head-master is well qualified for his office, and has ever given, since his first appointment to it, great satisfaction.

A circumstance respecting the erection of this edifice deserves to be remembered. Mr. *Wesley* was mentioning to a Lady, with whom he was in company in the neighbourhood of *Bristol*, his desire and design of erecting a *Christian School*, such as would not disgrace the apostolic age. The Lady was so pleased with his views, that she immediately went to her scrutoire,

and brought him five hundred pounds in bank-notes, desiring him to accept of them, and to enter upon his plan immediately. He did so. Afterwards being in company with the same Lady, she enquired how the building went on; and whether he stood in need of further assistance. He informed her that he had laid out all the money he had received, and that he was three hundred pounds in debt; at the same time apologizing, and intreating her not to consider it as a concern of hers. But she immediately retired, and brought him the sum he wanted.

C H A P. IV.

Progress of Religion. Mr. Wesley's Marriage. His dangerous Illness. Proposals for an union with the pious Clergy of the Church of England. Remarkable revival in London. The Minutes of the Conference of the year 1770. Account of Mr. Fletcher and his Writings. Spread of Religion through the Land. The Deed of Declaration.

IT has been already seen how perseveringly Mr. Wesley laboured in Georgia. From what has been said of him after his return to England, it will as clearly appear that he did not in the least relax. He generally preached three or four and sometimes five times a day, and often rode forty, fifty or threescore miles. We shall present our readers with an account of one of his journeys from London to Epworth, taken from his own Journals, as a specimen of his mode of travelling.

“ Tuesday,

“ Tuesday, February 10, 1747.* My Brother returned from the North, and I prepared to supply his place there. Sunday 15, I was very weak and faint. But on Monday 16, I rose soon after three, lively and strong, and found all my complaints were fled away like a dream.

“ I was wondering the day before at the mildness of the weather, such as seldom attends me in my journeys. But my wonder now ceased: the wind was turned full North, and blew so exceeding hard and keen, that when we came to *Hatfield*, neither my companions nor I had much use of our hands or feet. After resting an hour, we bore up again through the wind and snow, which drove full in our faces. But this was only a squall. In *Baldock*-field the storm began in earnest. The large hail drove so vehemently in our faces, that we could not see, nor hardly breathe. However before two o'clock we reached *Baldock*, where one met and conducted us safe to *Potten*. About six I preached to a serious congregation.

“ Tuesday 17, we set out as soon as it was well light. But it was really hard work to get forward. For the ice would not well bear or break. And the untracked snow covering all the road, we had much ado to keep our horses on their feet. Mean time the wind rose higher and higher, till it was ready to overturn both
man

* We concluded the former chapter with an account of *Kingswood*-school, though it was opened a year after this date. Much of that chapter consisted of regulations and institutions: and therefore we thought it well to close the whole with that account.

man and beast. However after a short bait at *Bugden*, we pushed on, and met in the middle of an open field with so violent a storm of rain and hail, as we had not had before. It drove through our coats, great and small, boots and every thing, and yet froze as it fell, even upon our eye-brows: so that we had scarce either strength or motion left, when we came into the Inn at *Stilton*.

“ We now gave up our hopes of reaching *Grantham*, the snow falling faster and faster. However we took the advantage of a fair blast, and made the best of our way to *Stamford-Heath*. But here a new difficulty arose, from the snow lying in large drifts. Sometimes horses and men were well nigh swallowed up. Yet in less than an hour we were brought safe to *Stamford*. Being willing to get as far as we could, we made but a short stop here; and about sun-set came, cold and weary, yet well, to a little town called *Brigcasterton*.

“ Wednesday 18. Our servant came up and said, “ Sir, there is no travelling to-day. Such a quantity of snow has fallen in the night, that the roads are quite filled up.” I told him, “ At least we can walk twenty miles a day, with our horses in our hands.” So in the name of God we set out. The North-East wind was piercing as a sword, and had driven the snow into such uneven heaps, that the main road was not passable. However we kept on, a foot or on horseback, till we came to the White Lion at *Grantham*. Some from *Grimby* had appointed to meet us here. But not hearing any thing of them, (for they were

were at another house by mistake) after an hour's rest we set out straight for *Epworth*.

“ Thursday 19. The frost was not so sharp : so that we had little difficulty till we came to *Haxey-Car*. But here the ice which covered the dikes and great part of the common, would not bear, nor readily break. Nor did we know, there being no track of man or beast, what parts of the dikes were fordable. However we committed ourselves to God, and went on. We hit all our fords exactly, and without any fall or considerable hindrance came to *Epworth* in two hours, full as well as when we left *London*.”

Thus, strange as it may seem, did he labour whilst he could ride on horseback ; nor do we believe there could be an instance found, during the space of fifty years, wherein the severest weather hindered him even for one day !

Many were the “ hair-breadth escapes,” which he experienced during that time ; and which he has noted in his Journals, with lively gratitude to Him who numbers the hairs of our head. In this year he records a remarkable one.

“ I took horse” says he, “ in *Bristol* for *Wick*, where I had appointed to preach at three in the afternoon. I was riding by the wall through *St. Nicholas’* gate (my horse having been brought to the house where I dined) just as a cart turned short from *St. Nicholas-street*, and came swiftly down the hill. There was just room to pass between the wheel of it and the wall ; but that space was taken up by the Carman. I called to him to go back, or I must

must ride over him. But the man, as if deaf, walked straight forward. This obliged me to hold back my horse. In the mean time the shaft of the cart came full against his shoulder, with such a shock as beat him to the ground. He shot me forward over his head, as an arrow out of a bow, where I lay, with my arms and legs, I know not how, stretched out in a line, close to the wall. The wheel ran by, close to my side, but only dirtied my clothes. I found no flutter of spirit, but the same composure as if I had been sitting in my Study. When the cart was gone, I rose. Abundance of people gathered round, till a Gentleman desired me to step into his shop. After cleaning myself a little, I took horse again, and was at *Wick* by the time appointed. I returned to *Bristol* (where the report of my being killed had spread far and wide) time enough to praise God in the great congregation, and to preach on, *Thou, Lord, shalt save both man and beast.*"

He now visited, with those that laboured with him, many parts of *Yorkshire*, *Lancashire*, *Derbyshire*, and *Cheshire*, where he had never been before. He also visited *Plymouth* and many other places in the West: and in every place *the work of God* prospered. (Mr. *Wesley* observes, "This is no cant word: it means the conversion of sinners from sin to holiness.") But still they were obliged in many parts to carry their lives in their hands. Some instances of this have been related already. We will mention one more in his own words.

"Friday, February 12, 1748. After preaching at *Oakhill*, a village in *Somersetshire*, I rode on to *Shepton-Mallett*,

Mallett, but found the people all under a strange consternation. A mob, they said, was hired, and made sufficiently drunk to do all manner of mischief. I began preaching between four and five; and none hindered or interrupted at all. We had a blessed opportunity, and the hearts of many were exceedingly comforted. I wondered what was become of the mob. But we were quickly informed, they mistook the place, imagining I should alight (as I used to do) at *William Stone's* house, and had summoned by drum all their forces together to meet me at my coming. But Mr. *Swindells* (one of the Preachers) innocently carrying me to the other end of the town, they did not find their mistake till I had done preaching.

“ However they attended us from the Preaching-house to *William Stone's*, throwing dirt, stones and clods in abundance; but they could not hurt us, only Mr. *Swindells* had a little dirt on his coat, and I a few specks on my hat.

“ After we had gone into the house, they began throwing large stones, in order to break the door. But perceiving this would require some time, they dropped that design for the present. They then broke all the tiles on the Pent-house over the door, and poured in a shower of stones at the windows. One of their Captains, in his great zeal, had followed us into the house, and was now shut in with us. He did not like this, and would fain have got out; but it was not possible. So he kept as close to me as he could, thinking himself safest when he was near me. But staying a little behind, (when I went up two pair
of

of stairs, and stood close on one side, where we were a little sheltered,) a large stone struck him on the forehead, and the blood spouted out like a stream. He cried out, "O Sir, are we to die to-night? What must I do? What must I do?" I said, "Pray to God. He is able to deliver you from all danger." He took my advice, and began praying, I believe, as he had scarce ever done before.

"Mr. *Swindells* and I then went to prayer: after which I told him, "We must not stay here. We must go down immediately." He said, "Sir, we cannot stir, you see how the stones fly about." I walked straight through the room, and down the stairs; and not a stone came in, till we were at the bottom. The mob had just broke open the door, when we came into the lower room; and while they burst in at one door, we walked out at the other. Nor did one man take any notice of us, though we were within five yards of each other.

"They filled the house at once, and proposed setting it on fire. But one of them remembering that his own house was next, persuaded them not to do it. Hearing one of them cry out, "They are gone over the grounds," I thought the hint was good. So we went over the grounds to the far end of the town, where one waited, and undertook to guide us to *Oakhill*.

"I was riding on in *Shepton-Lane*, it being now quite dark, when he cried out, "Come down: come down from the bank." I did as I was desired; but the bank being high, and the side almost perpendicular,
I came

I came down all at once, my horse and I tumbling one over another. But we both rose unhurt. In less than an hour we came to *Oakhill*, and the next morning to *Bristol*."

Mr. *Wesley* had hitherto preferred a single life, because, as he himself observes, he believed he could be more useful in a single than in a married state: "and I praise God," says he, "who enabled me so to do." He now as fully believed, that in his present circumstances he might be more useful in a married state: into which, upon this clear conviction, and by the advice of his friends, he entered some time after.

Previous to this step, he had published a small tract entitled "Thoughts on a Single Life." He therein advised all unmarried persons, who were able to receive it, to follow the counsel of our Lord and *St. Paul*, and "remain single for the kingdom of heaven's sake." But in the same tract he pronounces after *St. Paul*, the "*forbidding to marry, to be a doctrine of devils*," and declares "it cannot be doubted but a man may be as holy in a married as in a single state." Nor did he ever suppose that this precept was designed of God *for the many*. Several years after his marriage he mentions in his Journal his again reading over that Tract, and observes, "I am of the same mind still: and I must be so, till I give up my Bible."

We should not have said so much on the present occasion, if it was not for the many sneers that have been cast at Mr. *Wesley* on this account. The best excuse that can be made for those gentlemen who have indulged their wit on this subject, is that they knew
nothing

nothing of the matter : that they had never seriously considered those passages of the Bible alluded to, nor ever read over what Mr. *Wesley* has said upon it. It was quite enough for them to hear that he had recommended celibacy, and had afterwards married; which all candid men, who believe the Scriptures, must be sensible, involves neither blame nor contradiction.

But it is certain, Mr. *Wesley's* marriage was not what is commonly called a happy one. We cannot take upon us to state in every respect what were the causes of that inquietude, which for some years lay so heavy upon him. It might arise, in some degree, from his peculiar situation with respect to the great work in which he was engaged. He has more than once mentioned to us, that it was agreed between him and Mrs. *Wesley*, previous to their marriage, that he should not preach one sermon, or travel one mile, the less on that account. "If I thought I should," said he, "My dear, as well as I love you, I would never see your face more."

But Mrs. *Wesley* did not long continue in this mind. She would fain have confined him to a more domestic life : and having found by experience that this was impossible, she unhappily gave place to jealousy. This entirely spoiled her temper, and drove her to many outrages. She repeatedly left his house, but was brought back by his earnest importunities. At last she seized on part of his Journals and many other papers, which she would never afterwards restore ; and taking her final departure, left word that

she never intended to return. Who then can wonder, that after all this he should only observe, "Non eam reliqui, non dimisi; non revocabo?" *I have not left her; I have not put her away; I will not call her back.* She died in the year 1781, at *Camberwell*, near *London*. A stone is placed at the head of her grave, in the church-yard of that place, setting forth, "That she was a woman of exemplary piety; a tender parent, and a sincere friend."

What fortune she possessed at her death, she left to a Mr. *Vizelle*, her son by a former husband. To Mr. *Wesley* she bequeathed a ring. There are several letters which passed between them relative to their mutual uneasiness. These letters are now before us; but they would add nothing material to the account which we have given. We shall only present our readers with a long postscript of one of his, as it is a summary of the unhappy dispute.

"I cannot but add a few words; not by way of reproach, but of advice. God has used many means to curb your stubborn will, and break the impetuosity of your temper. He has given you a dutiful but sickly daughter: he has taken away one of your sons. Another has been a grievous cross, as the third probably will be. He has suffered you to be defrauded of much money: he has chastened you with strong pain. And still He may say "How long livest thou up thyself against me?" Are you more humble, more gentle, more patient, more placable than you was? I fear quite the reverse: I fear your natural tempers are rather increased than diminished. O
beware

beware lest God give you up to your own heart's lusts, and let you follow your own imaginations.

“Under all these conflicts it might be an unspeakable blessing, that you have a husband, who knows your temper and can bear with it : who, after you have tried him numberless ways, laid to his charge things that he knew not, robbed him, betrayed his confidence, revealed his secrets, given him a thousand treacherous wounds, purposely aspersed and murdered his character, and made it your *business* so to do, under the poor pretence of vindicating your own character, (whereas of what importance is *your* character to mankind, if you was buried just now : or if you had never lived, what loss would it be to the cause of God ?) who, I say, after all these provocations is still willing to forgive you all ; to overlook what is past, as if it had not been, and to receive you with open arms : only not while you have a sword in your hand, with which you are continually striking at me, though you cannot hurt me. If, notwithstanding, you continue striking, what can I, what can all reasonable men think, but that either you are utterly out of your senses, or your eye is not single : that you married me only for my money ; that being disappointed, you was almost always out of humour : that this laid you open to a thousand suspicions, which, once awakened, could sleep no more.

“ My dear *Molly*, let the time past suffice. If you have not (to prevent my giving it to bad women †)

† Her jealousy having strangely induced her to bring that terrible charge against him.

robbed me of my substance too; if you do not blacken me, on purpose that when this causes a breach between us, no one may believe it to be your fault: stop, and consider what you do: as yet the breach may be repaired; you have wronged me much: but not beyond forgiveness. I love you still, and am as clear from all other women as the day I was born. At length know me, and know *yourself*. Your enemy I cannot be: but let me be your friend. Suspect me no more; asperse me no more; provoke me no more. Do not any longer contend for mastery, for power, money or praise. Be content to be a private insignificant person, known and loved by God and me. Attempt no more to abridge me of my liberty, which I claim by the laws of God and man. Leave me to be governed by God and my own conscience. Then shall I govern you with gentle sway, and shew that I do indeed love you even as Christ the church."

Soon after his marriage, he resigned his fellowship. His letter of resignation was as follows: "Ego Johannes Wesley, Collegii Lincolnensis in Academia Oxoniensi Socius, quicquid mihi juris est in prædicta Societate, ejusdem Reçtori & Sociis sponte ac libere resigno: illis universis & singulis perpetuam pacem ac omnimodo in Christo felicitatem exoptans." *I John Wesley, fellow of Lincoln College, Oxford, freely resign to the Reçtor and Fellows, whatsoever belongs to me in that Society: earnestly wishing to them all, and to each of them, continual peace, and all felicity in Christ.*

Mr. *Wesley* had hitherto enjoyed remarkable health, considering his great and continual labour, and exposures of every kind. But in the month of October 1753, soon after his coming to *London*, he was attacked with a consumptive disorder, which brought him to the gates of death. After struggling some time against it, he retired to *Lewisham* near *London*, for the benefit of air and gentle exercise. It was at this place, that, as he observes, not knowing how it might please God to dispose of him, and “to prevent vile panegyrick,” he wrote as follows :

Here lieth

The Body of *John Wesley*,

A Brand plucked out of the burning :

Who died of a Consumption in the fifty-first year
of his age :

Not leaving, after his debts are paid, ten pounds
behind him :

praying,

God be merciful to me an unprofitable Servant !

He ordered, that this inscription, if any, should be placed on his Tomb-stone.

From *Lewisham* he removed to the Hot-Wells near *Bristol*, where it pleased God, in answer to the prayers of thousands, to renew his strength, and to enable him again to declare his truth. This he did at first to a few persons at his apartments in the evenings; the Lord thus preparing him for his usual labours, to which he soon after returned. He was confined upon

the whole about four months. Part of this time he employed in writing notes on the New Testament, a work which he had long purposed to undertake, but for which he never could find time before. "I now," says he, "can neither travel nor preach; but, blessed be God, I can still read, write and think: O that it may be to his glory!"

While Mr. *Wesley* was confined, he received the following letter from Mr. *Whitefield*, which is so expressive of the high opinion which that great and good man entertained of him, and so honourable to his piety and feelings, that we make no apology for inserting it.

Bristol, Dec. 3, 1753.

"Rev. and very dear Sir,

"If seeing you so weak when leaving *London* distressed me, the news and prospect of your approaching dissolution hath quite weighed me down. I pity myself and the church, but not you: a radiant throne awaits you, and ere long you will enter into your Master's joy: yonder he stands with a massy crown, ready to put it on your head amidst an admiring throng of saints and angels. But I, poor I, that have been waiting for my dissolution these nineteen years, must be left behind to grovel here below! Well! this is my comfort: it cannot be long ere the chariots will be sent even for worthless me. If prayers can detain them, even you, Rev. and very dear Sir, shall not leave us yet: but if the decree is gone forth, that you must now fall asleep in Jesus, may he kiss

your soul away, and give you to die in the embraces of triumphant love! If in the land of the dying, I hope to pay my last respects to you next week. If not, Rev. and very dear Sir, F—a—r—e—w—e—ll. Ego sequar, etsi non passibus æquis.* My heart is too big, tears trickle down too fast, and you are I fear too weak for me to enlarge. Underneath you may there be Christ's everlasting arms! I commend you to his never-failing mercy, and am,

Rev. and very dear Sir,
 Your most affectionate, sympathizing,
 And afflicted younger brother,
 In the Gospel of our common Lord,
 G. WHITEFIELD."

Mr. *Wesley* always supposed that God's design in raising up the Methodists, so called, was, "To reform the nation, especially the church; and to spread scriptural holiness over the land." He therefore still greatly wished that the Clergy would co-operate with him; or at least favourably receive those who in their several parishes were turned from ignorance and profaneness to true religion. This in general was not the case. However some were of a better mind. The late Mr. *Walker* of *Truro* in *Cornwall*, and a few others, not only loved and preached the Gospel, but were well disposed towards him and those under his care. Some of these gentlemen assisted at the first Conferences. But after some years they seemed unwilling to share in his reproach. To avoid this, they

† I shall follow, though not with equal steps.

desired that he would give up his Societies which were formed in their respective parishes, into their care. As this proposal involves a question, which it has sometimes been thought he could not easily answer, viz. "If you love the church, why do not you give up your people to those in the church, whom you yourself believe to be real Ministers of Christ?" We shall insert his reply to the above-mentioned gentleman, who wrote to him on the subject in behalf of himself and his brethren.

Helston, Cornwall, Sept. 16, 1757.

Rev. and dear Sir,

"Nothing can be more kind than the mentioning to me whatever you think is amiss in my conduct. And the more freedom you use in doing this, the more I am indebted to you. I am thoroughly persuaded that you "wish me well:" and that it is this, together with a "concern for the common interests of religion," which obliges you to speak with more plainness than otherwise you would. The same motives induce me to lay aside all reserve, and tell you the naked sentiments of my heart.

You say, "If you believed Mr. *Vowler* to be a gracious person and a Gospel-minister, why did you not, in justice to your people, leave them to him?"

J. H. assured me, that Mr. *Vowler* had a clear conviction of his being reconciled to God. If so, I could not deny his being a gracious person. And I heard him preach the *true*, though not the *whole* Gospel. But had it been the whole, there are several reasons

still,

still, why I did not give up the people to him. 1. No one mentioned or intimated any such thing, nor did it once enter into my thoughts. But if I had, 2. I do not know, that every one who preaches the truth, has wisdom and experience to govern a flock: I do not know that Mr. *Vowler* in particular has. He may, or he may not. 3. I do not know whether he would or could give that flock, all the advantages for holiness which they now enjoy: and to leave them to him, before I was assured of this, would be neither justice nor mercy. 4. Unless *they* were also assured of this, they could not in conscience give up themselves to him. And I have neither right nor power to dispose of them, contrary to their conscience.

“ But they are his already by legal establishment.” If they receive the Sacrament from him thrice a year, and attend his ministrations on the Lord’s-day, I see no more which the Law requires. But, to go a little deeper into this matter of *legal establishment*. Does Mr. *Conon* or you think, that the King and Parliament have a right to prescribe to me, what Pastor I shall use? If they prescribe one which I know God never sent, am I obliged to receive him? If he be sent of God, can I receive him with a clear conscience till I know he is? And even when I do, if I believe my former Pastor is more profitable to my soul, can I leave him without sin? Or has any man living a right to require this of me?

I “ extend this to every Gospel-Minister in *England*.” Before I could with a clear conscience leave a Methodist Society even to such a one, all these considerations must come in. And

And with regard to the people: far from thinking that "the withdrawing our Preachers" from such a Society without their consent, would prevent a separation from the church, I think it would be the direct way to cause it. While we are with them, our advice has weight, and keeps them to the church. But were we totally to withdraw, it would be of little or no weight. Nay, perhaps, resentment of our unkindness (as it would appear to them) would prompt them to act in flat opposition to it.

Again, you say, "Before an union can be effected, something must be done on your part." Tell me what, and I will do it without delay, however contrary it may be to my ease or natural inclination: provided only, that it consists with my keeping a conscience void of offence toward God and toward man. It would not consist with this, to give up the flock under my care to any other Minister, till I and they were convinced, they would have the same advantages for holiness under him, which they now enjoy.

But "paying us visits, can serve no other purpose than to bring us under needless difficulties." I will speak very freely on this head. Can our conversing together serve no other purpose? You seem then not to have the least conception of *your own* want of any such thing! But whether you do or not, I feel my want: I am not *in memet totus teres atque rotundus*.* I want more light, more strength, for my personal walking with God. And I know not but he may
give

* I am not all-sufficient.

give it me through you. And whether you do or no, I want more light and strength for guiding the flock committed to my charge. May not the Lord send this also, by whom he will send? And by you as probably as by any other? It is not improbable that he may by you give me clearer light, either as to doctrine or discipline. And even hereby, how much comfort and profit might redound to thousands of those, for whom Christ hath died? Which I apprehend would abundantly compensate any *difficulties* that might arise from such conversation.

I speak as a fool: bear with me. I am clearly satisfied that you have far more faith, more love, and more of the mind which was in Christ than I have. But have you more gifts for the work of God? Or more fruit of your labour? Has God owned you more? I would he had, a thousand fold! I pray God, that he may! Have you at present more experience of the wisdom of the world and the devices of Satan? Or of the manner and method wherein it pleases God to counterwork them in this period of his providence? Are you sure, that God would add nothing to you by me, (beside what he might add to me by you?) Perhaps when the time is slipt out of your hands, when I am no more seen, you may wish you had not rejected the assistance of even

Your affectionate brother,

JOHN WESLEY."

To the Rev. Mr. *Walker*,
in *Truro*.

That

That he sincerely wished to unite with every Minister of the Church of *England* who lived and preached the Gospel, is evident from his whole behaviour towards them, and from many passages in his Journals. A few years after the above correspondence with Mr. *Walker*, he wrote to all those Clergymen, who, he believed, answered the above description, proposing, in the fulness of his heart, that they should unite to forward the real work of God in the souls of men. His letter upon that occasion is as follows :

Rev. SIR,

“Near two years and a half ago, I wrote the following letter. You will please to observe, 1. That I propose no more therein, than is the bounden duty of every Christian : 2. That *you* may comply with this proposal, whether any other does or not. I myself have endeavoured so to do for many years, though I have been almost alone therein ; and although many, the more earnestly I *talk of peace*, the more zealously *make themselves ready for battle*.

I am, Rev. Sir,

Your affectionate brother,

JOHN WESLEY.”

Dear SIR,

“It has pleased God to give you both the will and the power, to do many things for his glory, (although you are often ashamed you have done so little, and wish you could do a thousand times more.) This induces me to mention to you, what has been upon
my

my mind for many years: and what I am persuaded would be much for the glory of God, if it could once be effected. And I am in great hopes it will be, if you heartily undertake it, trusting in him alone.

Some years since, God began a great work in *England*: but the labourers were few. At first those few were of one heart: but it was not so long. First one fell off, then another and another, till no two of us were left together in the work, beside my brother and me. This prevented much good, and occasioned much evil. It grieved our spirits, and weakened our hands. It gave our common enemies huge occasion to blaspheme. It perplexed and puzzled many sincere Christians. It caused many to draw back to perdition. It grieved the holy Spirit of God.

As labourers increased, disunion increased, offences were multiplied. And instead of coming nearer to, they stood farther and farther off from each other: till at length those who were not only brethren in Christ, but fellow-labourers in his gospel, had no more connection or fellowship with each other, than Protestants have with Papists.

But ought this to be? Ought not those who are united to one common head, and employed by him in one common work, to be united to each other? I speak now of those labourers, who are Ministers of the Church of *England*. These are chiefly

Mr. Perronet, Romaine, Newton, Shirley: Mr. Downing, Fesse, Adam: Mr. Talbot, Ryland, Stillingfleet, Fletcher: Mr. Johnson, Baddeley, Andrews, Jane: Mr. Hart, Symes, Brown, Rouquet: Mr. Sillon, Venn, Richardson,

son, Burnet, Furley, Crook: Mr. Eastwood, Conyers, Bentley, King: Mr. Berridge, Hicks: G. W. J. W. C. W. John Richardson, Benjamin Colley.

Not excluding any other Clergymen, who agree in these essentials,

I. Original sin,

II. Justification by faith,

III. Holiness of heart and life: provided their life be answerable to their doctrine.

“ But *what union* would you desire among these ?” Not an union in *opinions*. They might agree or disagree, touching absolute decrees on the one hand, and perfection on the other. Not an union in *expressions*. These may still speak of the *imputed righteousness*, and those of the *merits of Christ*. Not an union, with regard to *outward order*. Some may still remain *quite regular*; some *quite irregular*; and some *partly regular and partly irregular*. But these things being as they are, as each is persuaded in his own mind, is it not a most desirable thing, that we should

1. Remove hindrances out of the way? Not *judge* one another, not *despise* one another, not *envy* one another? Not be *displeased* at one another’s *gifts* or *success*, even though greater than our own? Not *wait* for another’s halting, much less *wish* for it, or *rejoice* therein?

Never *speak* disrespectfully, slightly, coldly, or unkindly of each other: never *repeat* each other’s faults, mistakes, or infirmities, much less *listen* for and *gather* them up: never say or do any thing to hinder each other’s usefulness, either directly or indirectly?

Is it not a most desirable thing, that we should
 2. *Love as brethren?* Think well of and honour one another? *Wish* all good, all grace, all gifts, all success, yea, greater than our own to each other? *Expect* God will answer our wish, *rejoice* in every appearance thereof, and *praise* him for it? *Readily believe* good of each other, as readily as we once believed evil?

Speak respectfully, honourably, kindly of each other: *defend* each other's character: speak all the good we can of each other: recommend one another where we have influence: each *help* the other on in his work, and *enlarge* his influence by all the honest means we can?

This is the *union* which I have long fought after. And is it not the duty of every one of us so to do? Would it not be far better for *ourselves*? A means of promoting both our holiness and happiness? Would it not remove much *guilt* from those who have been faulty in any of these instances? And much *pain* from those who have kept themselves pure? Would it not be far better for the *people*: who suffer severely from the clashings and contentions of their Leaders, which seldom fail to occasion many unprofitable, yea, hurtful disputes among them? Would it not be better even for the poor, blind *world*, robbing them of their sport, "O they cannot agree among themselves?" Would it not be better for the *whole work* of God, which would then deepen and widen on every side?

"But it will never be: it is utterly impossible."
 Certainly it is *with men*. Who imagines *we* can do
 this?

this? That it can be effected by any *human power*? All nature is against it, every infirmity, every *wrong temper* and *passion*; love of honour and praise, of power, of pre-eminence; or anger, resentment, pride; long-contracted habit, and prejudice lurking in ten thousand forms. The *devil* and all his angels are against it. For if this takes place, how shall his kingdom stand? All *the world*, all that know not God are against it, though they may seem to favour it for a season. Let us settle this in our hearts, that we may be utterly cut off from all dependence on our own strength or wisdom.

But surely *with God all things are possible*. Therefore *all things are possible to him that believeth*. And this union is proposed only to them that believe, that shew *their faith by their works*.

When Mr. C. was objecting the impossibility of ever effecting such an union, I went up stairs, and after a little prayer, opened *Kempis* on these words:

“Expecta Dominum: Viriliter age: noli diffidere: Noli discedere, sed corpus & animam expone constanter pro gloria Dei.” *

I am, dear Sir,

Your affectionate servant,

Scarborough,

JOHN WESLEY.”

April 29, 1764.

Of thirty-four Clergymen to whom he addressed the above, only three vouchsafed him an answer! The one which he received from the late Vicar of Shore-

* *Wait upon the Lord: play the man: doubt not: shrink not: but sacrifice soul and body continually for the glory of God.*

ham, in Kent, is such a picture of that blessed man (now with God) that we doubt not but it will be acceptable to our readers.

Shoreham, April 1764.

My Reverend and dear brother,

“ Your’s of the 29th instant gave me both pain and pleasure.

“ I was highly delighted with your ardent wishes and endeavours for promoting the *spirit* of the *gospel* among the *preachers* and other *professors* of it:—but deeply concerned at the disappointment and opposition you have met with!

“ It has been always a *leading principle* with me (and I pray God confirm and strengthen it more and more) to *love* all those *labourers of Christ*, who give proof by their *diligence*, their *holy* and *heavenly behaviour*, that they *love our Lord Jesus Christ in sincerity*; even though their *sentiments*, in many things, should differ from mine.

“ And therefore, though it be *absurd* to expect an entire *union of sentiments* in all things;—yet the endeavouring, by every christian method, to *keep the unity of the Spirit in the bond of peace*,—is the indispensable duty of all christians. Where this *spiritual peace and union* are not,—there *faith working by love* is not: and where this *divine faith* is wanting,—there *Christ* is wanting: there his *Spirit* is wanting: and then, *neither circumcision nor uncircumcision will avail us any thing!*

“ In this melancholy situation, whilst we are strangers to the *divine fruits* of the *Holy Spirit*,—let our *gifts* and *talents* be what they may;—let us *speak with*

the tongues of men and of angels: we are yet nothing in the sight of God! Nay, though his Spirit should spread the gospel, by our ministry, in the hearts of thousands; yet our own souls will remain but a barren wilderness! and Christ may say,—“ I never knew you.”

“ How ought we therefore always to pray,—that the *peace of God may ever rule in our hearts*:—that we may be *rooted and grounded in love*; and that we may *constantly follow after the things, which make for peace; and things wherewith one may edify another!*

“ This is the *gospel of Jesus Christ?* And may God impress it thoroughly upon the *minds and hearts* of all! —And may the poor *despised flock grow in grace and in the knowledge of our Lord and Saviour Jesus Christ!*

I am, dear Sir,

Your's most affectionately,

VINCENT PERRONET.”

A Writer of Mr. Wesley's Life mentions the above circular letter, (the only one he ever sent,) and the failure of the projected union: and then adds, “ His only resource therefore was in Lay-preachers.” Must not his readers imagine from this observation, that those preachers were employed subsequently to that proposal, and to supply its failure? Whereas the real truth is, they were employed more than twenty years before the proposal was made! Besides, the very words of the letter clearly evidence, that no such union was proposed as would make the least difference with respect to the preachers. It is

therefore surprizing that the gentleman alluded to, who was himself employed as an itinerant preacher for several years, should deviate so much from the real truth. Many other particulars in the Life he has written, are related with the same fidelity and candour.

As we have spoken so little concerning the calling of those Preachers who laboured with Mr. *Wesley*, being desirous our readers might chiefly attend to *him* whose memoirs we write, and to the great work in which he was engaged, we believe it will not be unacceptable to lay before them his thoughts on this subject after almost twenty years trial. He has given them very fully in a letter to the Rev. Mr. *Walker* of *Truro*, which we here subjoin.

Rev. and dear Sir,

“ I have one point in view, To promote, as far as I am able, vital, practical religion ; and by the grace of God, to beget, preserve, and increase, the life of God in the souls of men. On this single principle I have hitherto proceeded, and taken no step but in subserviency to it. With this view, when I found it to be absolutely necessary for the continuance of the work, which God had begun in many souls (which their *regular pastors* generally used all possible means to destroy) I permitted several of their brethren, whom I believe God had called thereto, and qualified for the work, to comfort, exhort, and instruct those who were athirst for God, or who walked in the light of his countenance. But, as the persons so qualified

were few, and those who wanted their assistance very many, it followed, that most of these were obliged to travel continually from place to place; and this occasioned several regulations from time to time, which were chiefly made in our Conferences.

“ So great a blessing has, from the beginning, attended the labours of these Itinerants, that we have been more and more convinced every year, of the more than lawfulness of this proceeding. And the inconveniencies, most of which we foresaw from the very first, have been both fewer and smaller than were expected. Rarely two in one year, out of the whole number of Preachers, have either separated themselves, or been rejected by us. A great majority have all along behaved as becometh the Gospel of Christ, and, I am clearly persuaded, still desire nothing more than to spend and be spent for their brethren.

“ But you advise, “ That as many of our Preachers as are fit for it, be ordained; and that the others be fixed to certain Societies, not as Preachers, but as readers or inspectors.”

“ You oblige me by speaking your sentiments so plainly: with the same plainness I will answer. So far as I know myself, I have no more concern for the reputation of Methodism, or my own, than for the reputation of *Prester John*. I have the same point in view, as when I set out, The promoting as I am able, vital, practical religion: and in all our discipline, I still aim at the continuance of the work which God has already begun in so many souls. With this view, and this only, I permitted those whom I believed God

had called thereto, to comfort, exhort, and instruct their brethren. And if this end can be better answered some other way, I shall subscribe to it without delay.

“ But is that which you propose a better way? This should be coolly and calmly considered.

“ If I mistake not, there are now in the county of *Cornwall* about four and thirty little Societies, part of whom now experience the love of God; part are more or less earnestly seeking it. Four Preachers, *Peter Jaco*, *Thomas Johnson*, *William Crabb*, and *William Alwood*, design for the ensuing year, partly to call other sinners to repentance, but chiefly to feed and guide those few feeble sheep: to forward them, as of the ability which God giveth, in vital, practical religion.

“ Now suppose we can effect, That *Peter Jaco*, and *Thomas Johnson*, be ordained and settled in the Curacies of *Buryan* and *St. Just*: and suppose *William Crabb*, and *William Alwood*, fix at *Launceston* and *Plymouth-Dock* as readers and exhorters: will this answer the end which I have in view, so well as travelling through the county?

“ It will not answer it so well, even with regard to those Societies, among whom *Peter Jaco* and *Thomas Johnson* are settled. Be their talents ever so great, they will ere long grow dead themselves, and so will most of those that hear them. I know, were I myself to preach one whole year in one place, I should preach both myself and most of my congregation asleep. Nor can I believe, it was ever the will of our Lord, that

any congregation should have only one teacher. We have found by long and constant experience, that a frequent change of teachers is best. This Preacher has one talent, that another. No one whom I ever yet knew, has all the talents which are needful for beginning, continuing and perfecting the work of grace in a whole congregation.

“ But suppose this would better answer the end, with regard to those two Societies, would it answer in those where *William Alwood* and *William Crabb* were settled as inspectors or readers? First, who shall feed them with the milk of the word? The Ministers of their parishes? Alas, they cannot: they themselves neither know, nor live, nor teach the Gospel. These readers? Can then either they, or I, or you, always find something to read to our congregation, which will be as exactly adapted to their wants, and as much blessed to them as our preaching? And here is another difficulty still: what authority have I to forbid their doing what I believe God has called them to do? I apprehend indeed, that there ought, if possible, to be both an outward and inward call to this work: yet, if one of the two be supposed wanting, I had rather want the outward than the inward call. I rejoice that I am called to preach the Gospel both by God and man. Yet I acknowledge, I had rather have the divine without the human, than the human without the divine call.

“ But waving this, and supposing these four Societies to be better provided for than they were before: what becomes of the other thirty? Will they prosper

as well when they are left as sheep without a shepherd? The experiment has been tried again and again; and always with the same effect: even the strong in faith grew weak and faint: many of the weak made shipwreck of the faith. The awakened fell asleep; sinners changed for a while, returned as a dog to the vomit. And so, by our lack of service, many of the souls perished for whom Christ died. Now, had we willingly withdrawn our service from them, by voluntarily settling in one place, what account of this could we have given to the great Shepherd of all our souls?

“ I cannot therefore see, how any of those four Preachers, or any other in like circumstances, can ever, while they have health and strength, ordained or unordained, fix in one place, without a grievous wound to their own conscience, and damage to the *general* work of God. Yet I trust I am open to conviction; and your farther thoughts on this or any subject, will be always acceptable to,

Rev. and dear Sir,

Your affectionate brother and fellow labourer,

JOHN WESLEY.”

To the Rev. Mr. *Walker*.

We cannot here omit mentioning that excellent and laborious Minister, the late Mr. *Grimshaw*, Rector of *Haworth* in *Yorkshire*, who about this time went to his reward. He was indeed a man of God. He heartily joined Mr. *Wesley* in his work, and was so great an instrument of promoting the revival in *Yorkshire*, that

we shall be excused, if we give Mr. *Wesley's* own account of his truly christian life, and apostolic labours.

“ It was at this time that Mr. *Grimshaw* fell asleep. He was born Sept. 3, 1708, at *Brindle* six miles south of *Preston* in *Lancashire*, and educated at the schools of *Blackburn* and *Heskin*, in the same county. Even then the thoughts of death and judgment made some impression upon him. At eighteen he was admitted at *Christ's College* in *Cambridge*. Here bad example so carried him away, that for more than two years he seemed utterly to have lost all sense of seriousness; which did not revive, till the day he was ordained deacon, in the year 1731. On that day he was much affected with the sense of the importance of the ministerial office. And this was increased by his conversing with some at *Rochdale*, who met once a week to read and sing and pray. But on his removal to *Todmorden* soon after, he quite dropped his pious acquaintance, conformed to the world, followed all its diversions, and contented himself with “doing his duty” on Sundays.

But about the year 1734, he began to think seriously again. He left off all his diversions; he began to catechise the young people, to preach the absolute necessity of a devout life; and to visit his people, not in order to be merry with them as before, but to press them to seek the salvation of their souls.

At this period also, he began himself to pray in secret four times a day. And the God of all grace, who prepared his heart to pray, soon gave the answer

to his prayer : not indeed as he expected ; not in joy or peace, but by bringing upon him very strong and painful convictions of his own guilt and helplessness, and misery ; by discovering to him what he did not suspect before, that his heart was deceitful and desperately wicked ; and what was more afflicting still, that all his duties and labours could not procure him pardon, or gain him a title to eternal life. In this trouble he continued more than three years, not acquainting any one with the distress he suffered ; till one day, (in 1742.) being in the utmost agony of mind, there was clearly represented to him, Jesus Christ pleading for him with God the Father, and gaining a free pardon for him. In that moment all his fears vanished away, and he was filled with joy unspeakable. “ I was now, says he, willing to renounce myself, and to embrace Christ for my all in all. O what light and comfort did I enjoy in my own soul, and what a taste of the pardoning love of God !”

All this time he was an entire stranger to the people called *Methodists*, whom afterwards he thought it his duty to countenance, and to labour with in his neighbourhood. He was an entire stranger also to all their writings, till he came to *Haworth*. And then the good effects of his preaching soon became visible. Many of his flock were brought into deep concern for salvation, and were, in a little time after, filled with peace and joy through believing. And as in ancient times, the whole congregation have been often seen in tears, on account of their provocations
against

against God, and under a sense of his goodness in yet sparing them.

His lively manner of representing the truths of God could not fail of being much talked of, and bringing many hundreds out of curiosity to *Haworth* church: who received so much benefit by what they heard, that when the novelty was long over, the church continued to be full of people, many of whom came from far, and this for twenty years together.

Mr. *Grimshaw* was now too happy himself in the knowledge of Christ, to rest satisfied, without taking every method, he thought likely, to spread the knowledge of his God and Saviour. And as the very indigent constantly make their want of better cloaths to appear in, an excuse for not coming to Church in the day-time, he contrived, for them chiefly, a Lecture on Sunday-evenings, though he had preached twice in the day before. God was pleased to give great success to these attempts, which animated him still more to spend and be spent for Christ. So the next year he began a method, which was continued by him for ever after, of preaching in each of the four Hamlets he had under his care three times every month. By this means the old and infirm, who could not attend the church, had the truth of God brought to their houses; and many, who were so profane as to make the distance from the house of God a reason for scarce ever coming to it, were allured to hear. By this time, the great labour with which he instructed his own people; the holiness of his conversation, and the benefit, which very many
from

from the neighbouring parishes had obtained by attending his ministry; concurred to bring upon him many earnest entreaties to come to their houses, who lived in the neighbouring parishes, and expound the word of God to souls as ignorant as they had been themselves. This request he did not dare to refuse: so that while he provided abundantly for his own flock, he annually found opportunity of preaching near three hundred times, to congregations in other parts.

And for a course of fifteen years, or upwards, he used to preach every week, fifteen, twenty, and sometimes thirty times, besides visiting the sick, and other occasional duties of his function. It is not easy to ascribe such unwearied diligence, chiefly among the poor, to any motive but the real one. He thought he would never keep silence, while he could speak to the honour of that God, who had done so much for his soul. And while he saw sinners perishing for lack of knowledge, and no one breaking to them the bread of life, he was constrained, notwithstanding the reluctance he felt within, to give up his name to still greater reproach, as well as all his time and strength to the work of the Ministry.

During this intense application to what was the delight of his heart, God was exceeding favourable to him. In sixteen years he was only once suspended from his labour by sickness, though he dared all weathers, upon the bleak mountains, and used his body with less compassion, than a merciful man would use his beast. His soul at various times enjoyed

joyed large manifestations of God's love; and he drank deep into his Spirit. His cup ran over, and at some seasons, his faith was so strong and his hope so abundant, that higher degrees of spiritual delight would have overpowered his mortal frame.

In this manner Mr. *Grimshaw* employed all his powers and talents even to his last illness. And his labours were not in vain in the Lord. He saw an effectual change take place in many of his flock; and a restraint from the commission of sin brought upon the parish in general. He saw the name of Jesus exalted, and many souls happy in the knowledge of him, and walking as became the gospel. Happy he was himself, in being kept by the power of God, unblamable in his conversation: happy in being beloved in several of the last years of his life, by every one in his parish; who, whether they would be persuaded by him to forsake the evil of their ways, or no, had no doubt that Mr. *Grimshaw* was their cordial friend. Hence, at his departure, a general concern was visible through his parish. Hence his body was interred with what is more ennobling than all the pomp of a royal funeral: for he was followed to the grave by a great multitude, with affectionate sighs, and many tears; who cannot still hear his much-loved name without weeping for the guide of their souls, to whom each of them was dear as children to their father.

His behaviour, throughout his last sickness, was of a piece with the last twenty years of his life. From the very first attack of his fever, he welcomed its approach. His intimate knowledge of Christ abolished
all

all the reluctance nature feels to a dissolution; and triumphing in Him, who is the resurrection and the life, he departed April 7th, 1762, in the 55th year of his age, and the twenty-first of eminent usefulness."

Whoever seriously considers the foregoing pages, will readily conclude that the work carried on by Mr. Wesley and his assistants was really of God. The great concern for religion, which was evident in many thousands, who were before careless, or profane; the *impression* made on their minds, of the importance of eternal things; their being so deeply *convinced* of the *number* and *heinousness* of their sins, from which conviction sprung *fruits meet for repentance*: their being made happy partakers of *righteousness, peace, and joy in the Holy Ghost*, and walking in all holiness, were demonstrable proofs of this. For is there any name given under heaven, whereby men can be *thus* saved, but the name of Christ alone?

But the Lord, at sundry times, and in divers places, poured out his Spirit in a remarkable manner. This religious concern, these divine *impressions*, and their consequent *fruits*, attended the preaching of God's word in so great a degree upon those occasions, that more were converted in a few months, or even weeks or days at such times, than for several years before. Many parts of these kingdoms have been thus favoured, at different seasons; but especially about the year 1760, and for some years after. In *London* particularly this revival of religion was great and conspicuous; many hundreds were added to the Societies, and the word of the Lord was glorified among them.

The

The city of *London* had been highly favoured from the commencement of Mr. *Wesley's* labours. He usually resided there during the winter months. There were now several Chapels therein under his direction. In some of these, on every Lord's-day, the service of the Church of *England* was performed, and the Lord's-Supper administered. Mr. *Maxfield*, whom we have already mentioned, was ordained by the late Bishop of *Londonderry*, who resided for some time at *Bath* for the benefit of his health. The Bishop received him at Mr. *Wesley's* recommendation, saying, "Sir, I ordain you, to assist that good man, that he may not work himself to death." He did assist Mr. *Wesley* for some years, and was eminently useful.

At the beginning of this great revival of religion Mr. *Maxfield* was in *London*. For some time he laboured in concert with Mr. *Wesley* and the other Preachers. But this did not continue. The sower of tares, the enemy of God and man, began now again to pervert the right ways of the Lord. While hundreds rejoiced in God their Saviour with joy unspeakable and full of glory, and yet walked humbly with him, being zealous of whatsoever things are pure and lovely and of good report; others were not so minded. Instead of the faith which worketh by love, *Antinomianism* reared its head again. Dreams, visions and revelations were now honoured more than the written word. Some of the Preachers bluntly and sharply opposed the spreading errors; which seemed only to make things worse. But on Mr. *Wesley's* arrival in town, the visionaries stood reprov'd. For a
considerable

considerable time, as he himself confesses, he knew not how to act. He saw that much good was done; but he also saw that much evil was intermixed. Some who appeared to be very useful among the people, nevertheless encouraged those things which are subversive of true order, and contrary to Scripture. He loved Mr. *Maxfield* much, and hoped all good concerning him. Yet he could not but see that he rather encouraged those evils than opposed them. He therefore retired to *Canterbury* for a few days, from whence he sent him the following letter.

“ Without any preface or ceremony, which is needless between you and me, I will simply and plainly tell what I dislike, in your doctrine, spirit, or outward behaviour. When I say *your's*, I include brother *Bell* and *Owen*, and those who are most closely connected with them.

“ 1. I like your doctrine of *perfection*, or pure love: love excluding sin. Your insisting that it is merely by *faith*: that consequently it is *instantaneous*, (though preceded and followed by a gradual work) and that it may be *now*, at this instant.

“ But I dislike, your supposing man may be as perfect as an angel, that he can be *absolutely* perfect: that he can be *infallible*, or above being *tempted*: or, that the moment he is pure in heart, he *cannot fall* from it.

“ I dislike the saying, This was not known or taught among us, till within two or three years. I grant, *you* did not know it. You have over and over denied instantaneous sanctification to *me*. But
I have

I have known and taught it (and so has my brother, as our writings shew) above these twenty years.

“ I dislike your directly or indirectly depreciating justification: saying, a justified person is not *in Christ*, is not *born of God*, is not *sanctified*, not a *temple of the Holy Ghost*; or that he *cannot please God*, or cannot *grow in grace*.

“ I dislike your saying, that one saved from sin, needs nothing more than *looking to Jesus*, needs not to hear or think of any thing else: *believe, believe* is enough: that he needs no *self-examination*, no times of *private prayer*: needs not mind *little*, or *outward things*: and that he *cannot be taught* by any person, who is not in the same state.

“ I dislike your affirming, that justified persons in general persecute them that are saved from sin: that *they* have persecuted *you* on *this* account: and that for *two years* past, *you* have been more persecuted by *the two brothers*, than ever you was by the world in all your life.

“ 2. As to your spirit, I like your confidence in God, and your zeal for the salvation of souls.

“ But I dislike something which has the appearance of *pride*, of overvaluing yourselves and undervaluing others: particularly the Preachers, thinking not only that they are *blind*, and that they are not sent of God; but even that they are *dead*; dead to God, and walking in the way to hell: that “they are going *one way*, you *another* ;” that “they have *no life* in them !” Your speaking of *yourselves*, as though you were the *only men* who knew and taught the Gospel ;
and

and as if not only *all the Clergy*, but *all the Methodists* besides, were in utter darkness.

“ I dislike something that has the appearance of *enthusiasm* : overvaluing *feelings* and inward *impressions* : mistaking the mere work of *imagination* for the voice of the Spirit ; expecting the end without the means, and undervaluing *reason*, *knowledge* and *wisdom* in general.

“ I dislike something that has the appearance of *Antinomianism* ; not magnifying the law, and making it honourable ; not enough valuing *tenderness of conscience*, and exact *watchfulness* in order thereto : using *faith* rather as contradistinguished from *holiness*, than as productive of it.

“ But what I most of all dislike is, your *littleness of love* to your brethren, to your own society : your want of *union of heart* with them, and *bowels of mercies* toward them : your want of *meekness*, *gentleness*, *long-suffering* : your *impatience of contradiction* : your counting every man your enemy that reproves or admonishes you in love : your *bigotry* and *narrowness of spirit*, loving in a manner only those that love you : your *ensoriousness*, proneness to *think hardly* of all, who do not exactly agree with you : in one word, your *divisive spirit*. Indeed I do not believe, that any of you either design or desire a separation. But you do not enough *fear*, *abhor* and *detest* it, shuddering at the very thought. And all the preceding tempers tend to it, and gradually prepare you for it. Observe, I tell you before ! God grant you may immediately and affectionately take the warning !

“ 3. As to your outward behaviour, I like the general tenor of your life, devoted to God, and spent in doing good.

“ But I dislike your slighting any, the very least rules of the Bands or Society ; and your doing any thing that tends to hinder others from exactly observing them. Therefore

“ I dislike your appointing such meetings, as hinder others from attending either the public preaching, or their Class or Band ; or any other meeting, which the rules of the Society or their office require them to attend.

“ I dislike your spending so *much time* in several meetings, as many that attend can ill spare from the other duties of their calling, unless they omit either the preaching, or their Class or Band. This naturally tends to dissolve our Society, by cutting the sinews of it.

“ As to your more public meetings, I like the praying fervently and largely for all the blessings of God. And I know much good has been done hereby, and hope much more will be done.

“ But I dislike several things therein : 1. The singing, or speaking, or praying, of several at once : 2. The praying to the Son of God only, or more than to the Father : 3. The using improper expressions in prayer : sometimes too bold, if not irreverent : sometimes too pompous and magnificent, extolling yourselves rather than God, and telling him what you *are*, not what you *want* : 4. Using poor, flat, bald, hymns : 5. The never kneeling at prayer : 6. Your using
postures

postures or gestures highly indecent : 7. Your screaming, even so as to make the words unintelligible : 8. Your affirming people *will* be justified or sanctified just now : 9. The affirming *they* are, when they are not : 10. The bidding them say, I believe. 11. The bitterly condemning any that oppose, calling them wolves, &c. and pronouncing them hypocrites, or not justified.

“ Read this calmly and impartially before the Lord in prayer. So shall the evil cease, and the good remain. And you will then be more than ever united to

Your affectionate Brother,

Canterbury, Nov. 2, 1762.

J. WESLEY.”

It does not appear that this letter had any effect. *George Bell*, mentioned above as an intimate of Mr. *Maxfield*, was a Serjeant in the Life-guards. He was at one time unquestionably a man of piety, of deep communion with God, and of extraordinary zeal for the conversion of souls. But he was not a man of understanding : his imagination was lively, but his judgment weak. While therefore he hearkened to the advice of those who had longer experience in the ways of God than himself, as well as more knowledge of the devices of Satan, he was a pattern to all, and eminently useful to his brethren. But not continuing to regard either them or his Bible, he fell into enthusiasm, pride, and great uncharitableness. Yet Mr.

Wesley, it appears, was very tender over this poor man. "Being determined," says he, "to hear for myself, I stood where I could hear and see without being seen. *George Bell* prayed, in the whole, pretty near an hour. His fervour of spirit I could not but admire. I afterwards told him what I did not admire: namely, 1. His screaming every now and then in so strange a manner, that one could scarce tell what he said: 2. His thinking he had the miraculous discernment of spirits: and 3. His sharply condemning his opposers."

A member of the Society, soon after, observed to Mr. *Wesley*, "Sir, I employ several men. Now, if one of my servants will not follow my directions, is it not right in me to discard him at once? Pray, Sir, apply this to Mr. *Bell*." He answered, "It is right to discard such a *servant*: But what would you do, if he were your son?" All this time, he was blamed on every hand: *by some*, because he did not reprove those persons: *by themselves*, because, as they said, he was continually reprovng them. "I had a second opportunity," observes Mr. *Wesley*, "of hearing *George Bell*. I believe, part of what he said, was from God (this was my reflection *at that time*) part from an heated imagination. But as he did not *scream*, and there was nothing dangerously wrong, I do not yet see cause to hinder him." He heard him once more on that day fennight. "I was then convinced," says he, "that he must not continue to pray at the Foundery. The reproach of Christ I am willing to bear;

but not the reproach of Enthusiasm, if I can help it."

"All this time," he proceeds, "I did not want information from all quarters, That Mr. *Maxfield* was at the bottom of all this: that he was the life of the cause: that he was continually spiriting up all with whom he was intimate, against me: that he told them, I was not capable of teaching them; and insinuated, that none was but himself; and that the inevitable consequence must be a division in the Society."

But *George Bell* became still more wild: and as he took every strong impression made upon his mind, as a revelation from God, he at last prophesied, in Jan. 1763, That "the end of the world would be on the 28th. of February following." Mr. *Wesley* explicitly declared against this, first in the Society, then in preaching, and afterwards in the public papers. When the day arrived, he preached at *Spitalfields* in the evening on "Prepare to meet thy God;" thus turning to religious profit, the terror which had seized upon many. After expounding the passage, he largely shewed the utter absurdity of the supposition, that the world would be at an end that night. But notwithstanding all he could say, many were afraid to go to bed, and some wandered about in the fields, being persuaded, that if the world did not end, at least *London* would be swallowed up by an earthquake. But *he* went to bed at his usual time, and was fast asleep about ten o'clock.

Things now ripened apace for a separation : to prevent which (if possible) he desired all the Preachers, as they had time, to be present at all meetings, when he could not himself; particularly at the Friday-meeting, in the chapel at *West-Street*. At this Mr. *Maxfield* was highly offended, and wrote to him as follows :

“ I wrote to you, to ask if those who before met at brother *Guilford's*, might not meet in the chapel. Soon after you came to town, the Preachers were brought into the meeting, though you told me again, and again, they should not come.” (True ; remarks Mr. *Wesley*, but since I said this, there has been an entire change in the situation of things.) “ Had I known this, I would rather have paid for a room out of my own pocket. I am not speaking of the people that met at the *Foundery* before : though I let some of them come to that meeting.—If you intend to have the Preachers there to watch, and others that *I think very unfit*, and will not give me liberty to give leave to some that *I think fit* to be there, I shall not think it my duty to meet them.”—So from this time he kept a separate meeting elsewhere.

Shortly after this, Mr. *Maxfield* refused to preach at the *Foundery* according to appointment. Mr. *Wesley* who was at *Westminster*, where he intended to preach, hearing this, immediately returned to the *Foundery*, and preached himself on the words of Jacob, *If I am bereaved of my children, I am bereaved*. Thus was that
breach

breach made, which could never afterwards be made up.

Mr. *Maxfield* lived about twenty years after this separation, and preached in a meeting-house near *Moorfields* to a large congregation. Several who separated with him, continued with him to the last: though far the greater part returned. Mr. *Wesley* mourned over him, as an old and valuable friend, and as the first Preacher of the Gospel, who submitted to his direction. But he always considered his behaviour in the present instance, as both ungrateful and unjust: as well as giving a stab to the cause of true religion in *London*, which it did not entirely recover for several years. Poor *George Bell* is still alive; but he makes no pretensions to religion. He has been for many years a deplorable instance of the danger which arises even to truly pious persons, from giving place to any *impression* that does not agree with the only true standard, *The word of God*.

The great revival of religion was not however stopped by this unhappy separation, or by the extravagance which led to it. Mr. *Wesley* soon after visited many parts of *England*, in which he found the same deep concern for genuine piety, with the same inward, experimental knowledge and love of God, as our Redeemer and Sanctifier, which had been so remarkable in *London*. Mean time the crowds that flocked to hear the word of God, were immense. At *Newcastle upon Tyne*, he was obliged to preach in the open air at five in the morning!

On his return to *London* he examined the Society, and found that one hundred and seventy-five persons had separated from their brethren: But the gracious work of God still continued among those who remained.

“ I stood and looked back,” says he, “ on the late occurrences. The peculiar work of this season has been, what *St. Paul* calls *The perfecting of the saints*. Many persons in *London, Bristol, York*, and in various parts both of *England* and *Ireland*, have experienced so deep and universal a change, as it had not before entered into their hearts to conceive. After a deep conviction of inbred sin, of their total fall from God, they have been so filled with faith and love, (and generally in a moment) that sin vanished, and they found from that time, no pride, anger, evil desire, or unbelief. They could rejoice evermore, pray without ceasing, and in every thing give thanks. Now whether we call this the *destruction* or *suspension* of sin, it is a glorious work of God : such a work, as considering both the depth and extent of it, we never saw in these kingdoms before.

“ It is possible, some who spoke in this manner were mistaken : and it is certain, some have lost what they then received. A few (very few compared to the whole number) first gave way to enthusiasm, then to pride, next to prejudice and offence, and at last separated from their brethren. But although this laid a huge stumbling-block in the way, still the work of God went on. Nor has it ceased to this day in any of its branches. God still convinces, justifies, sanctifies.

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We have lost only the dross, the enthusiasm, the prejudice and offence. The pure gold remains, faith working by love, and we have ground to believe, increases daily."

The doctrines of the Bible, of the reformation, and of the Church of *England*, were now preached in almost every part of the land. Present salvation by grace through faith, and *universal obedience* as the fruit thereof, urged on the consciences of men, caused *practical christianity* again to revive. And to use the words of a pious and elegant writer, * "Leaning on her fair daughters *Truth* and *Love*, she took a solemn walk through the kingdom, and gave a foretaste of heaven to all that entertained her." "She might," says he, "by this time have turned this favourite isle into a land flowing with spiritual milk and honey: if *Apollyon*, disguised in his *angelic* robes, had not played, and did not continue to play, his old (antinomian) game."

We have already seen this mystery of iniquity break out on particular occasions. But the deadly leaven spread far and wide: and many of those, whose hearts it had alienated from God, had still "a name to live." Some of them were even accounted pillars in their respective congregations, who, while the truly pious wept and prayed for them, were "at ease in Zion," having only the form of godliness, with a confidence at the same time that their state

* The late Rev. Mr. *Fletcher*, Vicar of *Madeley*, *Salop*.

was good, because *they knew not what spirit they were of.*

It may not be unacceptable, if we give a picture of this fatal delusion, drawn by the same masterly hand.

“ At this time we stand particularly in danger of splitting upon the Antinomian rock. Many smatterers in Christian experience talk of finished salvation in Christ, or boast of being in a state of justification and sanctification, while they know little of themselves, and less of Christ. Their whole behaviour testifies, that their heart is void of humble love, and full of carnal confidence. They cry, *Lord, Lord,* with as much assurance, and as little right, as the foolish virgins. They pass for sweet Christians, dear children of God, and good believers; but their secret reserves evidence them to be only such believers as *Simon Magus, Ananias, and Sapphira.*

“ Some with *Diotrephes,* love to have the pre-eminence, and prate malicious words, and not content therewith, they do not themselves receive the brethren, and forbid them that would. Some have forsaken the right way, and are gone astray, following the way of *Balaam,* who loved the wages of unrighteousness; they are wells without water, clouds without rain, and trees without fruit: with *Judas* they try to load themselves with thick clay, endeavour to lay up treasures on earth, and make provision for the flesh to fulfil the lusts thereof. Some, with the incestuous Corinthian, are led captive by fleshly lusts, and fall into the greatest enormities. Others with the language of the awakened Publican in their mouths, are fast asleep in their spirits: you hear them speak of
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the corruptions of their hearts in as unaffected and airy a manner, as if they talked of freckles upon their faces : it seems they run down their sinful nature, only, to apologize for their sinful practices ; or to appear great proficient in self-knowledge, and court the praise due to genuine humility.

“ Others quietly *settled on the lees* of the Laodicean state, by the whole tenor of their life *say they are rich and increased in goods and have need of nothing* : utter strangers to *hunger and thirst after righteousness*, they never importunately beg, never wrestle hard for the hidden manna : on the contrary, they sing a requiem to their poor dead souls, and say, “ *Soul, take thine ease, thou hast goods laid up in Christ for many years, yea, for ever and ever ;*” and thus, like *Demas*, they go on talking of Christ and heaven, but *loving* their ease, and enjoying *this present world*.

“ Yet many of these, like *Herod*, hear and entertain us gladly ; but like him also they keep their beloved sin, pleading for it as a right eye, and saving it as a right hand. To this day their bosom-corruption is not only alive, but indulged ; their treacherous *Delilah* is hugged ; and their spiritual *Agag* walks delicately, and boasts that *the bitterness of death is past*, and he shall never be *hewed in pieces before the Lord* : nay, to dare so much as to talk of his *dying* before the body, becomes an almost unpardonable crime.

“ Forms and fair shows of godliness deceive us : many, whom our Lord might well compare to *whited sepulchres*, look like angels of light when they are abroad, and prove tormenting fiends at home. We
see

see them weep under sermons, we hear them pray and sing with the tongues of men and angels; they even profess the faith that removes mountains; and yet by and by we discover they stumble at every mole-hill; every trifling temptation throws them into peevishness, fretfulness, impatience, ill humour, discontent, anger, and sometimes into loud passion.

“Relative duties are by many grossly neglected; husbands slight their wives, or wives neglect and plague their husbands; children are spoiled, parents disregarded, and masters disobeyed: yea, so many are the complaints against servants professing godliness on account of their unfaithfulness, indolence, pert answering again, forgetfulness of their menial condition, or insolent expectations, that some serious persons prefer those who have no knowledge of the truth, to those who make a high profession of it.

“*Knowledge is certainly increased; many run to and fro after it, but it is seldom experimental; the power of God is frequently talked of, but rarely felt, and too often cried down under the despicable name of frames and feelings. Numbers seek, by hearing a variety of Gospel-Ministers, reading all the religious books that are published, learning the best tunes to our hymns, disputing on controverted points of doctrine, telling or hearing church-news, and listening to or retailing spiritual scandal. But alas! few strive in pangs of heart-felt convictions, few deny themselves and take up their cross daily; few take the kingdom of heaven by the holy violence of wrestling faith, and agonizing prayer; few see, and fewer live in, the kingdom of God, which*

is righteousness, peace, and joy in the Holy Ghost. In a word, many say, *Lo! Christ is here; and lo! he is there;* but few can consistently witness, that *the kingdom of heaven is within them.*

“ Many assert that the *clothing of the King's daughter is of wrought gold,* but few, very few experience that *she is all glorious within;* and it is well, if many are not bold enough to maintain that she is “all full of corruptions.” With more truth than ever we may say,

“ Ye different sects, who all declare
Lo! here is Christ, or Christ is there;
Your stronger proofs divinely give,
And shew us where *the Christians* live.
Your claim, alas! ye cannot prove,
Ye want the genuine mark of *love.*”

“ The consequences of this high, and yet lifeless profession, are as evident as they are deplorable. Selfish views, sinister designs, inveterate prejudice, pitiful bigotry, party-spirit, self-sufficiency, contempt of others, envy, jealousy, *making men offenders for a word* - possibly a scriptural word too, taking advantage of each other's infirmities, magnifying innocent mistakes, putting the worst construction upon each other's words and actions, false accusations, backbiting, malice, revenge, persecution, and a hundred such evils, prevail among religious people, to the great astonishment of the children of the world, and the unspeakable grief of the true Israelites that yet remain among us.

“ But

“ But this is not all. Some of our hearers do not even keep to the great outlines of heathen morality: not satisfied practically to reject Christ’s declaration, that *it is more blessed to give than to receive*, they proceed to that pitch of covetousness and daring injustice, as not to pay their just debts; yea, and to cheat and extort, whenever they have a fair opportunity. How few of our Societies are there, where this or some other evil has not broken out, and given such shakes to the ark of the gospel, that had not the Lord wonderfully interposed, it must long ago have been overset? And you know how to this day *the name and truth of God are openly blasphemed among the baptized Heathen*, through the Antinomian lives of many, who *say they are Jews when they are not*, but by their works declare they *are of the Synagogue of Satan*. At your peril therefore, my brethren, countenance them not: I know you would not do it designedly, but you may do it unawares; therefore take heed—more than ever take heed to your doctrine. Let it be scripturally evangelical: give not the children’s bread unto dogs: comfort not people that do not mourn. When you should give emetics, do not administer cordials, and by that means strengthen the hands of the slothful and unprofitable servant.”

Mr. *Wesley* had from the beginning borne a faithful testimony against this delusion. In his sermon preached before the University of *Oxford*, so early as the year 1738, he admitted that the doctrine of salvation by faith was often thus abused. “ Many,” says he, “ will now, as in the Apostles’ days, *continue in sin, that grace*
may

may abound. But their blood is on their own head. The goodness of God ought to lead them to repentance; and so it will, those who are sincere of heart." After a trial of more than thirty years, he was abundantly confirmed in this sentiment.

Therefore to raise a bulwark against this overflowing of ungodliness, the evil principle which occasioned it was taken into consideration, in the Conference of the year 1770. Minutes of this Conference were soon afterwards published, in which were inserted the following propositions.

"Take heed to your doctrine."

We said in 1744, "We have leaned too much toward Calvinism." Wherein?

1. With regard to *man's faithfulness*. Our Lord himself taught us to use the expression, therefore we ought never to be ashamed of it. We ought steadily to assert upon His Authority, that if a man is *not faithful in the unrighteous mammon, God will not give him the true riches*.

2. With regard to *working for life*, which our Lord expressly commands us to do. *Labour*, (ἐργάζεσθε) literally, *work for the meat that endureth to everlasting life*. And in fact, every believer, till he comes to glory, works *for*, as well as *from* life.

3. We have received it as a maxim, That "a man is to do nothing, *in order to Justification*." Nothing can be more false. Whoever desires to find favour with God, should *cease from evil and learn to do well*. So God himself teaches by the prophet *Isaiah*. Whoever repents, should *do works meet for repentance*. And
if

if this is not *in order* to find favour, what does he do them for?

Once more review the whole affair:

1. Who of us is *now* accepted of God?

He that now believes in Christ, with a loving obedient heart.

2. But who among those that never heard of Christ?

He that according to the light he has, *feareth God and worketh righteousness.*

3. Is this the same with he that is *sincere*?

Nearly, if not quite.

4. Is not this *Salvation by works*?

Not by the *merit* of works, but by works as a *condition.*

5. What have we then been disputing about for these thirty years?

I am afraid, *about words*: (Namely, in some of the foregoing instances.)

6. As to *merit* itself, of which we have been so dreadfully afraid: We are rewarded *according to our works, yea, because of our works.* How does this differ from, *for the sake of our works*? And how differs this from *Secundum merita operum*? Which is no more than, *as our works deserve*? Can you split this hair? I doubt, I cannot.

7. The grand objection to one of the preceding propositions, is drawn from matter of fact. God does in fact justify those, who by their own confession neither *feared God, nor wrought righteousness.* Is this an exception to the general Rule?

It is a doubt, whether God makes any exception at all. But how are we sure that the person in question, never did fear God and work righteousness? His own thinking so, is no proof. For we know how all that are convinced of sin, under-value themselves in every respect.

8. Does not talking, without proper caution, of a *justified* or *sanctified state*, tend to mislead men? Almost naturally leading them to trust in what was done in *one moment*? Whereas, we are every moment *pleasing* or *displeasing* to God, *according to our works*: according to the whole of our present inward tempers, and outward behaviour."

It is hardly possible for us to give a just idea of the noise which these propositions occasioned among the religious professors of the land. Some, whose carnal confidence was shaken by them, cried out again, that they were contrary to the Gospel, and that Mr. *Wesley* had in them contradicted all his former declarations. Some even of the truly pious seemed staggered at them; and, though they lamented the abuse of Gospel-truths, could hardly bear so strong an antidote. The late Honourable and Rev. Mr. *Shirley*, Chaplain to the truly pious Countess of *Huntingdon* lately deceased, entered the lists in form. He wrote a circular letter to all the serious Clergy of the land; inviting them to protest against this dreadful heresy in a body.

This open attack called forth Mr. *Fletcher* from his "beloved obscurity." The temper of this Gentleman, as a Writer of the present day has well ob-

served, did not incline him to Polemic Divinity. He was devout, pious, and laborious in his calling, in a degree seldom equalled since the days of the Apostles. But being stimulated by his love of truth to engage in the controversy, he shewed himself a complete master of his subject. In his hands, the ablest of his antagonists were as the lion in the hands of *Sampson*. He demonstrated, that those propositions were equally agreeable to scripture, reason, and the writings of the soundest, even of the Calvinistic Divines. He largely shewed, that as the *day of judgment* differs from the *day of conversion*, so must the conditions of *justification*. That as in the *one* we are considered as *mere sinners*, and raised out of guilt and misery by an act of God's mercy, through faith in the merits of his Son: so, in the *other*, we are considered as members of the mystical Body of Christ; and being enabled by his grace to do works acceptable to God, we are justified in that awful day by the evidence of those works, inward and outward: and yet, that we are indebted for *both* to that glorious act of divine love, proclaimed by St. Paul, "*God was in Christ reconciling the world to himself.*" And, lastly, that the propositions in question secured the one without at all weakening the other.

In all the controversies, in which Mr. *Wesley* was hitherto concerned, he stood alone. In this he had but little to do. He wrote one or two small tracts; but, as the Reviewers of that day observed, he soon retired from the field, and went quietly on in his labour,

labour, happy in being succeeded by so able an auxiliary. Mr. *Fletcher* abounded in time as well as talents for the work. He equally excelled in temper as in skill. And while he exposed the errors of his mistaken opponents, he did honour to their piety. He died in the year 1785, lamented by all the lovers of true religion and useful learning, that were acquainted either with his person or his writings. Our admiration of his character would lead us to speak much more concerning him, but that his life is published. To it we refer our readers.

From this time Mr. *Wesley* was but little troubled by the advocates for absolute predestination. Mr. *Fletcher's* works have been a standing answer to all those who assert it; as well as highly useful to those who have been troubled concerning questions on this subject. They are published in seven volumes duodecimo, and are well worthy the attention of all serious persons.

Religion was now greatly increased in the land. In every county, and in most of the towns and villages of *England*, Societies were formed, and Chapels erected for public worship. These were supplied by more than two hundred Itinerants, assisted by many hundred local Preachers. Mr. *Wesley's* great desire to remain in union with the Church of *England*, so far as the work he was engaged in would permit, would not allow him to apply for a legal establishment, or for any thing which might give to the Societies under his care the form of a separate Body.

With respect to the Chapels, there was but little fear, that any of them would be alienated, while he lived, from the purpose for which they were built. Most of them were settled on trustees, who were to permit him and those he should appoint, to preach in them from time to time. After his death, those who should be appointed at the yearly Conferences of the Preachers, were to enjoy the same privilege.

But a question arose, whenever the Trust-Deeds were mentioned, “Who are *The Conference*?” It was difficult to define the term; and it was thought a court of law, or even of equity, could not easily decide upon it, in case of any dispute with the trustees. He saw, if some remedy was not provided, Itinerant preaching would probably soon be at an end. Therefore at the desire of the Conference, assembled at *Bristol* in the year 1783, he took the opinion of one of the greatest lawyers in the kingdom, who answered, “There is no way of doing this, but by naming a determinate number of persons. The Deed which names these, must be enrolled in Chancery. Then it will stand good in law.”

Mr. *Wesley* executed a Deed agreeable to this advice. But as this step has occasioned much conversation, and given much pain to several persons, we shall give his own explanation and defence of this measure, as published in the *Arminian Magazine*.

“My first thought was to name a very few, suppose ten or twelve persons. Count *Zinzendorff* named only six, who were to preside over the Community

after his decease. But on second thoughts, I believed there would be more safety in a greater number of Counsellors, and therefore named a hundred, as many as I judged could meet without too great an expence, and without leaving any Circuit naked of Preachers while the Conference was assembled.

“ In naming these Preachers, as I had no adviser, so I had no respect of persons ; but I simply set down those, that according to the best of my judgment were most proper. But I am not infallible. I might mistake, and think better of some of them than they deserved. However, I did my best ; and if I did wrong, it was not the error of my will, but of my judgment.

“ But what need was there for any Deed at all ? There was the utmost need of it. Without some authentic Deed fixing the meaning of the term, the moment I died the Conference had been nothing. Therefore any of the proprietors of the land, on which our Preaching-houses were built, might have seized them for their own use, and there would have been none to hinder them, for the Conference would have been nobody, a mere empty name.

“ You see then, in all the pains I have taken about this absolutely necessary Deed, I have been labouring not for myself, (I have no interest therein ;) but for the whole Body of Methodists : in order to fix them upon such a foundation as is likely to stand as long as the sun and moon endure : That is, if they continue to walk by faith, and to shew forth their faith by

their works : otherwise I pray God to root out the memorial of them from the earth.

JOHN WESLEY."

Mr. *Wesley* says "he had no adviser." He means, in respect to the *number* or *choice* of the persons mentioned. And this we know to be strictly the truth, notwithstanding all that has been said to the contrary.

Mr. *Wesley* having found that the fears of many were alarmed, lest the powers he had invested in the Conference should be abused through interest or partiality, wrote the following letter, which he deposited in the hands of a friend, to be by him presented to the Conference at their first meeting after his decease.

Chester, April 7th, 1785.

To the Methodist Conference.

My dear Brethren,

"SOME of our travelling Preachers have expressed a fear, That after my decease you would exclude them either from preaching in connection with you, or from some other privileges which they now enjoy. I know no other way to prevent any such inconvenience, than to leave these my last words with you.

"I beseech you by the mercies of God, that you never avail yourselves of the Deed of declaration, to assume any superiority over your brethren : but let all things go on, among those Itinerants who chuse to remain together, exactly in the same manner as when I was with you, so far as circumstances will permit.

" In

“In particular I beseech you, if you ever loved me, and if you now love God and your brethren: to have no respect of persons, in stationing the Preachers, in chusing children for *Kingswood-school*, in disposing of the yearly contribution and the Preachers’ Fund, or any other public money. But do all things with a single eye, as I have done from the beginning. Go on thus, doing all things without prejudice or partiality, and God will be with you even to the end.

JOHN WESLEY.”

Though it does not exactly follow in the order of time, we think it proper, as the conclusion of this subject, to observe, that the above letter was accordingly presented in July 1791. Mr. *Joseph Bradford*, who delivered it, being delayed on the road, did not arrive till the Conference had assembled several hours. And it is with great pleasure we add, that they had passed a vote to the same purport, and almost in the same words, before they knew of such a request’s being in existence!

From this time Mr. *Wesley* held on his way, without interruption. The work of God increased every year. New Societies were formed, in all of which the same rules were observed. Though now declining in the vale of years, he slackened not his pace. He still rose at four in the morning, preached two, three or four times a day, and travelled between four and five thousand miles a year, going once in two years through *Great Britain* and *Ireland*. He saw continually more and more fruit of his labour, and of the labour of

those in connection with him. He laid *no stress* on opinions or modes of worship, desiring only that the love of God and man through living faith in Christ as "God manifest in the flesh," should be the ruling principle of the life, and shew itself by an uniform practice of justice, mercy, and truth. He accordingly gave the right-hand of fellowship to all who walked by this rule, however they might differ from him in those speculative points, of which they are to give an account to God alone.

The LIFE of the
Reverend JOHN WESLEY.

BOOK the THIRD.

Containing an Account of the Labours of Mr. WESLEY and of the Preachers in connection with him, in Ireland, Scotland, the Isles of Man, Jersey, Guernsey and Alderney, on the Continent of America, in Newfoundland, and in the Islands of the West-Indies : a review of Mr. WESLEY'S Writings : several incidents in the three last years of his Life : his last Illness, and Death : his Character, and the Conclusion.

C H A P. I.

Of the Progress of Christianity in Ireland to the year 1747 : and of the Labours of Mr. WESLEY, and of the Preachers in connection with him, from that period to the year 1789.

S E C T I O N I.

THE accounts transmitted down to us of the introduction and progress of Christianity in *Ireland*, during the earlier ages, are so full of legends and fables, that no dependence can be placed upon them. *St. Patrick* visited that kingdom about the middle of the fifth century. But it is certain that Christianity had

had

had been propagated there for a considerable time before that period. The venerable *Bede* informs us, that about the middle of the seventh century many of the pious *Anglo-Saxons*, some of whom were of considerable rank, went over to *Ireland*, both for the sake of religion and of learning, and were received by the *Irish* with the utmost benevolence: yea, they were maintained, instructed, and furnished with books, without fee or reward; “a most honourable testimony,” says Lord *Lyttleton*, “not only to the learning, but likewise to the hospitality and bounty of that nation.” And it is very probable that vital religion then flourished in some degree.

Soon after this, *Ireland* became the school of learning for all *Europe*. In the beginning of the eighth century, the *Hibernians* were chiefly known by the name of *Scots*: and their Clergy were the only Ministers in *Europe* (the *Culdees* in *North-Britain* excepted) who refused to submit their understandings to implicit authority. They travelled through distant lands to receive and communicate knowledge both spiritual and natural, and were deservedly distinguished above all other people for their culture of the sciences, and for their improvement in and propagation of all the useful knowledge, which those times of ignorance would admit. This character of them has been established beyond a doubt by the most authentic records of antiquity. *Benedict* of *Aniane* in *Languedoc* proves, that they were the first introducers of the *Scholastic Theology* in *Europe*, which indeed was the least of their commendations. At this period, and perhaps

perhaps some time before, "the *Irish* scholars," to use the words of *Camden*, "had profited so notably in Christianity, that *Ireland* was termed *Sanctorum Patria*, the country of Saints."

The superiority of that kingdom in those times for piety and learning over all the other nations of *Europe*, and the surprizing ignorance of the people in the succeeding ages, probably arose from the following causes. When the *Goths* and *Vandals* invaded the *Roman* empire in the year 250, and continued their ravages till the empire was totally destroyed in the year 476, *Ireland* being very remote from the horrid scene, and having never been a part of the *Roman* empire as *England* was, enjoyed peace and tranquility in the midst of those troubles, and became an asylum from those barbarous conquerors. In consequence of which, the arts and sciences were much cultivated there, the genius of the people being turned to literature. Several Princes were therefore sent there from the Continent for their education.

But, in the latter end of the eighth century, when the *Danes* (those Northern ravages) and afterwards the *Saxons*, broke in upon their repose, invaded their fertile country, and carried war and rapine, wherever they came, *Ireland* was made a scene of blood: and the generality of the inhabitants were reduced for a long series of years to the most abject state of slavery.

This easily accounts for the decay of learning in *Ireland*. The people became dispirited, and the men of literature were destroyed: or if any of them survived, it was impossible for them to pursue their
 studies

studies amidst war and slaughter. However, those Northern plunderers were at length entirely driven out of the kingdom after many bloody battles: and in the years that followed, matters were changed for the better.

In the twelfth century arose *Malachius*, Archbishop of *Armagh*, a most excellent man, if we make allowances for the errors of Popery, which were at that time embraced by the whole nation. *Bernard* compares him to the sun, arising upon the earth, and dispelling darkness.

In the fourteenth century, the grace and providence of God raised up another Archbishop of the same See, to bless mankind. His name was *Richard Fitzralph*. He was a man of genuine piety, and a zealous opposer of the order of mendicant Friars; and also of some of the opinions of the Church of *Rome*. He was therefore cited to appear before a Consistory of the Pope and Cardinals, at *Avignon*, where he defended himself in a manner, which evidenced him one of the most learned men of the age. *Bellarmino*, that grand defender of Popery, gives a special caution against the reading of his writings, declaring that they favoured of heresy, and that *John Wickliffe*, the first *English* Reformer, received some of his *heresies* from him.

Yet notwithstanding this early appearance of good, *the Reformation* which made so rapid a progress in many other countries, moved on very slowly in *Ireland*. *Brown*, Archbishop of *Dublin*, under the reign of *Henry* the Eighth, exerted his utmost influence to overturn the authority of the Church of *Rome*, and met with considerable

considerable success in his own diocese: and in the reign of *Edward* the Sixth, Protestantism became the established religion of the country. The attention of the *English* Government, during the short reign of *Mary*, was wholly employed in the attempts that were made to extirpate Protestantism in *England*. They had not time to begin their bloody plan in *Ireland*.

From that period the Protestant religion has in general had the ascendancy, though the *Romanists* have been always far more numerous than the Protestants, and even now bear the proportion of about three to one. But the *Romanists* of that country, as a body, are at present the most deeply ignorant of any in *Europe*, and the most superstitious of any, except perhaps the lower people in *Spain* and *Portugal*.

The Protestants in *Ireland* have had a few shining lights among them. Bishop *Bedell* can never be forgotten, while piety remains in the world. He was appointed to the united Bishopricks of *Kilmore* and *Ardagh* in the year 1628. When he entered on his diocese, he found it so full of disorders, that there was scarcely a sound part in it. But he laboured in the mighty power of God, and religion lifted up her head. Many even of the Popish Priests were converted by him, not only from their false opinions, but from the error of their ways.

James Usher, Archbishop of *Armagh*, was a cotemporary of Bishop *Bedell*. His writings will ever be held in the highest estimation by the learned world. And he was also a man of prayer, a man that delighted in communion with God. But he was softness itself.

He

He wanted the courage which was necessary to manage the hard work of reforming abuses: and therefore he left things in the state in which he found them. In his days the dreadful massacre of the Protestants happened; when about 200,000 of them were butchered in the most cruel manner.

From the death of Archbishop *Usher*, the established church of *Ireland* sunk more and more into mere formality, so that soon there was (with some exceptions among the Clergy and Laity) a general ignorance concerning the nature of true godliness.

During the persecuting reign of *Charles* the Second, multitudes of the pious members of the church of *Scotland* crossed the channel, (which is at the narrowest part but a few leagues in breadth,) and took refuge in the province of *Ulster*. Their descendents are now so increased in number, that they make perhaps the majority of the inhabitants of that province. Much of the power of God rested on their churches for a considerable time: but through the common abuse of ease and affluence, they fell by degrees. They are now divided into two grand parties, generally distinguished by the names of *Old Lights* and *New Lights*. Among the *Old Lights*, who hold the sentiments of the church of *Scotland*, there are several holy and zealous Ministers, and many truly pious persons that are private members of their churches. The *New Lights*, among whom are almost all the rich *Dissenters*, are either *Arians* or *Socinians*, with perhaps a very few exceptions to the contrary.

From

From all that has been advanced, a judgment may be formed of the state of religion in *Ireland*, when *Mr. Wesley* made his first visit to that kingdom. In the established church there was hardly any thing but the form remaining. Among the *Dissenters* a very considerable, if not the major part of them, had embraced very dangerous errors; and but few, comparatively, knew any thing of the power of religion: and the *Roman Catholics* were buried in the profoundest ignorance and superstition.

SECTION II.

*Of the labours of Mr. Wesley and of the Preachers in
Connection with him, in Ireland.*

MR. WESLEY seems to have had but one design from the commencement of his Ministry, and which he invariably pursued till his Spirit returned to God, viz. To be as useful as possible to his fellow-creatures, especially with regard to the salvation of their souls. He therefore never said, upon any success which he met with, "It is enough." In this respect also, he "forgot the things behind, and reached forth to those before." The same he continually inculcated upon those who laboured with him. Accordingly one of the charges which he gave them at their admission, as we have already observed, was—

"Observe! It is not your business to preach so many times, and to take care of this or that Society, but to save as many souls as you can: to bring as many
sinners

sinners as you possibly can to repentance, and with all your power to build them up in that holiness, without which they cannot see the Lord."

Agreeably to this, they have from the beginning gone from place to place ; and having formed Societies of *those who turned to God*, (for they take charge of none else,) they immediately visited new places, beginning to preach generally in the open air, on a horse-block, or on whatever offered. At length one of the Preachers, a Mr. *Williams*, then zealous for God, crossed the channel, and began to preach in *Dublin*. Multitudes flocked to hear : and for some time there was much disturbance, chiefly though not wholly from the lower class, who are mostly *Romanists*. He soon formed a small Society, several of whom were happy witnesses of the truth they had heard, viz. That God does now also "give the knowledge of salvation by the remission of sins," to those who repent, and believe the Gospel.

Mr. *Williams* wrote an account of his success to Mr. *Wesley*, who determined to visit *Ireland* immediately. Accordingly, on Tuesday, August the 4th. 1747, he set out from *Bristol*, and passing through *Wales*, arrived in *Dublin* on Sunday the 9th. about ten o'clock in the forenoon. A circumstance almost instantly occurred, which he considered as a *token for good*. We will relate it in his own words :

"Soon after we landed, hearing the bells ringing for church, I went thither directly. Mr. *Lunell* (the chief member of the Society) came to the Quay just after I was gone, and left word at the house where our things

things were, "He would call again at one." He did so, and took us to his house. About three I wrote a line to the Curate of *St. Mary's*; who sent me word "He should be glad of my assistance." So I preached there (another gentleman reading prayers) to as gay and senseless a congregation as I ever saw. After sermon Mr. R. thanked me very affectionately, and desired I would favour him with my company in the morning.

"Monday 10th. I met the Society at five, and at six preached, on *Repent ye, and believe the gospel*. The room, large as it was, would not contain the people, who all seemed to taste the good word.

"Between eight and nine I went to Mr. R. (the Curate of *St. Mary's*.) He professed abundance of good-will, commended my sermon in strong terms, and begged he might see me again the next morning. But at the same time he expressed the most rooted prejudice against Lay-Preachers, or preaching out of a church; and said, the Archbishop of *Dublin* was resolved to suffer no such irregularities in his diocese.

"I went to our brethren, that we might pour out our souls before God. I then went straight to wait upon the Archbishop myself. But he was gone out of town.

"In the afternoon a gentleman desired to speak with me. He was troubled that it was not with him as in times past. At the age of fourteen, the power of God came mightily upon him, constraining him to rise out of bed, to pour out his prayers and tears, from a heart overflowed with love and joy in the

Holy Ghost. For some months he scarce knew whether he was in the body, continually walking and talking with God. He has now an abiding peace; but cannot rest, till the love of God again fills his heart."

The house, then used for preaching was situate in *Marlborough-Street*, and was originally designed for a *Lutheran Church*. It contained about four hundred people: but four or five times the number might stand in the yard which was very spacious. An immense multitude assembled there to hear him, on Monday evening, among whom were many of the rich, and Ministers of all denominations. He spoke strongly and closely on, *The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe*; and observes, that no person seemed offended. All, for the present at least, seemed convinced that he *spoke as the oracles of God*.

The next day he waited on the Archbishop. They conversed for two or three hours, in which time he answered an abundance of objections. He continued to preach morning and evening to large congregations, and had more and more reason to hope they would not all be unfruitful hearers.

Having examined the Society, which then consisted of about two hundred and eighty members, and explained at large *the rules* (already mentioned) he sailed for *England*, leaving Mr. *Williams* and Mr. *Trembath* to take care of this little flock. Many of these, he observes, were strong in faith, and of an exceeding teachable spirit: and therefore on this account should
be

be watched over with the more care, as being almost equally susceptible of good or ill impressions.

Mr. *Charles Wesley* went over shortly after, and preached in *Dublin*, and in other parts of the kingdom, chiefly *Cork*, *Athlone*, and *Bandon*: and had reason to bless God, that in every place he saw fruit of his labours. Near *Athlone* he was in imminent hazard of his life. For, within about a mile of the town, he was way-laid by a very numerous Popish mob, which he very narrowly escaped by setting spurs to his horse. But this had a happy effect, as it prejudiced all the Protestants in his favour. Soon after this, Mr. *John Wesley* published an Address to the Roman Catholics: a very small Tract; but clearly stating the points wherein we agree, and wherein we differ; and equally conspicuous for argument and temper.

The Society in *Dublin* enjoyed their sunshine but for a little time. A persecution commenced, on which Mr. *Trembath*, in a letter to Mr. *Wesley*, makes the following observations. "I believe this persecution was permitted for good, that we might not trust in an arm of flesh. We thought that the Magistrates would do us justice; but in this we were disappointed. It likewise drives us all to prayer and watchfulness, and also causes us to love each other better than ever; so that we are like sheep driven by the wolf into the fold. When we went out, we carried our lives in our hands; but all this did not hinder us once from meeting together at the usual hours. The Society still increased, and those who had the root in them-

selves stood like marble pillars; and, by the grace of God, were resolved rather to die with Christ, than to deny him. All the city was in an uproar: some said, It is a shame; the men do no harm. Others said, the dogs deserve all to be hanged. Blessed be God, we walk unhurt in fire! Now we can literally say, we live by faith: and the less we have of human help, the more we shall have of divine."

Mr. *Wesley*, accompanied by Messrs. *Meriton* and *Swindells*, arrived early in the Spring of the following year 1748, before his Brother sailed for *England*. He no longer confined himself to the house, but preached on *Oxmantown-Green*, adjoining the Barrack. He preached also at *Newgate*; and after a few days spent in *Dublin*, he visited many parts of the country. In several places he was constrained to preach in the open air, by reason of the multitude that attended. Many of the soldiers also in every place, gladly heard the word, and forty troopers were at this time members of the Society at *Philipstown*. In many of the towns in the provinces of *Leinster* and *Munster*, and in some of *Connaught*, Societies were formed, which have increased continually since that time, and have adorned the doctrine of God their Saviour. What he had to encounter, even when no violence was offered to him, we may learn from a passage in his Journal.

"Tuesday, May 3, 1748. I rode to *Birr*, twenty miles from *Athlone*; and the key of the Sessions-House not being to be found, declared *The grace of our Lord Jesus Christ*, in the street, to a dull, rude, senseless multitude. Many laughed the greater part

of the time. Some went away just in the middle of a sentence. And yet when one cried out (a Carmelite Friar, Clerk to the Priest) "You lie, you lie:" the zealous Protestants cried out, "Knock him down." And it was no sooner said than done. I saw some bustle, but knew not what was the matter, till the whole was over."

But the Lord gave a balance to this contempt: For on the 10th, when he left *Athlone* (which he visited after *Birr*) he with much difficulty broke away from that *immeasurably loving people* (to use his own expression;) and not so soon as he imagined neither; for when he drew near to the turnpike, about a mile from the city, a multitude waited for him at the top of the hill. They fell back on each side, to make him way, and then joined, and closed him in. After singing two or three verses, he put forward, when on a sudden he was surpris'd by such a cry of men, women and children, as he had never heard before. "Yet a little while," said he, speaking of this interesting occurrence, "and we shall meet to part no more; and sorrow and sighing shall flee away for ever."

On his return to *Dublin*, he spent some days there previous to his departure for *England*. On one of these days, while he was preaching on the Green near the Barrack, a man cried out, "Aye, he is a Jesuit: that's plain." To which a Popish Priest, who happened to be near, replied, "No, he is not. I would to God he was!"

Soon after he failed, the zealous mob, who for some time had greatly incommoded those who attended at the Preaching-house in *Marlborough-Street*, made an attack in form. They abused the Preacher and the congregation in a very gross manner. They then pulled down the pulpit, and carrying it with the benches, into the street, made a large fire of them, round which they shouted for several hours.

Those Preachers, who remained in the kingdom, continued their labour with much success. Mr. *Swindells* visited *Limerick*, one of the most considerable cities in the province of *Munster*. The Lord much blessed his labours there, so that a Society was soon formed; and the religious impression was so great on the inhabitants in general, that Mr. *Wesley* observes, on his visit to that city the following year, that "he found no opposition; but every one seemed to say, "Blessed is he that cometh in the name of the Lord."

But in *Cork* the scene was very different. For more than three months, a riotous mob, headed by a Ballad-Singer, whose name was *Butler*, had declared open war against these new Reformers, and all who attended their preaching. To give a detail of their violence would be almost too shocking to human nature. They fell upon men and women, old and young, with clubs and swords, and beat and wounded them in a dreadful manner. But they were not content with thus abusing the people when attending the preaching. They surrounded their houses, wounded their customers, broke their windows, and threatened to pull their houses down, unless they would engage

to leave this way! The common epithets used on those occasions by *Butler* and his party, were *heretic dogs*, and *heretic b——s*: and several even of the Magistrates rather encouraged, than strove to prevent these disorders.

A Mr. *Jones*, a considerable Merchant, who was a Member of the Society, applied to the Mayor, but could not obtain redress. The house of a Mr. *Sullivan* being beset, and the mob beginning to pull it down, he applied to the Mayor, who after much importunity came with him to the spot. When they were in the midst of the mob, the Mayor said aloud, “It is your own fault for entertaining those Preachers: if you will turn them out of your house, I will engage there shall be no harm done; but if you will not turn them out, you must take what you get.” On this the mob set up an huzza, and threw stones faster than before. Mr. *Sullivan* exclaimed, “This is fine usage under a Protestant Government. If I had a Priest saying Mass in every room of it, my house would not be touched.” The Mayor replied, “The Priests are tolerated; but you are not. You talk too much: go in, and shut up your doors.” Seeing no remedy, he did so; and the mob continued breaking the windows, and throwing stones into the house, till near twelve at night. A poor woman having expressed some concern at seeing *Butler* with his ballads in one hand and a Bible in the other, out of which he *preached* in *his* way, Mr. *Sheriff Reily* ordered his Bailiff to carry her to *Bridewell*, where she was confined for two days!

After this, it was not, for those who had any regard either to their persons or goods, to oppose Mr. *Butler*. So the poor people patiently suffered whatever he or his mob thought proper to inflict upon them, till the assizes drew on, at which time they doubted not to find a sufficient, though late relief.

Accordingly on August 19, 1749, twenty-eight depositions (from which the above facts are taken) were laid before the Grand Jury. But they did not find any one of these bills. Instead of this, they made that memorable presentment, which is worthy to be preserved in their records to all succeeding generations.

“ We find and present *Charles Wesley*, to be a person of ill fame, a vagabond, and a common disturber of his Majesty’s peace, and we pray that he may be transported.

We find and present *Thomas Williams*, &c.

We find and present *Robert Swindells*, &c.

We find and present *Jonathan Reeves*, &c.

We find and present *James Wheatly*, &c.

We find and present *John Larwood*, &c.

We find and present *Joseph Mc. Auliff*, &c.

We find and present *Charles Skelton*, &c.

We find and present *William Tooker*, &c.

We find and present *Daniel Sullivan*, &c.

Butler and his mob were now in higher spirits than ever. They scoured the streets, day and night; frequently hallooing as they went along, “ Five pounds . . . pounds

pounds for a * swaddler's head:" Their Chief declaring to them all, "He had full liberty now, to do whatever he would."

In the midst of this brutality and injustice, religion shed her cheering light, and diffused happiness almost at the gates of the city. At *Rathcormick*, within about twelve miles of *Cork*, the Rev. Mr. *Lloyd*, the Rector, had received Mr. *Wesley* into his church, and sincerely strove to advance the good work in which he was engaged. A letter received from that Gentleman about this time, forms a striking contrast to the disorders we have been relating.

Rev. Sir,

"Your favour of the 15th instant, I received the 22d: I am more satisfied than ever, that you aim at nothing but what has an immediate tendency to the glory of God and the salvation of mankind.

"I cannot help thinking that your design, considered in this light (allowing even of some mistakes) must be deemed very praise-worthy. As to myself, in particular, I must own it gives me infinite satisfaction, to find that you have spoken to so good an effect in our town and neighbourhood. My church is more frequented than ever it was; and I have the pleasure of seeing a greater decency, and more of zeal and attention than I could have dared to promise myself: which has also this effect upon me, that I find

* A name first given to Mr. *Cennick* from his preaching on those words, "Ye shall find the Babe wrapped in swaddling-clothes, lying in a manger."

myself,

myself better disposed than ever, to distribute to those who attend my ministry, such food, as may yield them comfort here, and happiness hereafter. I heartily wish this may continue, and that the people may not cool. If so, we may hope to see wickedness generally decline, and virtue and godliness take place. I see, this work of yours, through God's blessing, thus successfully carried on, without any ill-will or jealousy, and could wish that all the Clergy were, in that respect, of the same mind with me.

“ Your society here keeps up well; and is, I believe, considerably increased since you left it. I frequently attend the preaching; and though I am much reflected on for it, this does not in any-wise discourage me. While I am conscious to myself that I do no harm, I am careless of what men can say of me.

“ *Michael Poor*, lately a *Romanist*, who is now of your society, read his recantation on Sunday last.—Pray let us know, when you or your brother intend for this kingdom and town: for be sure, none wish more sincerely to see and converse with you than I, who am sincerely,

Rev. and dear Sir,

Aug. 21, 1749.

Your very affectionate

Brother and servant

Richard Lloyd.”

In consequence of the shameful refusal of justice above-mentioned, the rioters continued the same outrages during the greater part of the following winter. At the Lent-affizes, the Preachers (who made up the whole

whole number then travelling in the kingdom, or at least as many of them as had ever been in *Cork* or its neighbourhood) assembled at the house of Mr. *Jones*, and went from thence in a body to the Court, accompanied by Mr. *Jones* and other reputable inhabitants. His Majesty's judge behaved as became him. He inquired where were the persons presented. On their being pointed out to him, he was for some time visibly agitated, and unable to proceed. He at length called for the evidence, on which *Butler* appeared. On his saying, in answer to the first question, that he was a ballad-finger, the judge desired him to withdraw, observing, That it was a pity *he* had not been presented. No other person appearing, he turned to the Preachers, and said, "Gentlemen, there is no evidence against you : you may retire : I am sorry that you have been treated so very improperly. I hope the police of this city will be better attended to for the time to come."

It was now generally believed there would be no more riots in *Cork*. But the flame of persecution was not yet extinct. Mr. *Wesley* arrived in *Ireland* in the month of *April*, 1750; and having preached in *Dublin*, and the intermediate places, he arrived in *Cork* : and at the repeated invitation of Mr. Alderman *Pembrock* came to his house. On the morrow, being the Lord's-day, he went about eight o'clock to *Hammond's Marsh*, being informed that the usual place of preaching would by no means contain those who desired to hear. The congregation was large and attentive.

tive. A few of the rabble gathered at a distance: but by little and little they drew near, and mixed with the congregation: and he preached to as quiet and orderly an assembly, as he could have met with in any church in *England* or *Ireland*.

In the afternoon, a report being spread abroad, that the Mayor designed to hinder his preaching on the *Marsh* in the evening, he desired Mr. *Skelton* and Mr. *Jones* to wait upon him, and inquire concerning it. Mr. *Skelton* asked, If Mr. *Wesley's* preaching there, would be disagreeable to him? Adding, "Sir, if it is, Mr. *Wesley* will not do it." He replied warmly, "Sir, I'll have no mobbing." Mr. *Skelton* said "Sir, there was none this morning." He answered, "There was. Are there not churches and meeting-houses enough? I will have no more mobs and riots." Mr. *Skelton* replied, "Sir, neither Mr. *Wesley*, nor they that heard him, made either mobs or riots." He then answered plainly, I will have no more *preaching*: and if Mr. *Wesley* attempts to preach, I am prepared for him."

He, however, began preaching in the house soon after five. Mr. Mayor in the mean time was walking in the Exchange, and giving orders to the town-drummers and to his serjeants—doubtless to go down and keep the peace! They accordingly came down to the house, with an innumerable mob attending them. They continued drumming, and Mr. *Wesley* continued preaching, till he had finished his discourse. When he came out, the mob immediately closed him in. Observing one of the serjeants standing by, he desired
him

him to keep the King's peace : but he replied, " Sir, I have *no orders* to do that." As soon as he came into the street, the rabble threw whatever came to hand. But all went by him, or flew over his head ; nor did one thing touch him. He walked on straight through the midst of the rabble, looking every man before him in the face : and they opened on the right and left, till he came near *Dant's Bridge*. A large party had taken possession of this, one of whom was bawling out, " Now, hey for the Romans !" When he came up, *they* likewise shrunk back, and he walked through them to Mr. *Jenkins's* house. But a Romanist stood just within the door, and endeavoured to hinder him from going in ; till one of the mob (aiming at him, but missing) knocked down the Romanist. He then went in, and God restrained the wild beasts, so that not one attempted to follow him.

But many of the congregation were more roughly handled ; particularly Mr. *Jones*, who was covered with dirt, and escaped with his life almost by miracle. The main body of the mob then went to the house, brought out all the seats and benches, tore up the floor, the door, the frames of the windows, and whatever of wood-work remained ; part of which they carried off for their own use, and the rest they burnt in the open street.

Finding there was no probability of their dispersing, Mr. *Wesley* sent to Alderman *Pembrock*, who immediately desired Mr. Alderman *Winthrop*, his nephew, to go down to him at Mr. *Jenkins's* : with whom he walked
up

up the street, none giving him an unkind or disrespectful word.

Monday 21. He rode on to *Bandon*. From three in the afternoon till past seven, the mob of *Cork* marched in grand procession, and then burnt him in effigy near *Dant's-Bridge*.

While they were so busily employed, Mr. *Haughton*, one of the Preachers, took the opportunity of going down to *Hammond's Marsh*. He called at a friend's house there; where the good woman in great care locked him in. But observing many people were met, he threw up the sash, and preached to them out of the window. Many seemed deeply affected, even of those who had been persecutors before. And they all quietly retired to their several homes, before the mob was at leisure to attend them.

Tuesday 22. The mob and drummers were moving again, between three and four in the morning. The same evening they came down to the Marsh, but stood at a distance from Mr. *Stockdale's* house, till the drums beat, and the Mayor's serjeant beckoned to them, on which they drew up, and began the attack. The Mayor being sent for, came with a party of soldiers, and said to the mob, "Lads, once, twice, thrice, I bid you go home. Now I have done." He then went back, taking the soldiers with him. On which the mob, pursuant to their instructions, went on and broke all the glass, and most of the window-frames in pieces.

Wednesday 23. The mob was still patrolling the streets, abusing all that were called *Methodists*, and threatening

threatening to murder them, and pull down their houses, if they did not leave *this way*.

Thursday 24. They again assaulted Mr. *Stockdale's* house, broke down the boards he had nailed up against the windows, destroyed what little remained of the window-frames and shutters, and damaged a considerable part of his goods.

Friday 25. One *Roger O'Farrel* fixed up an advertisement at the public Exchange, that he was ready to head any mob, in order to pull down any house that should dare to harbour a *Swaddler*.

All this time Mr. *Wesley* enjoyed peace at *Bandon*, notwithstanding the unwearied labours, both public and private, of Dr. —, to stir up the people. But

Saturday 26. Many were under great apprehensions of what was to be done in the evening. He began preaching in the main street at the usual hour, but to more than twice the usual congregation. After he had spoken about a quarter of an hour, a Clergyman who had planted himself near him, with a very large stick in his hand, according to agreement, opened the scene. (Indeed his friends said, "he was *in drink*, or he would not have done it.") But before he had uttered many words, two or three resolute women, by main strength, pulled him into a house, and, after expostulating a little, sent him away through the garden. But here he fell violently on her that conducted him, not in anger, but love, (such as it was) so that she was constrained to repel force by force, and cuff him soundly, before he would let her go.

The next champion that appeared, was one Mr. M——, a young gentleman of the town. He was attended by two others, with pistols in their hands. But his triumph too was but short: for some of the people quickly bore him away, though with much gentleness and civility.

The third came on with far greater fury: but he was encountered by a butcher of the town, (not one of the society) who used him as he would an ox, bestowing one or two hearty blows upon his head. This cooled his courage, especially as none took his part. So Mr. *Wesley* quietly finished his discourse.

Sunday 27. At eight in the evening, he was favoured with such a glorious shower as usually follows a storm. After the church-service, he began preaching again on, *The Scripture hath concluded all under sin*. In the evening a large multitude flocked together; such a congregation was probably never before seen in *Bandon*; and the fear of God was in the midst. A solemn awe seemed to run through the whole multitude, while he enlarged on, *God forbid that I should glory, save in the cross of our Lord Jesus Christ*.

In the midst of the above riots, he wrote the following hymn, which is so excellent, and was so suitable to the time in which it was composed, that, though it is probably known to the majority of our readers, we cannot refrain from adorning our history with it: and more particularly, as it will give an admirable view of the spirit, in which he bore this unjust and cruel treatment; as well as afford another instance of his genius for poetry, though he chose to give the laurel to his brother.

“ Ye

" YE simple souls, that stray
 Far from the path of peace,
 (That unfrequented way
 To life and happiness)
 How long will ye your folly love,
 And throng the downward road,
 And hate the wisdom from above,
 And mock the sons of God ?

Madness and misery
 Ye count our life beneath ;
 And nothing great can see,
 Or glorious in our death :
 As born to suffer and to grieve,
 Beneath your feet we lie,
 And utterly contemn'd we live,
 And unlamented die.

Poor pensive sojourners,
 O'erwhelm'd with griefs and woes ;
 Perplex'd with needless fears,
 And pleasure's mortal foes :
 More irksome than a gaping tomb,
 Our sight ye cannot bear,
 Wrapt in the melancholy gloom
 Of fanciful despair.

So wretched, and obscure,
 The men whom ye despise ;
 So foolish, weak, and poor,
 Above your scorn we rise ;
 Our conscience in the Holy Ghost
 Can witness better things ;
 For He whose blood is all our boast,
 Hath made us Priests and Kings.

Riches unsearchable
 In Jesu's love we know,
 And pleasures from the well
 Of life our souls o'erflow,
 From him the spirit we receive
 Of wisdom, love, and power;
 And always sorrowful we live,
 Rejoicing evermore.

Angels our servants are,
 And keep in all our ways,
 And in their hands they bear
 The sacred sons of grace:
 Our guardians to that heavenly bliss,
 They all our steps attend;
 And God himself our Father is,
 And Jesus is our Friend.

With him we walk in white,
 We in his image shine;
 Our robes are robes of light,
 Our righteousness divine:
 On all the groveling kings of earth
 With pity we look down,
 And claim in virtue of our birth
 A never-fading crown."

Shortly after these riots in *Cork*, *Butler* went to *Waterford*, and raised disturbances in that city. But happening to quarrel with some who were as ready to shed blood as himself, his right arm was cut off in the fray. Being thus disabled, the wretch dragged on the remainder of his life in unpitied misery. His fellow-rioters at *Cork*, were intimidated by the soldiers in garrison, many of whom began now to attend the preaching.

preaching. At length peace was restored; and the next time Mr. *Wesley* visited that city, he preached without disturbance. A large Preaching-house was soon after built, in which the people quietly assembled.

There are a few places, where religion has prospered more than in *Cork*. *Being reviled for the name of Christ, the Spirit of glory and of God has rested upon them*: and many have been the living and dying witnesses of the power of true religion. The principal inhabitants have been long convinced of the folly and wickedness of the authors and encouragers of those persecutions: and on a late visit, the Mayor invited Mr. *Wesley* to the Mansion-house, and seemed to consider his company as an honour.

Several Circuits were now formed. The Preachers who came over with Mr. *Wesley* from time to time, visited the Societies regularly, and preached in new places, as the way was opened for them. Several Preachers were also raised up among the natives: men, who, after they had found acceptance with God themselves, and seen the deplorable state of the people around them, had no rest till they declared the way of salvation. Some of these had been *Romanists*, and for many years depended for salvation on the pageantry and forms, used by men as wicked as themselves. These were as flames of fire, when they found the *new and living way* of faith in Christ, and love to God and man. They laboured and suffered, if by any means they might save souls from death.

The late Mr. *Thomas Walsh* was an eminent instance of this kind. His conversion was conspicuous; his

communion with God was deep and solid, and his labours and sufferings remarkable. We doubt not, but a short extract from the Journal of this man of God will be acceptable to our Readers, especially as it clearly shews what the Preachers of that day had to encounter, in testifying the Gospel of the grace of God.

“ Thursday, January 4, 1750. With much weakness of body, I preached this morning, and soon after set out for *Roscrea*. About a mile from the town, I met a large company, armed with clubs. Seventy-eight men were sworn upon the occasion. At the first sight of them, I was a little daunted; but I prayed to the Lord for direction, and was strengthened. They compelled me to alight, saying, they would bring a Minister of the Church of *England* and a *Romish* Priest to talk with me. I let them know I contended with no man concerning opinions; nor preached against any particular church, but against sin and wickedness in *all*. I said, supposing three persons among you of different denominations; it may be a Churchman, a Quaker, and a Romanist, sitting down and drinking to excess, begin to dispute, each affirming, that his was the best Religion: where is the religion of all these men? Surely they are without any, unless it be that of *Belial*. They are of their father the devil, while his works they do. And if they live and die in this condition, hell must be their eternal portion. This they could not gainsay.

“ After some further discourse on the design of my coming to preach the Gospel to them, and appealing

to themselves concerning the necessity of it, their rage seemed a little abated. They then told me; they would let me go, on condition that I would swear never more to come to *Roscrea*. But when I resolutely refused this, they consulted on rougher measures; and after much debate, were determined to put me into a well, which they had prepared for that purpose. They hurried me away into the town, where I was surrounded, as by so many human wolves. They held a consultation again, and resolved either to make me swear, that I would never more come thither, or else to put me into the well. But I refused either to swear or promise. Some then cried vehemently that I should go into the water, but others contradicted, and as positively said I should not.

“ After some time, the Parish-Minister came, who behaved well, and desired I might be set at liberty. They consented, provided I would go out of town immediately. From an Inn, where they confined me, they brought me out into the street, and it being Market-day, I began to preach to the people. But seizing me by the coat, they hurried me before them out of town. At length I got on horseback, and taking off my hat, I prayed for them some considerable time. I then called upon them in the name of God, for Christ’s sake, to repent; and told them, as to myself, in the cause of God, I feared neither devils nor men; that to do their souls good was my sole motive of coming among them, and that, if God

C. c. 3

permitted,

permitted, they might put me into the well, or even stone me; that be it how it would, I was content.

“ I came off from them at length in peace of conscience and serenity of mind. From the first to the last, I was not the least disturbed, nor felt anger or malice towards them. O God, it is Thou alone that hast wrought this deliverance for me, in restraining the malice of men and devils, not suffering them to hurt me, when they rose up against me. Therefore with angels, and archangels, I laud and magnify thy holy name, thy tender mercy and paternal affection towards me, O holy Father, Son, and Holy Ghost.”

Mr. *Walsh* preached with great success in many parts of *Ireland* and *England*. But his soul chiefly mourned over the poor ignorant people of that communion which he had renounced. For their sakes he often preached in *Irish*, which he perfectly understood: and many of them were thereby turned to God. But, as one observes, his soul was too large for his body. At the age of twenty-eight, he died an old, old man, being worn out by his great and uninterrupted labours.

The work of God had hitherto extended only to the three Southern provinces: it now began also in *Ulster*. The people of this province are mostly members of the Establishment, or Protestant Dissenters. And they are well employed. The Linen-Manufacture has given a spur to industry, which has been exceeding friendly to the progress of religion. In some parts of this province, the *Romanists* are numerous; but still they bear a small proportion to the bulk of the

the

the inhabitants. Here the word of the Lord has had indeed free course, and is glorified. Mr. *Wesley* always visited this part of the kingdom with peculiar pleasure. The poorest of the people receive the truth with all readiness of mind: and many of them are *rich in faith, and heirs of the kingdom.*"

The circuits were now regularly supplied. The same discipline was observed in all the Societies, and Mr. *Wesley* began to hold Conferences with the Preachers, as with those in *England*. By this means the work of religion was greatly forwarded. Love to God and love to man abounded more and more; and those who before were either deplorably ignorant and wicked, or rested in the form of godliness, now *worshipped God in the spirit, rejoiced in Christ Jesus, and had no confidence in the flesh.*

The great revival which began in *London*, about the year 1760, and spread through most parts of *England*, was known also in this kingdom. In many places the Spirit of God mightily attended the preaching of the word and prayer. In *Dublin*, in the year 1762, in every ordinance the Lord did indeed give

“O’erwhelming showers of saving grace.”

Many who for years had known the *plague of their own heart*, now walked in uninterrupted *righteousness, peace and joy; praying without ceasing, and in every thing giving thanks.*

In some respects, Mr. *Wesley* preferred the work in *Dublin*, even to that in *London*. “First,” says he, “It is far greater in proportion to the time, and to the

number of people. That society had above seven and twenty hundred members: this, not a fifth part of the number. Six months after the flame broke out there, we had about thirty witnesses of the great salvation. In *Dublin* there were above forty, in less than four months. Secondly, the work was more pure. In all this time, there were none of them headstrong or unadvisable, none that were wiser than their teachers: none who dreamed of being immortal, or infallibly incapable of temptation: in short, there were no whimsical or enthusiastic persons. All were calm, and sober-minded."

Those who have travelled through *Ireland*, need not be informed, how difficult of access many parts of that kingdom are, especially in the province of *Ulster*. But the love of God and man forces its way through every difficulty. In villages and scattered cottages, surrounded with mountains or bogs, and out of all road, pure religion and undefiled has diffused her cheering rays, gladdening the wilderness. It may be truly said,

"Hark! the wastes have found a voice;
Lonely deserts now rejoice."

Many of the poorest of the people are now so well instructed in the Holy Scriptures, that they need not be ashamed to give an account of the hope that is in them, before the most pious and learned of the nation!

A remarkable

A remarkable providence sometimes attended the efforts of the Preachers to introduce the Gospel into those fastnesses. About the year 1768, *John Smith*, a zealous Preacher, who had been himself reclaimed from great wickedness, was *pressed in spirit* to go and preach at *Glenarm*, a small place surrounded with mountains, on the sea-shore opposite the North of *Scotland*. Near this town he overtook a young lady riding behind a servant; and on her saying, it was a very wicked place, he asked, "Are there no good men there?" She said, "Yes, there is one *William Hunter*." He rode into the town, and inquired for *William Hunter's* house. When he came to the door, a young woman was sweeping the house. He asked her name, and being answered, "*Betty Hunter*," alighted, and said, "*Betty* take my horse to an inn, and tell every one you meet, A gentleman at our house has good news to tell you at seven o'clock." At seven the house was well filled. *John* preached to them twice a day, for nine days. A Society was then formed which continues to this day. When he took his leave, he had only three pence: however, he asked the landlady, "What am I to pay for my horse?" "Nothing, Sir," said the woman: "A gentleman has paid all; and will do so, if you stay a month."

At other times, they suffered severely in those attempts. Very shortly after the above event; Mr. *John Mc' Burney*, another Preacher, was invited to preach at a Mr. *Perry's*, within a few miles of *Enniskillen*. He accordingly went there. In the evening, while the congregation was singing a hymn, a large mob beset the house.

Six of these rushed in armed with clubs, and immediately fell upon the people. But many of them joining together, thrust the rioters out, and shut and fastened the door. On this they broke every pane of glass in the windows, and threw in a large quantity of stones. They then broke into the house through a weak part of the wall, and hauling out both men and women, beat them without mercy. Soon after, they dragged out Mr. *Mc. Burney*, whom they instantly knocked down. They continued beating him on the head and breast, while he lay senseless on the ground. Yet after a while, coming a little to himself, he got up; but not being quite sensible, he staggered, and fell again. Then one of them set his foot upon his face, swearing, "he would tread the Holy Ghost out of him." Another ran his stick into his mouth. As soon as he could speak, he said, "May God forgive you; I do." They then set him on his horse, and one of the ruffians got up behind him, and forced him to gallop down the rocky mountain to the town. There they kept him, till a gentleman took him out of their hands, and entertained and lodged him in the most hospitable manner. But his bruises, on the head and breast in particular, would not suffer him to sleep. After lingering a few years, he died at *Clones*, in consequence of this treatment. He preached almost to the last week of his life, and went to his reward, rejoicing in God his Saviour.

A few months after this good man had been thus severely treated, a furious mob way-laid Mr. *Wesley* within a few miles of the same place. One of his
horses

horses wanting a shoe, he went forward to *Enniskillen*, accompanied by two friends. The mob, in the mean time, attacked the chaise, beat in the pannels with stones, and almost covered it with dirt and mortar. When he entered the town, a large party encountered him: but many soldiers in the street, accosting him respectfully, the mob shrunk back, and he passed through unhurt.

The most dangerous illness which Mr. *Wesley* ever had, previous to that which removed him to a better world, was in this kingdom, in the summer of 1775.

On June 13th. he found himself indisposed in the morning, but supposed it would soon go off. In the afternoon, the weather being extremely hot, he lay down on the grass in Mr. *Lock's* orchard at *Cockhill*. This he had been accustomed to do for forty years, and never remembered to have been hurt by it. Only he never before lay on his face, in which posture he fell asleep. He waked a little, and but a little out of order, and preached with ease to a multitude of people. Afterwards he was much worse. However, the next day he went on a few miles, to *the Grange*. The table was placed there in such a manner, that all the time he was preaching, a strong and sharp wind blew full on the left side of his head. And it was not without great difficulty, that he concluded his sermon. He now found a deep obstruction in his breast; and his pulse was exceeding weak and low. He shivered with cold, (though the air was sultry hot,) only now and then burning for a few minutes. He went early to bed, drank a draught of treacle and
water,

water, and applied treacle to the soles of his feet. He lay till seven on Thursday 15th, and felt considerably better. But he found nearly the same obstruction in his breast, with a low, weak pulse. He burned and shivered by turns, and if he ventured to cough, it jarred his head exceedingly. In going on to *Derry Anvil*, he found he could not attend to what he was reading, not even for three minutes together: his thoughts were perpetually shifting. Yet all the time he was preaching in the evening, (although he stood in the open air, with the wind whistling round his head) his mind was as composed as ever. Friday 16th, in going to *Lurgan*, he was again unable to fix his attention on what he read: yet while he was preaching in the evening on the parade, he found his mind perfectly composed, though it rained a great part of the time. Saturday 17th, he was persuaded to send for Dr. *Laws*, a sensible and skilful physician. The Doctor told him, "He was in a high fever, and advised him to lie by." But he answered, "That could not be done; as he had appointed to preach at several places, and must preach as long as he could speak." The physician then prescribed a cooling draught, with a grain or two of *camphire*, as his nerves were universally agitated. This he took with him to *Tandragee*: but when he came there, he was not able to preach; his understanding being quite confused, and his strength entirely gone. Yet he breathed freely, and had not the least thirst, nor any pain from head to foot.

He was now at a full stand whether to aim at *Lisburn*, or to push forward for *Dublin*? But his friends doubting whether he could bear so long a journey, he went to *Derry-Aghy*, a gentleman's seat on the side of a hill, two miles beyond *Lisburn*. Here nature sunk, and he took to his bed: but he could no more turn himself therein, than a new-born child. His memory failed as well as his strength, and in a great measure his understanding. Only those words ran in his mind, when he saw Miss *Gayer* on one side of the bed, looking at her mother on the other,

“ She sat, like patience on a monument,
“ Smiling at grief.”

But he had no thirst, no difficulty of breathing, no pain from head to foot.

He could give no account of what followed for two or three days, being more dead than alive. Only he remembered it was difficult for him to speak, his throat being exceedingly dry. But Mr. *Joseph Bradford* observes, that he said on the Wednesday, “It will be determined before this time to-morrow;” that his tongue was much swoln, and as black as a coal; that he was convulsed all over; and that for some time his heart did not beat perceptibly, neither was any pulse discernible.

In the night of Thursday, the 22d, Mr. *Bradford* came to him with a cup, and said, “Sir, you must take this.” He thought, “I will, if I can swallow, to please him: for it will do me neither harm nor good.”

good." He took it, and soon after began to vomit; his heart began to beat, and his pulse to play again: And from that hour; the extremity of the symptoms abated. The next day, he sat up several hours, and walked four or five times across the room. On Saturday, he sat up all day, and walked across the room many times, without any weariness. On Sunday, he came down stairs, and sat several hours in the parlour. On Monday, he walked out before the house: On Tuesday, he took an airing in the chaise: and on Wednesday, trusting in God, to the astonishment of his friends, he set out for *Dublin*.

It is worthy of note, that during the extremity of his illness, while many thousands in the three kingdoms were praying for his recovery, two of the Preachers, one near the place where he lay, the other in the county of *Kent* in *England*, while praying for him, had those words, spoken originally of *Hezekiah*, (*Isaiah xxxviii. 5.*) impressed upon their minds with remarkable force, "*I will add unto his days fifteen years.*" After this, he lived fifteen years and a few months.

In the year 1783, that blessed man, the late Rev. Mr. *Fletcher*, visited *Dublin*. He was indeed one of

"The heav'n-born race of Priests and Kings."

His preaching was (to use *St. Peter's* words) *with the Holy Ghost sent down from heaven*. His conversation was that of a Seraph. And his whole life was such a living picture of the truths he taught, that his name is still among that people as ointment poured forth.

forth. A revival began under his ministry, which has lasted to this day. The Preachers who succeeded, as well as those who were cotemporary with him, were lively, zealous men, and strict in discipline. The consequence was, that the Society increased, till it became double what it ever was before ; and many experienced the glorious liberty of the children of God. Mr. *Wesley* greatly rejoiced over them in his two last visits to *Ireland* ; and often declared that he found a rest in that city, which he never did before. Indeed the whole kingdom began to pronounce him blessed. Many Clergymen, some of whom were eminent in the literary world, invited him to their houses and churches, and seemed to look upon themselves as honoured by his company. The general voice appeared to be, *He hath done all things well !*

There were however a few jarring strings. A pert young man, who had been some years before a member of one of the Societies in *Yorkshire*, and was afterwards ordained in the Church of *England*, officiated at this time in *Dublin*, in a Chapel licensed under the *Toleration-Act*. This dissenting *High-Churchman* attacked him in the public papers on account of his *irregularity*, and did his utmost to tread his hoary honours in the dust. Mr. *Wesley* wrote a short answer ; but did not think it proper to continue the controversy with such an opponent. In a letter to a friend, he mentioned “ the obloquy which was cast upon him,” but adds, “ Reputation is nothing to me : I serve God.”

However

However painful the *Philippics* of this *young man* were to his friends, they were disregarded by this aged servant of Christ: He rejoiced greatly in the success of his labours. He saw religion prosper, and hold on its happy course throughout the land. He sat in his circle of friends, who were as his own soul, in the last Conference which he held in *Dublin*, and delightfully called to mind the former days. He might say on this occasion also,

“ O the fathomless love,
 That has deign'd to approve
 And prosper the work of my hands !
 With my pastoral crook
 I went over the brook,
 And behold ! I am spread into bands !”

“ I had much satisfaction,” says he, “ in this Conference ; in which conversing with between forty and fifty travelling Preachers, I found such a body of men, as I hardly believed could have been brought together in *Ireland* ; men of so sound experience ; so deep piety, and so strong understanding, that I am convinced, they are no way inferior to the *English* Conference, except it be in number.”

A few days after this, (in July 1789,) he took a solemn farewell of these his sons in the Gospel, expecting to see them no more, till they should meet in the paradise of God.

C H A P. II.

Of the progress of Christianity in Scotland from its first rise to the year 1751. And of the labours of Mr. WESLEY, and those in connection with him, in that kingdom, and the British Isles : and of his visits to Holland.

S E C T I O N I.

B E D E, as well as all the ancient Historiographers of *Scotland*, and indeed most of the writers on the subject, unite in sentiment, that some of the disciples of *St. John* the Apostle, who fled from the persecutions which raged throughout the *Roman Empire* under the reign of *Domitian*, were the first planters of christianity in *Scotland*. Our holy religion did not receive a proper establishment in that kingdom till the beginning of the third century. About the year 201, *Donald* the first, King of *Scotland*, with his Queen and several of his nobles, was publicly baptized by the Christian Missionaries : from which time christianity might be said in some sense to be the national religion. Its extension was further promoted by various emigrations from *South Britain*, during the persecutions of the *Roman Emperors*, *Aurelius* and *Dioclesian* : and at this period it received a legal establishment.

The direction of religious matters was at this æra placed in the hands of a number of pious men, (some of whom were men of great erudition,) who bore the appellation of *Culdees*, *quasi Cultores Dei*, says *Buchanan*, (as being worshippers of God.) These *Culdees* appear to

have been the first Christian Ministers in *Scotland*, that proceeded on a fixed, regular and extensive plan : and under their influence, we have reason to believe, vital religion flourished. But the accounts transmitted down to us concerning them are in general so imperfect, that we can enter into no particular detail, nor form any exact conclusion, concerning the state of inward religion. They were governed by Bishops or Overseers, whom they chose out of their own body, but whom they invested with no pre-eminence of rank.

From what has been observed, it appears, that christianity was introduced, planted and nourished in *Scotland* in perfect independence of the See of *Rome*. In this manner it took root and flourished in all its native simplicity till the fifth century, when the Bishop of *Rome* sent over a Priest, whose name was *Palladius*, in order to introduce all the peculiarities of that church into that kingdom. *Palladius* prevailed ; and in a short time the whole nation was brought into subjection to the See of *Rome*. The spiritual darkness which then overspread Christendom, covered also *Scotland*. But it must be acknowledged, that the *Scotch* nation did never yield that perfectly blind obedience to the Pope, which so infamously disgraced most of the other nations of *Europe*.

The *Culdees* remained a distinct Order, and preserved their independence, even to the fourteenth century. But the Church of *Rome*, according to the spirit of its religion, continually harrassed and oppressed them, till under the reign of *Robert Bruce*, they became extinct.

It is remarkable, that when Popery triumphed in *Scotland* over every opposition by the extinction of the Order of the *Culdees*; at the very same time a powerful opposition was raised in *England* against the errors of that corrupt religion by *John Wickliffe*, the forerunner in the work of reformation to *John Hus* and *Ferome of Prague*, as they were to *Martin Luther* and *John Calvin*.

When the light broke forth with such power in *England*, under those eminent instruments of good, those great defenders of the truth, *Cranmer*, *Latimer*, and their fellow-labourers: and when the arts and sciences began to lift up their languid heads out of the dungeons of ignorance and superstition, *Scotland* began to enquire after truth. The reformation from Popery in that kingdom, began in the reign of *James the fifth*. During the reign of his daughter *Mary* it gained considerable strength: till at last the grace and providence of God raised up that great Reformer *John Knox*, that Apostle of *Scotland*, who completed the glorious work, and overturned the whole fabrick of superstition.

He overturned it *entirely*, in respect to its external form, though still the remains of it were not inconsiderable. Much pure religion was undoubtedly to be found at this time in *Scotland*. But soon the spirit of the world, that grand Antichrist, that mystery of iniquity, began to work. Politics were more and more mixed with Christianity. This spirit raged with great violence, during the reign of the unfortunate *Mary*, and more particularly whilst *James the bastard*

was Regent of *Scotland*. Divine Providence saw it, and suffered one of the severest persecutions to fall on that church, that *Britain* ever knew, if we consider its extent, and the numerous objects that felt its oppressive power.

We should be carried far beyond the limits of our present work, if we entered into a detail of the causes of that dreadful persecution, which raged in *Scotland* under the reign of *Charles* the second. Innumerable persons were put to death in various ways. Many were shot. Many were fastened to the sea-shore below the high water mark, till the tide came up and drowned them. Many holy Ministers had their legs broke to pieces in the *boot*, an engine made of iron, which by the means of screws was gradually compressed, till the whole leg was entirely crushed and destroyed. Several of these, it must be acknowledged, suffered, because they would not submit to the new Episcopacy, which *Charles* endeavoured to establish. But multitudes endured excruciating torments, and death itself, for the cause of real piety. The sufferings of the Puritans in *England* were little in comparison to these. But we refer our readers for a full account of them, to a collection of authentic records on the subject, in two volumes folio, published by the Rev. *Robert Wodrow*, and entitled “a History of the sufferings of the Church of *Scotland*.”

Nor should we here forget that eminent and holy man, of the Episcopal party, Dr. *Leighton*, Archbishop of *Glasgow*. *He was a burning and a shining light*. If all the Bishops in that kingdom had been like to him,

Scotland would have known nothing of persecution; and it is very probable, love would have effected, what force was not able to perform.

The persecution answered the gracious design of Providence. The church of *Scotland* became a glory among the churches, yea, "the glory of Christ." She was indeed "like silver seven times purified in the furnace."

Soon after this, the Prince of *Orange*, that friend of mankind, ascended the *British* throne. Liberty of conscience was then universally granted through the Island. But, alas no sooner was the rod removed, than lukewarmness on the one hand, and infidelity on the other, began to prevail in *Scotland*; and have continued to increase even to the present day. So that little, very little, of the true power of godliness is now to be found in that kingdom. Those who retain the sentiments of the reformed church, do in general regard opinions, not only more than experimental religion, but even more than common morality. While a very considerable part, yea, we have reason to fear, the majority of the General Church Assembly of the nation, have more or less embraced the *Arian* or *Socinian* system.

We write thus, not as if the labours of Mr. *Wesley*, and of the Preachers in connection with him, have been in vain even in *Scotland*. Numbers have experienced converting grace by the instrumentality of their ministry: and many of these, we doubt not, are already safely lodged in *Abraham's* bosom. We may also observe that, in the whole kingdom of *Scotland*, there

were several zealous ministers who desired nothing upon earth so much as the conversion of souls, and many private persons who experienced the real power of religion, when Mr. *Wesley* first visited that country ; and that there are several such still, who have not, and never had, any connection with his Societies. Some of these received Mr. *Wesley* with open arms, particularly the truly pious Dr. *Gillies* of *Glasgow*. But we hasten to the history which more particularly concerns us.

SECTION II.

IN the month of April 1751, Mr. *Wesley* first visited *Scotland*, accompanied by Mr. *Christopher Hopper*. Colonel *Galatin*, then in quarters at *Musselborough* near *Edinburgh* had pressed him to pay him a visit. Mr. *Wesley* having mentioned this to Mr. *Whitefield*, he replied, “ You have no business there ; for your principles are so well known, that if you spoke like an angel, none would hear you. And if they did, you would have nothing to do but to *dispute* with one and another from morning to night.” He answered, “ If God sends me, people will hear. And I will give them no provocation to dispute : for I will studiously avoid controverted points, and keep to the fundamental truths of christianity. And if any still begin to dispute, they may : but I will not dispute with them.”

He

He went. Hundreds and thousands flocked to hear : and he was enabled to keep his word. He avoided whatever might engender strife, and insisted upon the grand points, the religion of the heart, and salvation by faith, at all times, and in all places. And by this means, he cut off all occasion of dispute.

At *Musselborough* especially he was kindly received. Whereas in the kirk (as *Mrs. Galatin* informed him) there used to be laughing and talking, and all the marks of the grossest inattention : it was far otherwise in the school-room, where he preached. The people remained as statues from the beginning of the sermon to the end. He used great plainness of speech toward them ; and they all received it in love : so that the prejudice which the devil had been several years planting, was torn up by the roots in one hour. After preaching, one of the bailiffs of the town, with one of the elders of the kirk, came to him, and begged, “ he would stay with them a while, if it were but two or three days, and they would fit up a far larger place than the school, and prepare seats for the congregation.” But his time was fixed. All therefore he could now do, was to give them a promise that *Mr. Hopper* should come back the next week, and spend a few days with them. *Mr. Hopper* did accordingly return at the time appointed, and preached morning and evening to large congregations, who heard with the greatest attention.

In April 1753, *Mr. Wesley* again visited *Scotland*. He now entered it on the side of *Dumfries*. In passing the sands which lie between *Bonas* and that town, the

Innkeeper who guided him, asked with great simplicity, "How much a year he got by preaching thus?" This gave him an opportunity of explaining to his guide, that kind of gain, to which he seemed an utter stranger. He appeared to be quite amazed, and spoke not one word good or bad till he took his leave.

When he arrived at *Glasgow*, that excellent man *Dr. Gillies* received him in a truly christian spirit; and invited him to preach in his church. Upon this *Mr. Wesley* remarks, "Surely with God nothing is impossible! Who would have believed five and twenty years ago, either that the minister would have desired it, or that I should have consented to preach in a *Scotch Kirk!*" He preached also at the prison; and then returned by *Edinburgh* and *Tranent* to *England*. Not long after, *Mr. Wardrobe*, Minister of *Bathgate* in *Scotland*, the twin-soul of *Dr. Gillies*, preached at *Mr. Wesley's* chapel in *Newcastle*, to the no small amazement and displeasure of some of his zealous countrymen. Some time after this, *Mr. Wesley* received from *Dr. Gillies* the following account of the death of that excellent man:

"*Mr. Wardrobe* died last night. He was seized on Sabbath last, just as he was going to the Kirk, with a most violent cholic, which terminated in a mortification of his bowels. The circumstances of his death are worthy to be recorded. With what pleasure did he receive the message, and depart in all the triumph of a conqueror! Crying out, "*My warfare is accomplished: I have fought the good fight: my victory is completed. Crowns of grace shall adorn this head* (taking off his cap)

cap) and palms be put into these hands. Yet a little while, and I shall sing for ever. *I know that my Redeemer liveth.*" When he was within a few moments of his last, he gave me his hand, and a little after said, "Now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." Were I to repeat half what he spoke, I should write you three hours. It shall suffice at this time to say, that as he has lived the life, so he died the death of a Christian. We weep not for him; we weep for ourselves. I wish we may know how to improve this awful judgment, so as to be also ready, not knowing when our Lord cometh."

Mr. Adams, Minister of *Falkirk*, wrote thus: "On Friday night, about ten, I witnessed Mr. *Wardrobe* of *Bathgate's* entrance into the joy of his Lord. But ah! Who can help mourning the loss to the church of Christ? His amiable character gave him a distinguished weight and influence; which his Lord had given him to value, only for its subserviency to his honour and glory. He was suddenly taken ill on the last Lord's-day, and from the first moment believed it was for death. I went to see him on Thursday evening, and heard some of the liveliest expressions of triumphant faith, and of zeal for the glory of Christ and the salvation of souls, mixed with the most amiable humility and modesty. *Yet a little while*, said he, *and this mortal shall put on immortality. Mortality shall be swallowed up of life: this vile body fashioned like to his glorious body! O for the victory! I shall get the victory. I know in whom I have believed.* Then with a remarkably audible voice, lifting up his hands he cried out, *O for a draught of*

of

of the well of the water of life, that I may begin the song before I go off to the church triumphant! I go forth in thy name, making mention of thy righteousness, even thine only. I die at the feet of mercy. Then stretching out his arms, he put his hand upon his head, and with the most serene, steady, and majestic eye I ever saw, looking upwards, he said, Crowns of grace, crowns of grace, and palms in their hands! O Lord God of truth, into thy hands I commend my spirit! After an unexpected revival, he said, O, I fear his tarrying, lest the prospect become more dark. I sometimes fear he may spare me to live, and to be less faithful than he has helped me to be hitherto. He said to me, You that are Ministers, bear a proper testimony against the professors of this age, who have a form of godliness without the power. Observing some of his people about the bed, he said, May I have some seals among you! O where will the ungodly and sinners of Bathgate appear? Labour to be in Christ. Then he stretched out his hand to several, and said, Farewel, farewel! And now, O Lord, what wait I for? My hope is in thee! Once or twice he said, Let me be laid across the bed to expire, where I have sometimes prayed and sometimes meditated with pleasure. He expressed his grateful sense of the assiduous care which Mr. Wardrobe of Cult had taken of him: and on his replying, "Too much could not be done for so valuable a life," said, O speak not so, or you will provoke God. Glory be to God, that I have ever had any regard paid me, for Christ's sake." I am greatly sunk under the event. O help by your prayers, to get the proper submission and improvement."

The Lord was pleased, in *Scotland* also, to choose the foolish things of the world to carry on his work. Not only such men as *Dr. Gillies*, *Mr. Wardrobe*, and *Mr. Wesley*, but sometimes soldiers in quarters or on recruiting parties, or tradesmen who went thither to get employment, were the instruments of turning many to God, who had before sought death in the error of their ways.

The first Societies were those of *Musselborough* and *Dunbar*: many of whom, at his next visit in the year 1757, could rejoice in God their Saviour. During this tour he preached in the open air in every place, and remarks that he was agreeably surprised at the simplicity and teachableness of many who attended his ministry. Steadiness indeed he looked for in the people of *North-Britain*: and he rejoiced to find also those other pleasing qualities in many.

He visited *Scotland* again in 1761, and found the labours of the Preachers were not in vain. *Mr. Hopper* met him at *Edinburgh*, where the preaching was now well attended. From thence he went to *Dundee* and *Aberdeen*. At the latter place he was treated with much respect by the Principal and other eminent persons of the University. He preached first in the College-Close, and then in the Hall, which was crowded even at five in the morning! In every place some desired to unite with him (according to the rule) to meet together weekly, to provoke each other to love and to good works.

An anecdote, which, we doubt not, will be pleasing to our readers, is mentioned by *Mr. Wesley* on this occasion.

occasion. "May 4. About noon," says he, "I took a walk to the *King's College* in *Old Aberdeen*. It has three sides of a square handsomely built, not unlike *Queen's College* in *Oxford*. Going up to see the hall, we found a large company of ladies with several gentlemen. They looked, and spoke to one another, after which one of the gentlemen took courage, and came to me. He said, "We came last night to the *College-Close*, but could not hear, and should be extremely obliged, if you would give us a short discourse here." I knew not what God might have to do, and so began without delay, on *God was in Christ reconciling the world unto himself*. I believe, the word was not lost. It fell as dew on the tender grass."

The work of God now prospered much. Many were brought to the knowledge and love of God by the preaching of Mr. *Roberts* and Mr. *Hanby* at *Edinburgh*, *Dundee*, and *Aberdeen*. But Satan was not idle. He made even a good man the cause of unspeakable evil. The late Mr. *Hervey*, whose grateful sense of Mr. *Wesley's* fatherly kindness towards him when he was his pupil at *Oxford*, we have inserted such strong testimonies of, was persuaded by a Mr. *Cudworth*, an Antinomian teacher, to write a pamphlet against him. *Cudworth* boasted, that Mr. *Hervey* had permitted him "to put out, and put in, what he pleased," in this performance. In *England* this tract was but little attended to, the advocates for *particular redemption* being comparatively few. But Dr. *Erskine*, a man greatly esteemed in *Scotland*, having republished it in that kingdom, with a preface wherein he bitterly inveighed

inveighed against what he called the *unsoundness* of Mr. *Wesley's* principles, caused a flood of calumny to go forth, to the hurt of many who before earnestly sought the kingdom of God. "O," said one of the Preachers then labouring in *Scotland*, "the precious convictions which these letters have destroyed! Many that have often declared the great profit they received under our ministry, were by these induced to leave us. This made me mourn in secret places!" *Lady Gardiner*, the widow of that truly christian soldier who fell at *Preston-Pans* fighting for his lawful sovereign, was one of those. A letter which she wrote to Mr. *Wesley* a short time before Mr. *Hervey's* were published, as it does honour to the piety of the writer, so it is a clear proof of the evil which may arise from an immoderate attachment to systems of doctrine; which oftentimes influences the excellent of the earth, even to forsake those whom they before esteemed as angels of God. We will give it at large.

Edinburgh, July 25, 1763.

Rev. and very dear Sir,

"I persuade myself that you will not be displeased at my taking the liberty to write to you. You have cause to bless God for his having directed you in sending Preachers to this place. As to those of them I have heard, I have cause to thank God that they came hither. There has been a comfortable reviving of late: some sinners are newly awakened: some formalists have got their eyes opened: some backsliders are recovered; and, I believe, many saints have
 been

been much edified. Mr. *Roberts*' preaching has been remarkably blessed to many in *Edinburgh*; and so was Mr. *Hanby*'s, the short time he stayed. O that their sermons may be blessed wherever they preach! I verily believe God sent them.

“ I have never, I own, been at the preaching-house in a morning yet, as they preach so early: but I ventured to the high school-yard the morning you left *Edinburgh*; and it pleased God, even after I had got home, to follow part of your sermon with a blessing to me; and I think it my duty to mention, that God has often of late dealt very bountifully with me. Well may I be astonished at it, when I consider my own unworthiness. But I dare venture to say, that Christ and all with Christ is mine. I beg a share in your prayers; and am, very dear Sir,

Your sister in Christ Jesus,

Frances Gardiner.”

But *many waters cannot quench love*. Those who sought not their own things, but the things of Christ, redoubled their efforts. Very soon after those bitter waters were let out, Mr. *Taylor* visited *Glasgow*, and for several weeks together preached in the open air. As the winter came on, his difficulties were great. But being determined fully to deliver his soul, he sold his horse, and while he thus supported himself, he continued daily to testify *Repentance towards God, and faith in our Lord Jesus Christ*. At length he saw fruit of his labour. Some turned to God, and acknowledged his messenger. A place was then provide

vided for him to preach in, and the little Society was soon increased to seventy persons.

The Preachers now penetrated into the *Highlands*: and at his next visit Mr. *Wesley* preached at *Inverness*. All in this place seemed to hear him gladly, and a Society was afterwards formed which continues to this day. On his return to *Edinburgh*, finding it was the time of celebrating the Lord's supper, he laid aside his last portion of bigotry, and partook of this holy ordinance at the *West-Kirk*!

But though of a truly catholic spirit, he was firm to his own principles. He abhorred that speculative Latitudinarianism, that indifference to all opinions, which some men have applauded as true liberality. He knew God had given us a standard of truth; and that nothing was indifferent, which was found therein. On this subject he used great plainness of speech; an instance of which he soon after gave to the same people with whom he had communicated.

“The sum,” he observes, “of what I spoke was this:

I love plain dealing. Do not you? I will use it now. Bear with me.

I hang out no false colours, but shew you all I am, all I intend, all I do.

I am a member of the church of *England*: but I love good men of every church.

My ground is, the Bible. Yea, I am a Bible-bigot. I follow it in all things, both great and small.

Therefore, 1. I always use a *short, private prayer*, when I attend the public service of God. Do not you? Why do you not? Is not this according to the Bible?

2. I stand,

2. I *stand*, whenever I sing the praises of God in public. Does not the Bible give you plain precedents for this ?

3. I always *kneel* before the Lord my Maker, when I pray in public.

4. I generally in public use *the Lord's prayer*; because Christ has taught me, When I pray, to say—

I advise every Preacher connected with me, whether in *England*, or *Scotland*, herein to tread in my steps."

In 1769, and the following years, the Preachers laboured much among the *Highlanders*. Mr. *Mc Nab* began, and was followed by Mr. *Duncan Wright*. And their labours were attended with success. In the years 1770, and 1771, many were converted to God. After having made a considerable proficiency in the *Erse* language, Mr. *Wright* usually preached to them three times a day in different places, besides once in the street. "Though by this means, says he, I had many an aching head and pained breast, yet it was delightful to see hundreds of them attending, with streaming eyes and attention still as night: or to hear them, in their simple way, singing the praises of God in their own tongue. If ever God said to my heart, *Go, and I will be with thee*, it was then. I extol the name of my adorable Master, that my labours were not in vain. How gladly would I have spent my life with these dear souls! But my health would not permit it." At Mr. *Wesley's* next visit, the Magistrates of *Perth* and *Arbroath* presented him with the freedom of their respective cities.

In the following years the few Ministers who treated him with respect, and rejoiced in his labours, being taken to a better world, he felt the different spirit of those who succeeded. While some even of the nobility and many of the gentry of that kingdom honourably received him, he thus remarks concerning *Inverness*, "I find a new face of things here. Good Mr. *Mackenzie* has been for some years removed to *Abraham's* bosom. Mr. *Frazer*, his colleague, a pious man, of the old stamp, is likewise gone to rest. The three present Ministers are of another kind; so that I have no more place in the Kirk." Others were not content with this, but spoke all manner of evil concerning him, faithfully retailing all the slander which the *Antinomians* of *England* spoke or published of him from time to time. Some refused to administer the Lord's supper to the members of his Societies, or even to baptize their children. They even made Mr. *Wesley's* liberality of sentiment, his desire to promote religion without forming a distinct church, an argument against him, insisting that the Methodists, so called, were not, and could not be, a church of Christ, because they had not the sacraments among them: and this latter argument especially, had no small influence in diminishing his Societies and obstructing the progress of the work.

Having patiently suffered these things for a considerable time, to the great detriment of true religion, he at length resolved to give his Societies in that kingdom, all the help he possibly could. He therefore, at the Conference held in *London* in the year 1785, being assisted by two other Presbyters of the church of

England, “set apart,” to use his own words, “three of our well tried Preachers, *John Pawson*, *Thomas Hanby*, and *Joseph Taylor*, to minister in *Scotland*,” (i. e. to administer the sacraments of Baptism and the Lord’s Supper.) “I trust,” continues he, “God will bless their ministrations, and shew that he has sent them.”* From this time the Societies in *Scotland*, have had a stability which they had not before. Many of them have considerably increased; and the whole has been more than doubled. But the additional helps now afforded them, *they are not compelled to use*. The receiving of the sacraments is not made a term of communion. A few who still communicate at the *Kirk*, are freely permitted so to do. The original bond of union still subsists, without any alteration, viz. a desire to flee from the wrath to come, and the evidencing of it by a godly life and conversation.

The great and pious Mr. *Baxter* observes, that nations change their religious sentiments, as they do their common customs and manners; and wonders that this should be found even among the Ministers of God. But it is not found among the *Ministers of God*. Whatever worldly Ministers do, *they are steadfast and unmoveable*. They speak as the oracles of God, and turn not aside therefrom to the right-hand or to the left. *Scotland*, it is certain, like *Geneva*, has, since the Reformation, ran from high Calvinism, to almost as high Arianism or Socinianism: the exceptions, especially in the cities, are but few. And who can

* Mr. *Wesley* had the year before this, ordained Ministers for *America*: of which, in its place.

stem the torrent? Only those who know experimentally the *Truth as it is in Jesus*. A few of these, Mr. Wesley has been, under God, the happy instrument of introducing into that kingdom: and many hear their word, and find it to be *the power of God unto salvation*. These, we trust, will not be as reeds shaken with the wind. As they imitate the angels of God in worshipping Christ, as *God over all, blessed for ever*; so they declare that *if any man have not the Spirit of Christ, he is none of his*. Here then we may hope will the proud waves of worldly religion be stayed: until God calls that once highly-favoured nation to return unto him, to *worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh*.

S E C T I O N III.

THE *Isle of Man* is supposed to derive its name from the Saxon word *Mang*, which signifies *among*; because lying in *St. George's Channel*, it is almost at an equal distance from the kingdoms of *England, Scotland and Ireland*. It is about thirty miles in length, and twelve in breadth. It is said to have been originally the rendezvous of the *Scandinavian* rovers. In the year 1263, the King of *Man* became tributary to the King of *Scotland*. *Edward* the First of *England* afterwards obtained the dominion. *Edward* the Third bestowed it on his favourite *Montague, Earl of Salisbury*. The Earls of *Northumberland* and *Derby* afterwards possessed it; but by the failure

of heirs male in the last mentioned family, it descended to the Duke of *Athol*, who married the sister of the last Lord *Derby* in that line.

Its convenience for smuggling, made it for many years a store-house for illicit dealers, to the inexpressible prejudice of his Majesty's Revenue. It was also an asylum for insolvent persons, and the vicious of every description, who fled thither from the neighbouring kingdoms, as to a sanctuary. The consequence was an almost total forgetfulness of God, with idleness and immorality of every kind.

This open profaneness was a little checked by the labours of that excellent man, Dr. *Thomas Wilson*, who was Bishop of the Island for fifty-seven years, and died in 1755, aged ninety-three. Few persons in these latter times have more adorned the Episcopal character than this Prelate. His piety, benevolence and hospitality, were so conspicuous, as to gain the esteem of even the enemies of our nation. Cardinal *Fleury* had so much veneration for his character, that he obtained an order from the Court of *France*, that no privateer of that nation should ravage the Isle of *Man*.

In the year 1765, the *English* Government purchased the customs and sovereignty of the Island from the Duke of *Athol*, for 70,000*l.* the Duke retaining his territorial property. From this time the outward manners of the people have been changed much for the better. But still vital religion was very little known among them, and immorality more or less prevailed in every part.

In 1774, a Mr. *Lowry* removed from the Isle of *Man* to *Liverpool*. He then lived according to the course of this world. But happening to hear some of the Preachers in connection with Mr. *Wesley*, he was awakened; and turning to God, he soon found redemption through Christ, the forgiveness of his sins. Immediately he began to mourn over his native Isle, which he now saw lying in darkness: and, under this concern of mind, applied to Mr. *John Crook*, a zealous man, at that time a Local Preacher, who readily undertook to visit the Island.

Mr. *Crook* went thither in the month of March 1775. On Sunday morning the 11th, he preached his first sermon in the Court-house at *Douglas*. The congregation was small: but in the evening he was obliged to preach abroad on account of the multitude that came together. When he concluded his discourse, a native of *Ireland*, whose brother was a member of one of the societies in that kingdom, invited him to his house: as did Mr. *Kayles*, a native of *Scotland*, after the sermon on the following day.

On Wednesday he went to *Castletown*, where he found the same gracious Providence directing his way. A Mr. *Brookes* from *Bristol*, who had heard him on the Sunday, procured a place for him, which was formerly used as a Ball-room, and gave notice to all the people, so that he had a large and attentive congregation. The next evening such a multitude came together, that he was obliged to preach in the open air by candle-light. A servant belonging to the Governor was then convinced of the truth, and from that time behaved in the most friendly manner. The next

Lord's day, the Lieutenant Governor and the Minister of *Castletown* were among his hearers.

In the week following he visited *Peeltown*, where he abode three weeks, preaching to large congregations. At this place he was greatly encouraged: His hearers were chiefly the poor, and most of them fishermen. They received the word with all readiness of mind, and when he departed, they followed him with tears and blessings.

He then returned to *Liverpool*, his business not permitting his longer absence. On his second visit, he found many were still willing to hear: but there were also many opposers. Most of the rich who heard at the beginning, now withdrew themselves from so plain a Preacher. The reports, usual on such occasions, were now propagated concerning him, that he preached new doctrines, was an enemy to good works, and only wanted their money. To shew the falsehood of the first report, he read the Homilies of the Church of *England* in every place. This was attended with much good. But the rabble, being no longer awed by the presence of the richer inhabitants, frequently disturbed and interrupted him in the rudest manner. A paper also was put up at the Quay, warning the people against "the hypocritical field-preacher, who had lately crept in among them to subvert the church of Christ;" to which were added some curious anecdotes.

A wicked man was encouraged by these circumstances to assault him at *Douglas*, and in other respects to use him in a very improper manner: but

riding home drunk through the town of *Bella Salla*, this unhappy man was thrown from his horse, and killed on the spot.

At *Peel*, an old warehouse was procured for him to preach in; but in the midst of the sermon, the beam which supported the loft gave way, and the floor sunk several feet. Mr. *Crook* cried out, he knew not why, "Fear not. God will help us. You shall not be hurt." And so it was. The beam rested on a hoghead, which was on the ground-floor, and sunk no farther.

A few in *Castletown*, and a much greater number in *Peel*, now agreed to unite together and form a Society, having had the Rules explained to them. Mr. *Crook* now saw fruit of his labour, and took charge of those with joy, watching over them, and exhorting them to *adorn the gospel of God their Saviour in all things*.

The Island was soon after joined to the *Whitehaven* circuit, and visited regularly by the Preachers, and by Mr. *Crook*, who now commenced an Itinerant. In the year 1776, the work prospered greatly. In *Castletown* especially they were visited with "overwhelming showers of saving grace." Many were so convinced of sin, as to cry aloud for the disquietude of their heart; while others *rejoiced in God their Saviour with joy unspeakable and full of glory*. Nor was Satan idle. A fiddle was brought to the Preaching-house, and the rabble shouted mightily; but nothing could shake the steadiness, or divert the attention of the congregation.

In *Baroole, Salby, and Ballaugh*, Societies were also formed, and the members were truly alive to God. But so much the more were offences multiplied, and all manner of evil spoken both of the Preachers and people. Ballads were sung, and obloquy of every kind was cast upon them. When Mr. *Crook* visited *Castletown*, the school boys were set upon him. They followed him through the street, shouting, and throwing whatever came to hand. In the evening a large mob assembled at the house where he was preaching, and assaulted it with stones and bricks. They continued their assault till the people came out, whom they attacked with the greatest violence. Several were wounded, Mr. *Crook* especially, who was rescued out of their hands with much difficulty. The Minister of *Peel* however continued friendly. He had eyes to see the good that was done. His church was now well filled on the Lord's-day, and his monthly sacraments attended by upwards of three hundred communicants.

Mr. *Crook* finding the disturbances continue at *Castletown*, applied to Colonel *Dawson*, the Lieutenant Governor; who treated him in a very polite and friendly manner, and gave immediate orders to prevent such tumults for the time to come; declaring publicly, that he would execute the law in the severest manner upon those who should disturb any people in their religious worship. But the Governor, Mr. *Wood*, arriving soon after, caused the execution of those orders to be suspended.

Shortly

Shortly after the Governor's arrival, the Bishop issued a Mandate to all "Rectors, Vicars, Chaplains and Curates, within the Isle and Diocese of *Man*, commanding them to be watchful, and by every means to prevent their flocks being led away and seduced by unauthorised teachers; and to present all persons who held any place under the Ecclesiastical authority, who should be found attending *their* ministrations: and to repel from the Lord's table every such teacher that should offer to be a partaker of the holy communion."

By this *Bull*, as it was commonly called in the Island, many well inclined persons were deterred from attending the preaching, and the rabble were encouraged to continue their outrages. But the Governor was a man of sense; and though, as he informed Mr. *Crook*, he did not choose to quarrel with the Bishop, he spoke so decidedly against all persecution, that the mob soon lost courage. He also refused to permit the order to be read in his own Chapel. His lady, a pious woman, spoke warmly against such intolerant proceedings, so that in a little time the people assembled in peace. Colonel *Dawson* introduced Mr. *Crook* into the Governor's chapel, where the Minister ventured to disobey the Bishop, and administered to him the holy communion. The Preachers stood near the Governor's gates, and preached to large congregations, none daring to molest them, the Governor and his family sitting in a convenient room to hear. A Fast which was observed by the Societies on account of these troubles, was attended with a remarkable blessing. The Societies increased in number every

every day; and as they were reproached for the name of Christ, they received the blessings promised to such.

The Lord now gave them additional help. First one, and then several persons were raised up among themselves, who, with the approbation of the *Assistant*, exhorted and preached both in the Manks language and in English, to the edification and comfort of their hearers. The Rev. *Edward Smyth*, who at that time resided in the North of *Ireland*, paid them a visit about this time, and his labours were profitable to many. Before he left the Island, Mr. *Wesley* arrived, May 30, 1777: and was received with great respect by all the people. Mr. *Wood*, the Governor, was a little before taken to a better world. Mrs. *Wood* invited Mr. *Wesley* to her house, and seemed to think herself honoured by his company. Some of the Clergy also politely visited him; but they could not invite him to their pulpits, as the *Bishop* had forbidden it. He preached throughout the Island, in the houses, the church-yards, and the Market-places, and was heard with great attention by immense multitudes.

The interdict still remained with respect to the Lord's-Supper. On this subject Mr. *Wesley* observes, "Is any Clergyman obliged either in law or conscience, to obey such a prohibition? By no means. The will even of the King does not bind any *English*-subject, unless it be seconded by an express law. How much less the will of a Bishop? But, it is answered, did not you, at your ordination, take an oath to obey him? No: nor any Clergyman in the three kingdoms.

kingdoms. This is a mere *vulgar error*. Shame that it should prevail almost universally !”

Before Mr. *Wesley's* next visit, the Bishop was dead. His successor was a man of a very different spirit ; and has proved a blessing to the Island. When Mr. *Wesley* arrived, all was peace. Before his departure, he made the following remarks, with which we shall conclude this account.

“ Having now visited the Island round, East, South, North, and West, I was thoroughly convinced, that we have no such Circuit as this, either in *England, Scotland, or Ireland*. It is shut up from the world : and having little trade, is visited by scarce any strangers. Here are no Romanists, no Dissenters of any kind, no Calvinists, no disputers. Here is no opposition, either from the Governor, (a mild, humane man) from the Bishop (a good man) or from the bulk of the Clergy. One or two of them did oppose for a time : but they seem now to understand us better. So that we have now rather too little, than too much reproach : the scandal of the crosses, having for the present ceased. The natives are a plain, artless, simple people ; unpolished, that is, unpolluted : few of them are rich or genteel ; the far greater part moderately poor. And most of the strangers that settle among them, are men that have seen affliction. The Local Preachers, twenty-two in number, are men of faith and love, knit together in one mind and one judgment. They speak either Manks or English, and follow a regular plan, which the Assistant gives them monthly.

The

The Island is supposed to have thirty thousand inhabitants. Allowing half of them to be adults, and our Societies to contain one or two and twenty hundred members, what a fair proportion is this? What has been seen like this, in any part either of *Great-Britain* or *Ireland*?"

S E C T I O N IV.

WE now proceed to treat of a work, small at present, but likely to be of the greatest magnitude in its consequences. In the countries we have hitherto considered (the *Isle of Man* excepted) the *English* language has been universally spoken. But Divine Providence led Mr. *Wesley*, with the Preachers in connection with him, into an unexpected line of usefulness.

The Islands of *Jersey*, *Guernsey* and *Alderney*, are situated in *St. Michael's Bay*, near the Coast of *Normandy*. They are the only remains of the *Norman* dominions annexed to *Great-Britain* by *William* the Conqueror. The inhabitants in general (those of the two principal towns excepted) speak only *French*.

Jersey was known to the ancient *Romans* under the name of *Cæsarea*. It is twelve miles in length, and contains about twenty thousand inhabitants. *Guernsey* is seven or eight miles long, and contains about fifteen thousand people. These two Islands are exceedingly fertile and healthy. *Alderney* is about eight miles in circumference, and has about three or four thousand inhabitants.

In a regiment of soldiers, which was sent over to *Jersey* in the late war, there were a few serious Christians who had heard the gospel in one of the sea-port towns of *England*. These men, finding no help for their souls in the Island, wrote to Mr. *Wesley*, entreating him to send them a Preacher. Mr. *Brackenbury*, a gentleman of fortune in *Lincolnshire*, who had joined the Society, and soon after preached in connection with Mr. *Wesley*, was present when the letter was received, and offered his service, as he had some acquaintance with the *French* language. Mr. *Wesley* readily accepted the offer. Mr. *Brackenbury* set off for *Jersey*, rented a house in the town of *St. Helier*, preached the gospel through the Island, and was the means of turning many from their sins to God. At first, his religious assemblies were greatly disturbed, particularly in the parish of *St. Mary*, by a miserable set of ungodly men, who, on an appeal to the civil Magistrate, were fined, and obliged to give security for their good behaviour.

In the year 1786, Mr. *Wesley* sent another Preacher, Mr. *Adam Clarke*, to the Island of *Jersey*. Mr. *Clarke* preached several times in the town of *St. Aubin*, surrounded by a very violent mob, from whom he received much abuse; and was often in danger of losing his life. The rioters tore the house in which he preached, almost to pieces. At another time, one of the Magistrates headed a large mob, and pulled down Mr. *Clarke* from the pulpit with his own hands. The Drummer of the *St. Aubin* Militia was then called, who had the honour of beating the Minister of God,
and

and afterwards of drumming him through and out of the town. Mr. *Clarke*, however, was not to be intimidated by the usage he met with, but continued his visits and labours, till he at last outweathered the storm. Regular preaching was then established in the town, and even the mob themselves revered the Preacher.

From this time religion flourished more and more in the Island of *Jersey*. Many Preachers were raised among the natives, and Societies formed all over the Island.

In the course of these events, a Shop-keeper of the Island of *Guernsey*, whose name was *Arrive*, visited *Jersey*, and under the preaching of Mr. *Brackenbury* was convinced of sin. He then invited Mr. *Brackenbury* to visit *Guernsey*. He went, and was universally well received. Many of the gentry opened their houses to him, and permitted him to preach in their parlours. Dr. *Coke*, who about this time visited the *French Islands*, followed Mr. *Brackenbury* in *Guernsey*, and formed the first Society in that Island. Afterwards Mr. *Clarke*, with much pains and difficulty, accompanied by many remarkable providences, erected a very commodious Chapel in the town of *St. Peter*, in which a large congregation regularly attended. Much good was done, till a foppish Minister (as a pious man then on the Island observes in a letter now before us) came there from *England*, and introduced doubtful disputations, respecting the decrees of God, among the people, and thereby exceedingly injured the congregation and the work in general. “ It nearly
cost

cost me my life," says the same person, "To bring into the way of salvation, those whom he has been so unhappy as to turn out of it."

Mr. *De Queteville*, a native of *Jersey*, was also very useful in the Island of *Guernsey*, particularly in the country parts, where the French language alone is spoken. But he endured great persecutions. The most horrid things were laid to his charge. A prosecution was carried on against him in the supreme court, with the design of procuring a sentence of banishment. But the very witnesses who were employed to swear the falsest things against him, and most probably intended it when they first appeared before the Court, were yet strangely constrained to give the most pointed evidence in his favour; which entirely counteracted all the designs of his enemies.

In the beginning of the year 1787, Mr. *Clarke* visited the Isle of *Alderney*. When he arrived, he knew not where to go: he had no acquaintance in the Island, nor had any person invited him thither. For some time he was perplexed in reasoning on his situation, till that word of the God of *Missionaries* powerfully impressed his mind, "Into whatsoever house ye enter, first say, peace be to this house,—and in the same house remain, eating and drinking such things as they give." Luke x. 5, 7.

On this he took courage, and proceeded to the town, which is about a mile distant from the harbour. After having walked some way into it, he took particular notice of a very poor cottage, into which he found a strong inclination to enter. He did so, with
a "Peace

a "Peace be to this house!" and found in it an old man and woman, who, understanding his business, bade him "welcome to the best food they had, to a little chamber where he might sleep, and (what was still more acceptable) to their house to preach in." He now saw clearly the hand of Providence in his favour, and was much encouraged.

Being unwilling to lose any time, he told them he would preach that evening, if they could convene a congregation. The strange news spread rapidly through the town; and long before the appointed hour, a multitude of people flocked together, to whom he spoke *of the kingdom of God*, nearly as long as the little strength he had after the fatigues of his voyage, remained. When he had concluded, it was with much difficulty he could persuade them to depart, after promising to preach to them again the next evening. He, then retired to his little apartment, where he had not rested twenty minutes, when the good woman of the house came and entreated him to preach again, as several of the gentry (among whom was one of the Justices) were come to hear what he had to say.

He went down immediately, and found the house once more full. Deep attention sat on every face, while he shewed the great need they stood of a Saviour, and exhorted them to turn immediately from all their iniquities to the living God. He continued in this good work about an hour, and concluded with informing

forming them what his design was in visiting their Island, and the motives that induced him thereto.

Having ended, the Justice stepped forward, exchanged a few very civil words with him, and desired to see the book out of which he had been speaking. He handed his Bible to him. The Justice looked at it with attention, and returned it with apparent satisfaction. The congregation then departed: and the concern evident on many of their countenances, fully proved, that God had added *his* testimony to that of his servant.

The next evening he preached again to a large attentive company. But a singular circumstance happened the following day. While he was at dinner, a constable came from a person in authority, to solicit his immediate appearance at a place called the *Bray* (where several reputable families dwell, and where the Governor's stores are kept) to preach to a company of gentlemen and ladies, who were waiting, and at whose desire one of the large store-rooms was prepared for the purpose. He immediately went, and in a quarter of an hour after his arrival, a large company was assembled. The gentry were not so partial to themselves, as to exclude the sailors, smugglers or labourers. All heard with deep attention, except an *English* gentleman, so called, who perhaps meant to shew the Islanders that *he* despised sacred things.

The next Lord's day in the evening, he preached again in the same place to a much larger congregation, composed of the principal gentry of the Island.

The day following, being the time appointed for his return, many were unwilling he should leave them, saying, "We have much need of such preaching and such a Preacher: we wish you would abide in the Island, and go back no more." However, the vessel being aground, he was detained till the next morning to the great joy of his new friends, when after a tender parting he left the island.

After this, the native Preachers, raised up in *Jersey* and *Guernsey*, visited this little Island: and by their means a Chapel has been erected, a large Society formed, and many souls brought to an acquaintance with God.

On Monday, August 6, 1787, Mr. *Wesley* with Dr. *Coke* and Mr. *Bradford*, set off from the *Manchester* Conference to visit the *French* Islands. On the 11th, they sailed from *Southampton*, but contrary winds and stormy weather obliged them to fly for refuge, first into the port of *Yarmouth* in the Isle of *Wight*, and afterwards into that of *Swanage*. On the 14th, they expected to reach the Isle of *Guernsey* in the afternoon: but the wind turning contrary, and blowing hard, they were obliged to sail for *Alderney*. But they were very near being shipwrecked in the Bay. Being in the midst of rocks, with the sea rippling all around them, the wind totally failed. Had they continued in this situation many minutes longer, the vessel must have struck on one or other of the rocks. So they went to prayer, and the wind sprung up instantly, and brought them about sun-set to the port of *Alderney*.

At eight the next morning, Mr. *Wesley* preached on the Beach, near the place where he lodged; and before his hymn was ended, had a tolerable congregation. Soon after he had concluded, the Governor of the Island waited upon him with very great courtesy. After which, he, with his company, sailed for *Guernsey*.

On his arrival, he went into the country, to the house of Mr. *De Jersey*, a gentleman of fortune, whose whole family have been converted to God. At five the following morning, he preached in a large room of Mr. *De Jersey* to a very serious congregation; and in the evening, to a crowded audience in the Preaching-house in the town of *St. Peter*. On the 18th, he and Dr. *Coke* dined with the Governor, who studied to shew him every mark of civility. On the 20th, he set sail for the Isle of *Jersey*. Mr. *Brackenbury* received him on his arrival, and in his house he frequently preached to exceeding serious congregations. "Even the gentry," observes Mr. *Wesley*, speaking of his visit to this Island, "heard with deep attention. What little things does God use to advance his own glory! Probably," continues he, "many of these flock together, because I have lived so many years! And perhaps even this may be the means of *their* living for ever!" In the country he preached in *English*, Mr. *Brackenbury* interpreting sentence by sentence: and even in this inconvenient way of speaking, God owned his word. Being detained a considerable time by contrary winds, the

Assembly-room was offered him, in which he preached to very large congregations, and to the profit of many.

On the 29th, the wind still continuing to blow from the *English* coast, he returned to the Isle of *Guernsey*: where the winds, or rather a kind Providence, detained him till the sixth of September. Hardly a gentleman or lady in the town of *St. Peter* omitted a single opportunity of attending his ministry. So universal and steady an attendance of the rich and the gay, he never before experienced. During this visit, he was favoured with singular powers of elocution; and delivered a series of discourses peculiarly suited to his hearers. On the 6th, a ship sailed for *Mount's Bay* in *Cornwall*: and, the wind not permitting him to sail for *Southampton*, he took his passage in it, and on the next day landed at *Penzance*.

There is now a surplus of native Preachers in the *French* Islands, two of whom have already visited *France*, and have formed some small Societies near *Caen* in *Normandy*: so that there is a fair prospect of a great work of God in that populous kingdom, in which liberty of conscience is now fully allowed.

Before we conclude the present section, we shall give a very brief account of Mr. *Wesley's* two visits to *Holland*.

On the 12th of June, 1783, he sailed from *Harwich*, and landed at *Helvoetfluys* the following day. Mr. *Wesley's* descriptions of the natural beauties and curiosities of *Holland*, are entertaining in a high degree, but do not, we think, directly come within the limits

of our work. He was favoured with the company of many eminent Ministers of the church of *Holland*, as well as of the *English* Ministers in the commercial towns. With the former he conversed in Latin. In the Episcopal church at *Rotterdam* he preached twice to large congregations; the first time, on *God created man in his own image*, and the people “seemed, all but their attention, dead:” the second time, on *God hath given us eternal life, and this life is in his Son*.

At the *Hague*, he was invited to tea by *Madam de Vassenaar*, a lady of the first rank in that city. She received him with that easy openness and affability, which is almost peculiar to christians, and persons of quality. Soon after came ten or twelve ladies more, who seemed to be of her own rank, (though dressed quite plain,) and two most agreeable gentlemen, one of whom was a Colonel in the Prince’s guards. After tea, he expounded the three first verses of the thirteenth of the first Epistle to the *Corinthians*; and Captain M— interpreted sentence by sentence. Mr. *Wesley* then prayed, and Colonel V— prayed after him.

On the following day, he dined at Mrs. L——’s. Her mother, upwards of seventy, seemed to be continually rejoicing in God her Saviour. The daughter breathed the same spirit: and her grand children, three little girls and a boy, seemed to be all love. A gentleman coming in after dinner, Mr. *Wesley* found a particular desire to pray for him. In a little while, the stranger melted into tears, as indeed did most of the company. The next day *Madam de Vassenaar* invited Mr. *Wesley* to a meeting at a neighbouring lady’s

house; where he expounded Gal. vi. 14, and Captain *M.* interpreted as before:

In his way from *Haerlem* to *Amsterdam*, he met with several fellow passengers who were truly serious. Some of them sung hymns in a very pleasing manner: and his and their hearts were so knit together in christian love, that their parting at *Amsterdam* was very affecting.

In that city he visited a lady of large fortune, who appeared to be entirely devoted to God. "There is such a childlike simplicity" (observes Mr. *Wesley* concerning *Amsterdam*) "in all that love God in this city, as does honour to the religion they profess."

After performing service in the *English* church, he visited a Mr. *B.* who had, not long before, found peace with God. This gentleman was full of faith and love, and could hardly mention the goodness of God without tears. His lady seemed to be exactly of the same spirit. From thence he went to another house, where a large company was assembled; and all seemed open to receive instruction, and desirous to be altogether christians.

On the 28th of June, he made the following observation: "I have this day lived fourscore years; and, by the mercy of God, my eyes are not waxed dim; and what little strength of body or mind I had thirty years since, just the same I have now. God grant I may never live to be useless. Rather may I

" My body with my charge lay down,
And cease at once to work and live."

On the next day he preached in the *English* church at *Utrecht*, a very faithful, searching sermon; and afterwards dined with a Merchant, who seemed to be deeply acquainted with religion. In the evening, at the desire of several persons, he repeated in a private house the substance of his morning's sermon, to a large company, Mr. *Toydemea* (the Professor of Law in the University) interpreting it sentence by sentence. The congregation then sung a *Dutch* hymn, and Mr. *Wesley* and his companions an *English* one. Afterwards Mr. *Regulet*, a venerable old man, spent some time in prayer, for the establishment of peace between the two nations.

On Tuesday, July 1. He sailed from *Helvoetsluys*; but through contrary winds did not arrive at *Harwich* till the Friday following. He observes on the whole, that the persons with whom he conversed in *Holland*, were of the same spirit with his friends in *England*: and that he was as much at home in *Utrecht* and *Amsterdam*, as in *Bristol* and *London*.

In the year 1786, he again visited *Holland*. Nothing new arose during this tour. Many of the Ministers waited on him. Some of the churches were opened. He preached and expounded in many private houses; and received many marks of courtesy from several pious persons of rank and fortune, particularly from Mr. *Loten*, one of the Burghomasters of *Utrecht*, who both at this time and on his former visit, seemed studious to shew him proof of his regard and attention. Miss *Loten*, his daughter, a most amiable and pious young lady, continued to correspond with Mr. *Wesley*

till his death, in the *English* language, which she well understood.

He had no design in visiting *Holland*, to form Societies. He made these visits partly for relaxation, and partly to indulge and enlarge his Catholic spirit, by forming an acquaintance with the truly pious in foreign nations. He often with great satisfaction reflected on the sameness of true religion in every country. He saw that the genuine spirit of piety, in every time and place, tends to promote union in heart and brotherly kindness. The same simplicity of manners and dress he also observed, even in those of the highest rank that professed godliness. The meetings for Christian fellowship he found to be very similar to those he had himself established. But as few of the Ministers of the church of *Holland* seemed to encourage or rightly understand the excellency of this great help to piety; and as the intolerant spirit of the national Establishment prevented these pious persons from having Ministers after their own heart, they were on these accounts deprived of the advantages of christian discipline. Being therefore in a great measure left to themselves, those in the higher circles have formed an union which seems to exclude the poor. We need not observe how contrary this is to the spirit of Christianity: but the Lord will in his own good time remove from that lovely people this want of conformity to his pure gospel.

C H A P. III.

Of the Progress of Religion in North America to the year 1769; and of the Labours of the Preachers in connection with Mr. WESLEY, in the United States, Nova-Scotia, the West-India Islands, and in Newfoundland.

SECTION I.

THOSE parts of *North-America*, which either have been or are united to *Great Britain*, are the only objects of consideration in the present work, as they form the grand field in which the gospel has been planted by the Preachers in connection with Mr. *Wesley*. We must, in this view, except *New Britain* and *Canada*, the former of which (though of great extent) is inhabited only by a few settlers and the native Indians, and the latter chiefly by Roman Catholics, who are much more attached to the superstitions of their religion, than the inhabitants of *France*, from whom they originally sprung.

In taking a general, but cursory view of the state and progress of religion in the different parts of that great Continent, which fall under our inspection, we shall regularly proceed *from North to South*, rather than consider the subject according to the times of the first settlements of the country, as this method may afford a more simple and connected view of the whole; and as the work of God which has been
carried

carried on by Mr. *Wesley* and the Preachers in connection with him, has regularly proceeded in that line, if we except *Nova Scotia* and *New England*.

Nova Scotia, which is now divided into two provinces, one of which is called *New Brunswick*, and the other retains its ancient name, was first settled by the *English* in the reign of *James the First*. But the inhabitants were so few, that it could scarcely bear the name of a province till 1749, when three thousand families were sent over to colonize the country. But true religion, however it might have dwelt in the hearts of a few in the midst of the uncultivated wastes, was in general not to be found in that province till the conclusion of the late civil war. At that time a considerable number of Refugees, who had been for years members of the Societies in connection with Mr. *Wesley* in the *United States*, removed with others to *Nova Scotia*, and have there kindled a flame of pure religion, which, we trust, will never be extinguished.

In 1606, *James the First* erected two companies for the colonization of *New England*, then included under the general name of *Virginia*. But no regular settlements were then formed: a small trade only was carried on with the Indians. But under the violent persecutions of the Non-conformists by Archbishop *Laud*, many of that oppressed people fled for refuge to *New England*, and with indefatigable and unre-mitted zeal, through almost every difficulty and danger that could obstruct so hazardous an undertaking, changed the face of a great tract of country from a waste wilderness to an improved and cultivated

vated land. These first Settlers, or very many of them at least, did undoubtedly experience the vital power of godliness, and were joined by a multitude of others, that fled from the tyranny of *Charles the Second*.

For some considerable time all the holy fruits of religion were manifested among them. But, as usual, an uninterrupted flow of prosperity damped the sacred flame: and perhaps their wars with the Indian nations might also contribute towards it. Then appeared the same spirit among themselves, which they had so much opposed in *England*. The views of mankind were not sufficiently enlarged at that period, to enable them to see the importance of Universal Toleration to the prosperity of Society. None of them seem to have had a conception, that a most perfect civil amity may be preserved among those who differ in the speculative points of Theology. They therefore persecuted all the emigrants, who, like themselves, had left their native country for a more comfortable habitation than they found at home, but who unhappily differed from them either in modes of worship or religious sentiments. Of these the Quakers were the most offensive to them, and were cruelly, yea, inhumanly treated by them. Mercy and pure religion, inseparable companions, then forsook the land. They lost their piety: and, to say the best of them, were a *flourishing, commercial people*.

In 1729, the Lord raised up that eminent man, *Dr. Jonathan Edwards*. In his time religion flourished
again

again in *New England*. A very brief account of this revival we shall give in his own words.

“ In the town of *Northampton* in *New England*, after a more than ordinary licentiousness in the people, a concern for religion began to revive in 1729, but more observedly in 1733 ; when there was a general reformation of outward disorders, which has continued ever since.

“ About this time I began to preach concerning *Justification by Faith alone*. This was attended with a very remarkable blessing. Then it was, that the Spirit of God began wonderfully to work among us. A great and earnest concern about the things of God ran through all parts of the town. All talk but of eternal things was laid aside. The conversation in all companies (unless so far as was necessary for the carrying on of worldly business) was wholly upon religion. Hence there soon appeared a glorious alteration, so that in 1735, the town seemed to be full of the presence of God. There were remarkable tokens of God’s presence almost in every house : parents rejoicing over their children as new-born, husbands over their wives, and wives over their husbands.”

He proceeds to describe the amazing spread of that work in *New England* ; and then adds : “ this shower of divine blessings has been yet more extensive. There was no small degree of it in some parts of the *Ferseys*.

“ God has also seemed to go out of his usual way in the quickness of his work. It is wonderful that persons

persons should be so suddenly and yet so greatly changed. Many have been taken from a loose and careless way of living, and seized with strong convictions of their guilt and misery; and in a very little time old things have passed away, and all things have become new with them."

There were many also in *New England* and among the *Indians*, truly converted to God, by those eminent and laborious Ministers Mr. *Elliot* and Mr. *Brainerd*.

In 1739, Mr. *George Whitefield* made his second visit to *America*; and the Spirit of the Most High did indeed rest upon that great man. He revived that pure religion, which was so remarkable in the time of Dr. *Edwards*, but after his death had decayed. Great was his zeal, and great his success. "The Lord gave the word, and great was the company of the Preachers." The zealous Ministers raised by his labours, who were distinguished by the denomination of *New Lights*, became the most numerous body in *New England*: and, strange as it may appear, the old, wise, literary body of Presbyterians, in a synod held among themselves, formally thrust out or excommunicated *the majority*; declaring they would have no ministerial union with such an illiterate body of men. But the *real* Ministers of God were not to be silenced by such means. However, this revival also was but of short duration. Formality on the one hand, and Antinomianism on the other, again recovered their ascendancy.

The States of *New York* and *New Jersey*, the former of which was first settled by the *English* in 1664, and the

the latter sometime in the reign of *Charles II.* were never remarkable for religion, till they were visited by some of the members of Mr. *Wesley's* Societies. Being so near *New England*, they indeed partook in a small measure of its revivals, especially those under Dr. *Edwards* and Mr. *Whitefield*.

Pennsylvania, which formerly included the little state of *Delaware*, was possessed originally by the *Dutch* and *Swedes*; but was settled by the *English* in the reign of *Charles II.* under the direction of that great and good man, *William Penn*, the Quaker. The first settlers, as we may naturally expect, were chiefly persons of his own persuasion: and the Quakers make now a very considerable part of that State. They certainly had, and now have, real religion among them. The quaintness of their manners, and their ideas concerning the superior light of their dispensation, have kept them from being much known, and from being very useful. But the noble sacrifice of *all their slaves*, whom they have emancipated *to a man*, is a proof to a demonstration that the major part of the chief rulers of their Society at least, are devoted to the glory of God and the good of their neighbour.

In respect to the religion of *Pennsylvania* (that of the Quakers excepted) we can say but little in its commendation: though we doubt not but Mr. *Whitefield* kindled the flame of divine love in the hearts of several individuals, during his short visits to *Philadelphia*. So great a light must have shone in every place; and the power of the Holy Ghost which continually

tinually attended his ministry, could not any where be entirely lost.

The five States to the South of those already mentioned, viz. *Maryland, Virginia, North and South-Carolina, and Georgia*, may be considered together. The Baptists who are numerous in some parts of these States, have been useful to thousands both of whites and blacks. The abilities of their ministers in general were peculiarly small: but their zeal was much, and God was pleased to own it. To this day a considerable measure of real religion is to be found among them, though we fear that much of "the fine gold is become dross." A considerable number of their Preachers have embraced the doctrine of Universal Restitution, and thereby introduced much controversy and dissension into their church. Here and there, in that vast tract of country, from the most eastern point of *Maryland* to the most western point of *Georgia*, some Ministers were also to be found, that sprung from the labours of Mr. *Whitefield*, who were more or less zealous for the salvation of souls.

But what shall we say for the Clergy of the Church of *England* in these States, at the times now under consideration? We would fain draw a veil over them, if the truth of history would permit it. Notwithstanding the purity and many other excellencies of their liturgy, articles and homilies, they were, with a few exceptions to the contrary, as bad a set of men as perhaps ever disgraced the Church of God: nor had their wretched flocks, at the distance of three or four thousand miles from the source of ecclesiastical power,

the

the least hopes of redress. But we must acknowledge, and bless God for it, that the change has been abundantly for the better, since they have been favoured with an episcopacy of their own.

Such was the state of religion on that continent, when the present revival, by the means of Mr. *Wesley* and the Preachers in connection with him, was carried by divine Providence over the *Atlantic* ocean, and pierced through the immense forests of *America*.

S E C T I O N II.

IN considering the progress of this revival, we shall divide it into three parts: the first, consisting of the work before the civil war; the second, of its progress during the war; and the third, of its continuation from the peace to the death of Mr. *Wesley*.

I. During the space of thirty years past, several persons, members of Mr. *Wesley's* Society, emigrated from *England* and *Ireland*, and settled in various parts of *America*. About twenty-six years ago, *Philip Embury*, a local Preacher from *Ireland*, began to preach in the city of *New-York*, and formed a society of his own countrymen and the citizens. About the same time *Robert Strawbridge*, another local Preacher from *Ireland*, settled in *Frederic-county* in *Maryland*, and preaching there, formed some societies. About this period also Mr. *Webb*, a Lieutenant in the army, preached at *New-York* and *Philadelphia* with great
success

success, and with the assistance of his friends erected a chapel in *New-York*, which was the first chapel in Mr. *Wesley's* connection in *America*. Induced by the success he met with, and by an earnest desire of saving souls, he wrote a letter to Mr. *Wesley*, earnestly importuning him to send Missionaries to that Continent. Accordingly Mr. *Wesley* nominated Mr. *Richard Boardman* and Mr. *Joseph Pilmoor* as Missionaries for *America*, who landed at *Philadelphia* in 1769, and were the first *Itinerant* Preachers in connection with Mr. *Wesley* on that Continent. A few days after their landing, Mr. *Pilmoor* wrote a letter to Mr. *Wesley*, of which the following is an extract :

Philadelphia, Oct. 31, 1769.

Reverend S I R,

“ By the blessing of God we are safe arrived here after a tedious passage of nine weeks.

“ We were not a little surpris'd to find Captain *Webb* in town, and a Society of about a hundred members, who desire to be in close connection with you. This is the Lord's doing, and it is marvellous in our eyes.

“ I have preached several times, and the people flock to hear in multitudes. Sunday evening I went out upon the Common. I had the stage appointed for the horse-race, for my pulpit, and I think between four or five thousand hearers, who heard with attention still as night. Blessed be God for field-preaching! When I began to talk of preaching at five o'clock in the morning, the people thought it

G g

would

would not answer in *America* : however I resolved to try, and had a very good congregation.

“ Here seems to be a great and effectual door opening in this country, and I hope many souls will be gathered in. The people in general like to hear the word, and seem to have some ideas of salvation by grace.”

Mr. *Boardman* observes in a letter to Mr. *Wesley* from *New York*, dated April 24, 1769. “ Our house contains about seventeen hundred hearers. About a third part of those who attend the preaching, get in ; the rest are glad to hear without. There appears such a willingness in the Americans to hear the word, as I never saw before. They have no preaching in some parts of the back Settlements. I doubt not but an effectual door will be opened among them. O may the Most High now give his Son the Heathen for his inheritance ! The number of *Blacks* that attend the preaching, affects me much.”

Mr. *Pilmoor* visited *Maryland*, *Virginia* and *North Carolina*, and preached in those States with considerable success.

About the latter end of the year 1771, Mr. *Wesley* sent over Mr. *Francis Asbury* and Mr. *Richard Wright* to the assistance of the former Missionaries. Mr. *Asbury* was then, as he has been ever since, indefatigable in his labours. He staid not long in the cities. Most of his time he spent in the villages and plantations, forming Societies in many places. He frequently complains in his Journal, which was published in *America*, that his brethren were too fond

of the cities ; and justly observes that no extensive work could be carried on in *America*, unless the Preachers devoted more of their time to the plantations ; the cities and towns being very few, and a great majority of the inhabitants settled in the interior parts of the country.

In 1773, Mr. *Wesley* sent over Mr. *Thomas Rankin* and Mr. *George Shadford*. When they arrived, they found that the Societies in *New-York* and *Philadelphia* had laid aside almost all discipline, and were little better than a rope of sand. Mr. *Rankin*, who was a strenuous advocate for all the various branches of the economy established by Mr. *Wesley*, and was invested by him with considerable authority, soon reduced every thing into order. He and Mr. *Shadford* laboured for near five years on that Continent, travelling through all the States between *New-York* and *North Carolina* inclusive, forming Societies and preaching the gospel with great success.

“ At our first little Conference in *Philadelphia*, July 1773,” observes Mr. *Rankin* in his own printed account, “ we had about a thousand in the different Societies, and six or seven Preachers : and in May 1777, we had forty Preachers in the different circuits, and about seven thousand members in the Societies ; besides many hundreds of Negroes, who were convinced of sin, and many of them happy in the love of God. Were it not for the Civil War, I have reason to believe the work of God would have flourished in a more abundant manner, as both rich and poor gladly

embraced the truths of the gospel, and received the Preachers with open arms."

We shall give a short account of one of the revivals in *Virginia* at this period, which may in some degree be considered as a specimen of them all.

"In 1770 and 1771, there was a considerable outpouring of the Spirit of God at a place called *White-Oak*. In the year 1772, the revival was more considerable, and extended itself in some places for fifty or sixty miles round. It increased still more in the following year. In the spring of 1774, it was more remarkable than ever. Tears fell plentifully from the eyes of the hearers, and some were constrained to cry out. In the latter end of the year 1775, there was as great a revival of religion, as perhaps was ever known in country-places in so short a time: but it became still more considerable in January 1776. Mr. *Shadford* then preached in *Virginia*: and while the ears of the people were opened by novelty, God sent his word home upon their hearts: Many sinners were powerfully convinced, and mercy! mercy! was their cry. Conversions were frequent; and the people of God were inspired with new life and vigour, by the happiness of others; and entreated God with strong cries and tears, so to "circumcise their hearts," that they might "love him with all their heart," and serve him with all their strength.

"Numbers of old and grey-headed, and of middle-aged persons, of youth, yea, of little children, were the subjects of this work. There were instances of

the latter of eight or nine years old. Some of the children were exceeding happy in the love of God ; and spoke of the whole process of the work of God, of their convictions, the time when, and the manner how they obtained deliverance, with such clearness as might convince an Atheist, that this was nothing but the great power of God.

“ This outpouring of the Spirit so extended itself, that it soon took in a circumference of between four and five hundred miles, including fourteen counties in *Virginia*, and two in *North Carolina*.

“ At one meeting held in *Boisseau's Chapel*, the windows of heaven were opened indeed, and the rain of Divine Influence continued to pour down for more than forty days. At the Love-feast then held, it seemed as if the whole house was filled with the presence of God. A flame kindled, and ran from heart to heart. Many were deeply convinced of sin ; many mourners were filled with consolation ; and many believers were so overwhelmed with love, that they could not doubt but God had enabled them to love him with *all* their heart.

“ The multitudes that attended on these occasions, returned home all alive to God, and spread the flame thro' their respective neighbourhoods, which ran from family to family. So that within four weeks, several found the peace of God. And scarce any conversation was to be heard, but concerning the things of God. The unhappy disputes between *England* and her Colonies, had till this time engrossed the conversation of all the people, but seemed now in

most companies to be forgotten, while things of far greater importance lay so near the heart. In many large companies one careless person could not be seen ; and the far greater part seemed perfectly happy in a clear sense of the love of God.

“ It has been frequently observed, that there never was any remarkable revival of religion, but some degree of enthusiasm was mingled with it; some *wild-fire*, as it is called, mixed with the sacred flame. This work was not quite free from it. But it never rose to any considerable height, nor was of long continuance. In some meetings there was not that order observed, which could have been wished. Some of the assemblies resembled the congregation of the *Jews* at laying the foundation of the second Temple in the days of *Ezra*. Some wept for grief ; others shouted for joy, so that it was hard to distinguish one from the other. So it was here. The mourning and distress were so blended with the voice of joy and gladness, that it was hard to distinguish the one from the other. But the voice of joy prevailed, the people shouting with a great shout, so that it might be heard afar off.

“ In a short time a great work was wrought ; and it was evident beyond all contradiction, that many open and profligate sinners of all sorts were effectually and lastingly changed into pious, uniform christians.”

II. When the Civil War became general in that country, Mr. *Rankin*, with other Preachers from *England*, who had spoken publicly in behalf of the British Cause, were obliged to fly for their
lives,

lives. And of all the *European* Missionaries, Mr. *Francis Asbury* alone was determined to bear the heat and burden of that day. Though he had preserved a perfect neutrality, and had spoke nothing in public or private on the merits of the war, yet he was obliged, from the suspicions already raised against the Societies, to conceal himself for two years in the county of *Kent* in *Delaware*, at the house of a Mr. *White*, a Justice of the Peace, and a member of the Society. In the house of this gentleman, he held two Conferences with all the Preachers he could collect in the midst of the troubles. But a gentleman of *Delaware*, who became a very celebrated character by his publications entitled *The Farmer's Letters*, *John Dickenson*, Esq. predecessor to Dr. *Franklin* in the Government of *Pennsylvania*, with great candour gave him a strong letter of recommendation, by virtue of which he ventured and continued to travel through the States without any molestation.

Many of the Preachers, that were dubious concerning the merit of the war, and therefore scrupled to take the oaths of allegiance to the States in which they respectively laboured, were fined or imprisoned. But in every instance, those who were confined, soon found some powerful friend, yea, often one who had no connection with the Society, who used his influence with the Governor and Council of the State, and obtained their liberty. Frequent instances there were, when the Preachers were brought before the Judges, that they bore such a pointed testimony against sin, and preached with such power the doctrines of the

Gospel, that the Judges were at a loss in what manner to behave to them. Mr. *Moore*, a Preacher in *Baltimore*, delivered, on one of those occasions, such a sermon from the Bar, as filled the Judges and the whole Court with admiration, at the elegance of his diction, and the strength of his arguments. The Assembly of *Maryland*, partly perhaps to deliver the Judges from the trouble which was given them, and partly out of a spirit of candour, passed an Act expressly to allow the Methodist Preachers, so called, to exercise their function without taking the oath of allegiance.

Some time before this, a remarkable occurrence happened in a county in *Maryland*. Mr. *Chew*, one of the Preachers, was brought before Mr. *Downs*, then Sheriff of the county, and afterwards a member of the General Assembly of the State. The Sheriff demanded, whether 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. Mr. *Chew* answered him, that he had scruples on his mind, and therefore could not consent at present. Mr. *Downs* informed him, that he was bound on oath to execute the laws, and must in such case commit him to prison. Mr. *Chew* calmly replied, 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,
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and kept him in his own house for three months, during which time the Sheriff was awakened and his lady converted. They soon afterwards joined the society and Mr. *Downs* with the assistance of some neighbouring gentlemen, built a Preaching-house for the Society at *Tuckahoe*, the place where he lives.

During the Civil War, the societies were destitute of the sacraments, except in two or three of the cities. They could not obtain baptism for their children, or the Lord's supper for themselves, from the Presbyterian, Independent, or Baptist Ministers, but on condition that they would leave the society of which they were members, and join those churches respectively: and almost all the clergy of the church of *England* had left the country. The societies in general were so grieved on this account, and so influenced the minds of the Preachers by their incessant complaints, that in the year 1778, a considerable number of them earnestly importuned Mr. *Asbury* to take proper measures, that the people might enjoy the privileges of all other churches, and no longer be deprived of the christian sacraments. Mr. *Asbury's* attachment to the church of *England* was at that time exceeding strong: he therefore refused them any redress. On this the majority of the Preachers withdrew from him, and consequently from Mr. *Wesley*, and chose out of themselves three senior brethren who ordained others by the imposition of their hands. The Preachers thus set apart, administered the sacraments to those they judged proper to receive it, in every place where they came. However, Mr. *Asbury*,

Asbury, by indefatigable labour and attention, and by all the address in his power, brought them back one after another: and by a vote of one of the Conferences, the Ordination was declared invalid; and a perfect reunion took place.

III. When peace was established between *Great-Britain* and the *States*, the intercourse was opened betwixt the societies in both countries. Mr. *Wesley* then received from Mr. *Asbury* a full account of the progress of the work during the war; and especially of the division which had taken place, and the difficulties he met with, before it was healed. He also informed Mr. *Wesley* of the extreme uneasiness of the people's minds for want of the sacraments: that thousands of their children were unbaptized, and the members of the societies in general had not partaken of the Lord's supper for many years. Mr. *Wesley* then considered the subject, and informed Dr. *Coke* of his design of drawing up a plan of Church-government, and of establishing an Ordination for his *American* societies. But, cautious of entering on so new a plan, he afterwards suspended the execution of his purpose, and weighed the whole for upwards of a year.

At the Conference held in *Leeds*, 1784, he declared his intention of sending Dr. *Coke* and some other Preachers to *America*. Mr. *Richard Whatcoat* and Mr. *Thomas Vasey* offered themselves as Missionaries for that purpose, and were accepted. Before they sailed, Mr. *Wesley* abridged the Common Prayer-book of the Church of *England*, and wrote to Dr. *Coke*, then in *London*, desiring him to meet him
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in *Bristol*, to receive fuller powers; and to bring the Rev. Mr. *Creighton* with him. The Dr. and Mr. *Creighton* accordingly met him in *Bristol*; when, with their assistance, he ordained Mr. *Richard Whatcoat* and Mr. *Thomas Vasey* Presbyters for *America*: and, being peculiarly attached to every rite of the Church of *England*, did afterwards ordain Dr. *Coke* a Superintendent, giving him Letters of Ordination under his hand and seal, and at the same time the following letter to be printed, and circulated in *America*.

Bristol, Sept 10, 1784.

TO DR. COKE, MR. ASBURY, and our Brethren in
NORTH-AMERICA.

“ By a very uncommon train of providences, many of the provinces of *North-America* are totally disjoined from their mother-country, and erected into independent States. The *English* government has no authority over them either civil or ecclesiastical, any more than over the States of *Holland*. A civil authority is exercised over them, partly by the Congress, partly by the provincial Assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these States desire my advice; and in compliance with their desire, I have drawn up a little sketch.

“ Lord *King*'s account of the primitive Church convinced me many years ago, that Bishops and Presbyters are the same Order, and consequently have the
same

same right to ordain. † For many years I have been importuned from time to time, to exercise this right, by ordaining part of our travelling Preachers. But I have still refused: not only for peace' sake; but because I was determined, as little as possible to violate the established order of the national Church to which I belonged.

“But the case is widely different between *England* and *North-America*. Here there are Bishops who have a legal jurisdiction. In *America* there are none, neither any parish Ministers. So that for some hundred miles together there is none either to baptize or to administer the Lord's supper. Here therefore my scruples are at an end: and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending labourers into the harvest.

“I have accordingly appointed *Dr. Coke* and *Mr. Francis Asbury*, to be joint *Superintendents* over our brethren in *North-America*: as also *Richard Whatcoat* and *Thomas Vasey*, to act as *Elders* among them, by baptizing and administering the Lord's supper. And I have prepared a Liturgy, little differing from that of the Church of *England* (I think, the best constituted national Church in the world) which I advise all the travelling Preachers to use on the Lord's day, in all

† A pious Prelate lately deceased, remarks on this transaction, “If a *Presbyter* can ordain a *Bishop*, then the greater is blessed of the less, and the order of all things is inverted.” No; not if *Mr. Wesley's* position be true, that they are *the same Order*. The Bishop should have overthrown this position, (if he could) to have established his own.

the congregations, reading the Litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the Elders to administer the supper of the Lord on every Lord's day.

“ If any one will point out a more rational and scriptural way, of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken.

“ It has indeed been proposed, to desire the *English* Bishops, to ordain part of our Preachers for *America*. But to this I object, 1. I desired the Bishop of *London* to ordain only one; but could not prevail: 2. If they consented, we know the slowness of their proceedings; but the matter admits of no delay. 3. If they would ordain them *now*, they would likewise expect to govern them. And how grievously would this entangle us? 4. As our *American* brethren are now totally disentangled both from the State, and from the *English* Hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty, simply to follow the Scriptures and the Primitive Church. And we judge it best that they should stand fast in that liberty, wherewith God has so strangely made them free.

JOHN WESLEY.”

Dr. *Coke* with Messrs. *Whatcoat* and *Vasey* failed accordingly for *America*, in the month of September. On their arrival, a general Conference of the Preachers was held in *Baltimore*, at which the plan of Church-government

government proposed by Mr. *Wesley*, was unanimously and thankfully received and adopted. Mr. *Asbury* was ordained a Superintendent, and a select number of the Preachers, Elders and Deacons. It was also resolved, in order to preserve the purity of their ministry, that none should ever be ordained, till they were first elected by a majority of the Conference, and were then approved by the Superintendents. The Society in the States then consisted of about fifteen thousand members: but the work so rapidly increased in the six following years, that they amounted to between sixty and seventy thousand at the death of Mr. *Wesley*.

The limits of our history will by no means allow us to enter into a minute detail of the great outpourings of the Spirit, and the various revivals that have taken place on that Continent, between *Georgia* and *Massachusetts* since the year 1784. We shall only insert two accounts as specimens of the whole, given by those who were eye-witnesses of this great work.

1. In July 1777, there was a very remarkable revival of religion, in the town of *Petersburgh* in *Virginia*, and in many of the counties round about. Prayer-meetings were frequently held both in the town and in the neighbourhood for many miles round. From five to ten persons were commonly converted at a meeting, even when there were no Preachers present. The meetings often continued for six or seven hours together. At one Quarterly-meeting held at a place called *Maybery's* chapel, the

the power of God was among the people of a truth, many hundreds being deeply awakened, and about one hundred and fifty converted, in two days. The congregation consisted of about four thousand persons.

The next Quarterly-meeting was held at a place called *Jones's* chapel in *Mecklenburg* county. This meeting was divinely favoured beyond description. The sight of the mourners was sufficient to penetrate the most careless heart: and the believers presented a faint view of heaven, and of the love of God to man. The divine power came down upon the people, before one Preacher arrived. Sometimes the sight of each other, before they spoke, caused their eyes to melt in tears, and *their cups ran over*; so that they broke out into loud praises to God. Some, when they met, would hang on each other, and weep aloud, and praise the Lord. Others, when the believers began to speak of what God was doing, were melted down, and the flame ran through the whole company.

The Preachers came up together; and by the time they got within half a mile of the chapel, they heard the people praising God. When they came up, they found numbers weeping, both in the chapel and in the open air. Some were on the ground crying for mercy, others in extasies. They rushed in among them, and tried to silence them, but all in vain.

The utmost the Preachers could do, was to go among the distressed, and encourage them. The old members of the Society also did the same. Some were lying as in the pangs of death; many were as cold as clay, and as still as if dead: so that among six
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or seven thousand people, there were few comparatively that had the proper use of their bodily powers, so as to take care of the rest. Hundreds of the believers were so overcome with the power of God, that they fell down as in a swoon, and lay for twenty or thirty minutes, and some for an hour. During this time, they were happy beyond description: and when they came to themselves, it was with loud praises to God, and with tears and speeches, enough to melt the hardest heart. If one looked round, the righteous appeared to be in heaven, and the wicked in hell. The Preachers then went off into the woods, and preached to a large congregation.

The next day the Society met at nine in the morning to receive the Lord's supper, while some of the Preachers went into the woods, to preach to those that did not communicate. While one of them was enlarging on that passage of holy writ, "The Spirit and the bride say come, &c." the power of God fell down on the people; and such bitter lamentations were heard, that he was obliged to desist. Many scores of black as well as white people fell to the earth, and lay in agonies till the evening.

In the evening as many of the mourners were collected as possible, and placed under an arbour. The sight of them was a dreadful resemblance of hell, numbers of poor creatures being in every posture that distressed persons could get into, and doleful lamentations heard, comparable to those which we may conceive to be the lamentations of the damned. These commonly obtained peace in one moment, rose

up out of their distress when their burden fell off, clapped their hands, and praised God aloud. Many of these people came out from their houses railing against this stir (as they called it,) and were struck down in a very extraordinary manner.

A few days after this, a crowded congregation was assembled at *Jones-Hole* church. The people devoured the word as fast as it was delivered. About half of them were converted persons, whose hearts were glowing with love to God. They were entreated to be still, for the sake of the rest who wanted to hear the sermon: for many of them were ready to break out in praises to God. Some were so full of love and gratitude, that those who were near held them down on their seats, knowing that if they looked up, and saw others in the same heavenly frames, they must inevitably cry aloud, so that the congregation would not be able to hear the Preacher. But in the application of the sermon, one of them irresistibly broke out into praises. In a minute this ran through the congregation, and about five hundred at once broke out in loud praises, while the unawakened seemed to be struck with a divine power. Many of them cried for mercy, some on their knees, others stretched on the ground. In the height of this commotion, eleven rafters of the house broke down at once with a dreadful noise without hurting any one; and, what was amazing, not one of the congregation, except the Preacher in the pulpit, seemed to hear it: so mighty was the power of God among the people!

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It was surprizing to behold so great a revival, and yet so little persecution. The reason was, the wicked were struck with such a supernatural power, that they were constrained to say, "The work is of God." The young converts stood fast beyond expectation. In *Suffex* county, in the course of the summer, there were about sixteen hundred converted; in *Brunswick* county, about eighteen hundred; and in *Amelia* county about eight hundred.

It may be necessary to observe, that we do not judge of conversions, only by those high-raised affections, which God gives from time to time according to the counsel of his own will, perhaps, among other reasons, to alarm a drowsy world; and instances of which we find in the Holy Scriptures, as well as in the accounts transmitted down to us in all ages, and in all the nations of christendom, since the establishment of christianity: but by the *consequent fruits*, by a holy life and conversation, by every heavenly temper breathing forth through all the relative duties of life, and in all the words and actions of the man.

3. At a Quarterly-meeting held in *Baltimore*, in the State of *Maryland*, on the 8th, and 9th of August, 1769, and during the following week, the kingdom of Satan suffered great loss. The first day of the Quarterly-meeting was profitable to numbers: many cried and wept bitterly for mercy, and some souls were born of God. Sunday, the second day, was a most awful and glorious day. In the Love-feast at eight in the morning the Society enjoyed a little Pentecost, and dwelt as it were in the suburbs of heaven. Glory appeared

to rest on every countenance, while the people one after another feelingly declared *what God had done for their souls*, as if their tongues were touched with a live coal from the heavenly altar.

In public preaching, the word was so accompanied by the energy of the Holy Ghost, that there were few but felt its mighty power. Some of the greatest revilers of the work were constrained to tremble and weep. The congregation broke up on Sunday night very late, after many were converted. Some were two, three or four hours on their knees, others prostrate on the floor, most earnestly agonizing for mercy, till they could rejoice in God their Saviour. What power! What awe rested on the people!

Some, after they went home, could not sleep, but wept and prayed all night. The next day was such a time as can hardly be described, so as to give a just idea of it.

Early in the morning, a Preacher was sent for to visit a respectable young lady, who had not closed her eyes the whole night. When he went into the room, she was in the arms of a young woman who had lately found peace, weeping and praying, but almost exhausted. His heart was much affected at seeing her penitential sorrow. She now saw the vanity of the world, and the need of a Saviour: she felt her misery and lost condition, and her cry and prayer was, "Save, Lord, or I perish." He exhorted her to believe, and then sung and prayed with her. She continued in this situation for several hours, till a considerable number of the members of the Society, full

of faith, were collected to supplicate heaven in her behalf ; and the Lord suddenly shed abroad his love in her heart, so that she lifted up her voice with others in loud praises to God.

This was only a small part of that day's work. About ten in the morning, a company of mourners assembled together at a private house, where the work of conversion began. First, one, then another, entered into the liberty of the children of God. The news spread ; the people collected, till the house and street were filled with numerous believers and a wondering multitude : and this continued without the least intermission till night. They then repaired to the church, which was presently filled (though no previous appointment had been made for divine service on that night) and they did not break up till two o'clock the next morning : which made sixteen hours without intermission, except while they were going from the private house to the church.

Some, who came there quite careless, and indeed making a derision of the whole, were converted before they returned. Many hard-hearted opposers were conquered at last, and earnestly sought salvation.

At the same time the country-circuits throughout *Maryland*, seemed to flame with holy love. The Preachers were zeal itself, and the holy fire ran as in stubble. On the contrary side of the *Chesapeak-Bay* there was a mighty work, hundreds in different parts turning to God. O that these manifestations of the Lord's power and love may be felt throughout that whole continent ! Lord ! hasten the time !

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We might fill a volume with accounts similar to the above, of this great revival in the States of *America*: but as Mr. *Wesley* was only concerned in the *direction* of it, at a distance and not in person, the above shall suffice.

Of the work in *Nova Scotia* and *New Brunswick*, we have less to say: Mr. *William Black*, a native of *Yorkshire*, and a very zealous and useful Preacher of the Gospel, has resided in one or other of those provinces for many years. During the war, he repeatedly importuned Mr. *Wesley* to send Preachers to help him. But Mr. *Wesley* was determined not to send any Missionaries across the *Atlantic* during the unhappy contest. Mr. *Black* therefore laboured by himself, endeavouring to preserve alive the little flame he had kindled by the grace of God. But his extensive circuit prevented his enforcing as he wished the discipline prescribed by Mr. *Wesley*. After the peace, the Messrs. *Mann*, two Preachers from the States, went to *Nova Scotia* with the Refugees, and acted in conjunction with Mr. *Black*. Mr. *Wesley* also soon after sent over Mr. *Wray*, a Preacher, to assist him. At the death of Mr. *Wesley*, there was a Society of about five hundred Whites and about two hundred Blacks in that country, and a prospect of greater good. Several short, but very pleasing accounts were written by Mr. *Black* to Mr. *Wesley*, similar but not nearly equal to the accounts already given of the work of religion in the States.

S E C T I O N IV.

1. **T**HE great revival in Europe did not merely extend to the *Continent of America*. The *Islands* also were made partakers of the benefits thereof. The work of God in the *West-India* Isles, began in *Antigua*. A letter from Mr. *Nathaniel Gilbert*, who had heard the Gospel in *England*, but was then resident in that Island, dated, May 10, 1760, which Mr. *Wesley* calls "an account of the dawn of a Gospel-day," has the following remarks. "How cautious ought we to be of judging? I verily thought I had come to a perfectly heathenish country, where there was not a christian to be found: but, blessed be God, there are a few here that fear him. He has not left himself without witnesses in this dry and barren wilderness, though the number, I fear, is very small indeed. About two weeks before we settled, I signified to one or two persons, that as there was no service at church in the afternoon, any person disposed to join my family, was welcome. I had on the first Sunday six besides my own family, on the second nine, and on the third about eighteen: and it is now not only spread through the town, that I have preached, but I believe through this Island. I find my disposition very averse to the practice of the Law, and indeed inclined to nothing but the care of souls. A false shame and the fear of man, which I have found troublesome for several years, was suddenly removed, (I know not how,) the day before I first expounded in the town."

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Mr. *Francis Gilbert*, his brother, also observes, "The ground seems to be prepared for the seed; for many are ready to hear, and I trust from a better principle than mere curiosity. We have taken a house for preaching. But it is not half large enough, though it will contain two hundred persons. It has been crowded every night, while a number of attentive hearers stood without."

Mr. *Nathaniel Gilbert*, who was no less than the Speaker of the House of Assembly, continued his labours in the midst of great reproach, till he had formed a Society of two hundred negroes, all of whom were convinced of sin, and many of them truly converted to God. At his death these were as sheep without a shepherd. About this time the *Moravians* sent Missionaries to the *West-Indies*, who brought a few of those poor destitutes into their Society.

About thirteen years ago, Mr. *John Baxter*, a shipwright of the Royal Dock at *Chatham*, and a local Preacher in connection with Mr. *Wesley*, went to *Antigua* to work for his Majesty in *English Harbour*. The love of Christ soon constrained him to bear a public testimony for the King of Kings. He collected the scattered remains of Mr. *Gilbert's* labours; and for seven or eight years, with surprising assiduity, walked through the dews of the evenings, when his work in the harbour was over, to instruct for an hour the slaves on the plantations: and the Sabbath-days he entirely devoted to religious labours. In this way did he lay himself out for the cause of God, enduring very great opposition and persecution, till he had raised a Society of at least one thousand members,

almost all of whom were blacks. Of these several preached : and though their language and abilities were not sufficient for the instruction of the whites, they were highly profitable to the people of their own colour.

In the latter end of the year 1787, Dr. *Coke* sailed for *Nova Scotia* with three Missionaries. But the westerly winds from the coast of *America* blew with such violence, that the captain of the vessel in which they sailed, after striving in vain to reach the harbour of *Halifax*, was obliged to bear off for the *West-Indies*. After inexpressible dangers and sufferings during a voyage of thirteen weeks, they landed at *Antigua* on Christmas-day. Mr. *Baxter* and the Society, as soon as they knew them, rejoiced exceedingly at their arrival. During the short time Dr. *Coke* remained there, the congregations were large, and the blessings many to the truly faithful. Mr. *Warrener* remained in the Island, to assist Mr. *Baxter*, and under their ministry and that of their successors the work of God flourished abundantly. Between two and three thousand negroes, with a very few whites, were united in Society, hundreds of whom were truly converted to God. The effects of true religion were so great, that military law, which had been constantly enforced at Christmas for fear of the insurrection of the negroes, who were at that season of the year allowed two or three days of recreation, was now become a mere form ; though at first it had originated in urgent necessity. All the candid men among the planters acknowledge, that the religious negroes are the best servants

servants they have : that they will obey more faithfully without a whip, than the others, however severely punished. In the town of *St. John*, the negroes that compose the congregation, who are chiefly domestic servants, dress on the Lord's day in the most pleasing manner. The women wear white linen gowns, petticoats, handkerchiefs, and caps. The men also appear equally clean : and in the whole congregation it would be difficult to find a spot of dirt. But, what is still infinitely preferable, many of them are ornaments of civil Society, and for deep christian experience may put to the blush many great professors in these kingdoms.

The spirit of resignation and of zeal for the salvation of souls, was very remarkably evidenced in one instance by the Society in the town of *St. John*. During *Dr. Coke's* visit to the Island, the chapel was filled every evening by the gentlemen and ladies of the town, so that the negroes were obliged to stand without, at the windows : and yet, though the chapel had been erected by the numerous, continued, but small subscriptions of the blacks, they bore their expulsion out of their own chapel, not only without the least complaint, but with joy and exultation ; in hopes that the whites might be profited by the preaching of the word. But, alas ! the impression made on the minds of the gentry in general, was only like the early dew.

We cannot omit recording the great sacrifice made at this time by *Mr. Baxter* : who gave up an income of four hundred pounds currency per annum, which
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he received from the Government as store-keeper in *English Harbour*, that he might devote himself wholly to the work of God among the Negroes, though he knew that his dependence for a livelihood would be then wholly on Providence.

Nothing can more evidence the sincere love, which the members of the Society in this Island bear towards each other, than the attention which they give to those among them, who are sick. They attend them, as far as possible, with the greatest patience and diligence; and, by little subscriptions among themselves, procure the best medical assistance.

The inhabitants of this Island amount to about seven thousand Whites, and about thirty thousand Blacks. Two thousand two hundred of the latter are united in Society, besides about two thousand that are members of the *Moravian* church. The members of both Societies, we have reason to believe, are more or less awakened. Such a divine seed, such a holy leaven, is not perhaps to be found within so small a compass in any other part of the globe.

2. From *Antigua*, Dr. Coke with two or three Missionaries visited the Island of *St. Vincent*. Here the planters have been singularly kind, and have almost universally opened their plantations to the Missionaries. The inhabitants amount to about one thousand Whites, and about eight or ten thousand Blacks. From four to five hundred of the latter are joined in Society. But the Island being newly settled, and the Negroes in general natives of *Africa*, the work of God is at present very superficial among them.

A remarkable

A remarkable circumstance occurred in this Island, which deserves to be recorded, as it shews the wickedness of man in his state of nature. One night, about Christmas 1790, a company of rioters broke into the chapel which the Missionaries had purchased and fitted up in *Kingston*. They then damaged the benches and other things, and afterwards seized on the Bible, carried it to the public gallows, and hung it in form thereon; where it was found the next morning. The Magistrates of the Island very nobly advertised a reward of a hundred pounds for the discovery of any of the perpetrators of this audacious villainy.

3. The third Island which Dr. *Coke* and the Missionaries visited, was *St. Christopher's*. Great has been the success of the word of God in this Island. A Society of about one thousand five hundred members has been raised, many of whom are alive to God, and examples of virtue to all around them. This Island contains nearly the same number of inhabitants as that of *Antigua*.

4. The fourth Island visited by the Preachers was *St. Eustatius*, which belongs to the *Dutch West-India Company*. Here they met with a very violent persecution from the Government itself, the only instance since the commencement of this great revival, where the Government of any country has openly and professedly supported a persecution. Dr. *Coke* and the other Missionaries were at last driven out of the Island. But before they departed, a seed of divine grace, was not only sown, but took deep root in the hearts of many. Two hundred precious, persecuted souls

souls have united together according to the rules laid down by Mr. *Wesley*: and seven or eight exhorters have been raised among themselves. This Society has indeed verified the ancient proverb, *Virtus sub pondere crescit*: piety and holiness flourish under the cross. In proportion to their numbers, they probably exceed all the Societies in that archipelago, for genuine religion and all its sacred fruits. This little Island contains about one thousand five hundred whites, and about seven or eight thousand blacks.

5. In 1788, Mr. *Wesley* sent Dr. *Coke*, with several Missionaries, to the *West-Indies*, to extend that blessed work which the Lord had so signally begun. They landed in *Barbadoes* on December 9. This Island contains about twenty-five thousand whites, and about seventy thousand blacks: but the inhabitants seem to be farther from the kingdom of God, more reluctant to receive instruction, and more callous to conviction, than those of any other of the windward Islands. However the prospect begins to brighten, and there has been lately some appearance of success.

6. The Island of *Nevis* was visited in the next place. The inhabitants consist of about four hundred whites, and about ten thousand blacks. Four or five hundred of the negroes are united in Society. The Planters are exceeding friendly; and much good is likely to be done.

7. The Island of *Tortola* also was this year visited by Dr. *Coke* and others. It contains about one thousand whites, and about nine thousand blacks. There
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are several small Islands around it, the whole forming a small archipelago of themselves. Great has been the outpouring of the Spirit of God on the inhabitants of this little group of Islands: so that one thousand five hundred of them have been truly turned to God.

8. In January 1789, Dr. *Coke* visited the Island of *Jamaica*: and began a work there through the divine blessing, against which, we trust, the gates of hell will not prevail. He was succeeded by others: the spirit of persecution has raged in that Island with extreme fury: so that the lives of many pious persons have been almost miraculously saved from the rage of the mob. A Society of two hundred members has been raised in *Kingston*. The Island is an object of considerable magnitude. The inhabitants amount to about twenty-five thousand whites, and about three hundred thousand blacks and mulattoes.

9. In 1790, Dr. *Coke* and Mr. *Baxter* visited *Grenada*. They were received with great courtesy by the Governor and many of the principal gentlemen of the Island. A small Society has been formed in the town of *St. George*: but no extensive good will ever be wrought in that Island, till such Missionaries are stationed there, as are able to preach in *French*, which is the native language of far the greatest part of the inhabitants.

10. In *Dominica*, an attempt has been made with considerable success. One hundred and fifty blacks were convinced of sin. But the holy man who was appointed to the care of that work, Mr. *McCornock*, was seized, through excessive fatigue, with an inflammatory fever,

fever, of which he died: and his place has never yet been filled up. *Santa Cruz*, and the other *Danish* Isles, are open to the Missionaries. So that in this part of the globe, it may be truly said, "The harvest is great, but the labourers are few."

We might have enlarged on the various occasions, when God was pleased to favour this people with *times of refreshing from his presence*. But this being one of the remote works of the honoured subject of our history, carried on by his delegate and other Missionaries, we have only touched upon the various particulars, referring our readers for a full account to the Journals of Dr. *Coke*. A complete view of the whole work of God, of which Mr. *Wesley* was the first and chief instrument, could not be given, without taking into our account this infant work in the *American Isles*.

11. About the year 1768, Mr. *Coughlan*, a travelling Preacher in connection with Mr. *Wesley*, was ordained by the Bishop of *London* at the request of the Society for the propagation of the Gospel, that he might be qualified for the office of a Missionary for the Island of *Newfoundland*.

For three years and upwards he laboured in *Harbour-Grace* and *Carbonnear* without any apparent success and in the midst of great persecution. He was prosecuted in the chief court of the Island, but escaped the fury of his enemies. In letters to the Society for the propagation of the Gospel, he was accused of almost every thing that was bad. When his enemies found that these methods were not sufficient

to remove him, they employed a Physician to poison him, who was soon afterwards converted to God, and discovered this wicked design.

At last the Lord condescended to visit this miserable people, and poured out his Spirit abundantly. Many were soon turned to the Most High. Mr. *Coughlan* immediately united the truly sincere in regular Classes. On this the persecution grew hotter; till at last he was summoned before the Governor: but the Governor declared in his favour, and appointed him a Justice of the Peace; on which the persecution ceased, and he laboured for four years in much quietness and with great success. He then returned to *England*.

On Mr. *Coughlan's* departure, Mr. *Stretton* and Mr. *Thomey*, two local Preachers in connection with Mr. *Wesley*, undertook the care of the Societies which Mr. *Coughlan* had formed: but these gentlemen being much engaged in mercantile business, the Societies soon fell into decay.

Some years after this, Mr. *Wesley* appointed Mr. *John McGeary* as a Missionary for *Newfoundland*, who went over accordingly. In 1790, Mr. *McGeary* who had returned to *England*, was appointed a second time for that Island, and was rendered useful to the people. A little after Mr. *Wesley's* death, Mr. *Black*, who had the care of the Societies in *Nova Scotia* and *New Brunswick*, visited *Newfoundland*, and was remarkably useful. Such a revival took place under his labours, as will not soon be forgotten. Thus in this barren spot the Lord has raised up a people to serve him. "He has:"
indeed

indeed “made a way in the wilderness, and rivers in the desert.” That dreary, rocky, uncultivated coast is likely to bring forth a plentiful harvest for the Lord.

C H A P. IV.

A review of Mr. WESLEY'S Writings: Several incidents in the three last years of his Life: his last Illness, and Death. His Character: and the Conclusion.

S E C T I O N I.

THOSE who have hitherto considered Mr. *Wesley* as a writer, have fallen under great mistakes. There was a *unity* in his character, of which they were either totally ignorant, or not sufficiently sensible: and without this it was not possible to do him justice. In the year 1725, he tells us, he made a resolution, to dedicate all his life to God: *all his thoughts, words, and actions*; being thoroughly convinced there was no medium; but that *every part* of his life, (not *some only*) must either be a sacrifice to God, or himself, that is in effect to the devil.

It is in this light his writings, as well as all his labours, are to be viewed. His design in writing and in preaching was the same, viz. that he might be faithful to every talent committed to him, and that all might issue in bringing glory to God, and peace and good will to men.

Seeing

Seeing it was his one aim to do all the good in his power, it would have been strange, if he had not in a life of eighty-eight years, produced many books. If his extracts from other Authors be taken into the account, they amount, great and small, to several hundreds.

In the year 1749, he began to select and abridge the works of the wisest and most pious men that have lived since the days of the Apostles, in order to form a *Christian Library*. He began with the Epistles and other writings of the Apostolic fathers, *Ignatius, Polycarp, Clemens Romanus, &c.* He waded through a prodigious number of books on practical and experimental religion, in regular succession according to the times when they were written: and at length completed a work of fifty volumes. When we consider that he reduced many folios and quartos to a pocket volume: that he did this in the midst of labour, which many would think in itself sufficient to wear out the most robust of mankind: that he abridged some of those volumes on horseback, and others at Inns, or houses, where he staid but a few days or hours, how astonishing will his industry and perseverance appear!

He willingly embraced any toil which might promote the wisdom, or happiness of mankind. With this view, he compiled a *System of Natural Philosophy*, comprising therein what is known with any certainty, or is likely to profit those who have pleasure in the works of God: who consider,

“ These, as they change, Almighty Father! these
Are but the varied God?”

And his labour was not lost. Even the learned have admired this performance, as an useful and edifying compendium. Mr. *Wesley* received letters highly expressive of satisfaction, from some of the first names in *Oxford*, to whom he had presented it.

From the same motive he compiled his historical works. He had not time to be original in those productions. He therefore chose the best he could find, Civil, and Ecclesiastical; and abridged, added, or altered, as he believed the truth required, and to suit the convenience of the purchaser: his *chief* aim being to spread religious and useful knowledge among the poor or middling class of men.

To unbend the mind, and innocently amuse it, he recommended the most excellent Poems, and some other writings in the *English* language: and published a collection of the former in three volumes. With the same design he abridged that much esteemed production, the *Fool of Quality*, by the late Mr. *Brooke*. He much admired this work, considered in the view mentioned above; as tending not only to entertain, but also to soften and amend the heart, and open every avenue to pity and benevolence.

His controversial pieces he wrote as need required. First, to *preserve* those who were in danger of being seduced from the plain religion of the Bible: and, secondly, if possible, to *recover* those who had fallen into the snare. The chief of these is his Treatise on

Original

Original Sin, in answer to the late Dr. *Taylor* of *Norwich*, the most subtle, refined, plausible Socinian of the present age : and whose writings gained the more credit, as he was a man of sobriety and benevolence. The Doctor never could be prevailed on to answer Mr. *Wesley*, as he had done his other opponents. Whether he was convinced or not, it is certain his esteem was gained ; and he ever spoke of Mr. *Wesley* in terms of the highest respect.

Many of those who wrote against Mr. *Wesley* were far from being respectable : and some of them were destitute, either of ability or information. Some of his friends have regretted, that he would condescend to bestow an answer upon them. But though these Writers knew neither the man they vilified, nor the subject they treated, yet they generally made a fierce attack, however clumsy, on some part of what he esteemed the truth of God. To this they were indebted for an answer. And many who never saw the publications of these gentlemen, have been edified by his replies ; the truth appearing to them in a still stronger light than ever before.

It was in those pieces that his consummate skill in argument appeared with such advantage. He needed not to complain concerning any of his opponents,

“ Quo teneam vultum mutantem Protea nodo ? ” *

He could bind the subtlest of them. He perceived in a moment when they departed from the question,

I i 2

shifted

* How shall I hold one who is continually changing his shape ?

shifted the terms, or used any fallacy. And as he was attacked from every quarter, there is scarce any point of divinity, which he has not illustrated and confirmed in those occasional publications.

His Notes on the New Testament we have already mentioned, as being composed during his illness in the year 1753, and chiefly during his confinement at the Hot-Wells, near *Bristol*. As he avows in his preface, that he took *Bengelius* for his model, we cannot be surpris'd that most of his Notes are concisely explanatory. Those who have read the *Gnomon* of *Bengelius*, and especially his preface to the Latin edition, need not be informed, with what a degree of abhorrence that learned man speaks of long comments, as tending to draw off the reader's attention from the Scripture itself; or as leading him to magnify some parts of it to the neglect or lightly esteeming of other parts, equally given by the Divine Author for our profit. How exactly did these two great men agree in sentiment!

Some time after the publication of his New Testament, he was strongly solicited to write a Comment on the Old Testament also. But his various labours rendered this impossible. He at length so far complied with importunity, as to select and abridge the Comments of those writers who are most highly esteemed, particularly *Henry* and *Poole*; leaving out what he thought needless, or inconsistent with truth, and adding what he conceived necessary to perfect the sense, or make it conduce more directly to the spiritual profit of the reader. Those who can relish
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the Holy Scriptures in their own naked majesty, have used this help with thankfulness.

Among his Original Works, his *Sermons*, and his *Appeals to Men of Reason and Religion*, deserve particular notice. Of his design in writing the former, as well as of his method of investigating truth in general, he has given us the following striking account in his preface.

“ I design plain truth for plain people. Therefore of set purpose I abstain from all nice and philosophical speculations, from all perplexed and intricate reasonings; and as far as possible from even the shew of learning, unless in sometimes citing the original Scripture. Nothing appears here in an elaborate, elegant, or rhetorical dress. I mention this, that curious readers may spare themselves the labour of seeking for what they will not find.

“ My design is, in some sense, to forget all that I have ever read in my life. I mean to speak, in the general, as if I had never read one Author, antient or modern, (always excepting the inspired.) I am persuaded, that on the one hand, this may be a means of enabling me more clearly to express the sentiments of my heart, while I simply follow the chain of my own thoughts, without entangling myself with those of other men: and that, on the other, I shall come with fewer weights upon my mind, with less of prejudice and prepossession, either to search for myself, or to deliver to others, the naked truths of the gospel.

“ To candid reasonable men, I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought, I am a creature of a day, passing

through life, as an arrow through the air. I am a spirit come from God, and returning to God: just hovering over the great gulph; till a few moments hence, I am no more seen; I drop into an unchangeable eternity! I want to know one thing, the way to heaven: how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book. O give me that book! At any price, give me the book of God! I have it: here is knowledge enough for me. Let me be *Homo unius libri*. * Here then I am, far from the busy ways of men. I sit down alone: only God is here. In his presence I open, I read his book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does any thing appear dark or intricate? I lift up my heart to the Father of lights. "Lord, is it not thy word, *If any man lack wisdom, let him ask it of God? Thou givest liberally, and upbraidest not.* Thou hast said, *If any be willing to do thy will, he shall know.* I am willing to do; let me know thy will: I then search after and consider parallel passages of Scripture, *comparing spiritual things with spiritual.* I meditate thereon, with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God: and then the writings whereby, being dead, they yet speak. And what I thus learn, that I teach."

After

* *A man of one book.*

After such an account as this, to consider his sermons according to the usual mode of criticism, would be unfair—we had almost said irreverent. They fully answer the expectation, which the pious and sensible reader is led to form by this exordium. His first four volumes contain the substance of what he usually declared in the pulpit. He designed by them to give a view of what St. Paul calls (τὴν ἀναλογίαν τῆς πίστεως) *The analogy of Faith*. They are written with great energy; and, as much as possible, in the very words of the inspired writers. He was fully of Luther's mind, who declared, that divinity was nothing else, than a grammar of the language of the Holy Ghost.

His other sermons were written occasionally. The last four volumes (which he wrote for his Magazine) have been much admired, even by those who were not much disposed to relish his doctrines in general. They certainly contain abundance of information; and are written not only with his usual strength, but with more than usual elegance. Two of the last sermons which he wrote, (the latter of which he finished about six weeks before his death,) are inferior to nothing he ever composed, if to any thing in the *English* language. The subjects were remarkably striking. The former was from Psalm lxxiii. 20. *Even like as a dream when one awaketh, so shalt thou make their image to vanish out of the city.* The latter, from Hebrews xi. 1. *Faith is the evidence of things not seen.* In this last discourse he has given his thoughts on the *separate state*, the state of souls from death to the resurrection. The thoughts are deep and

high; yet rational and scriptural; worthy of one, who standing on the verge of time, looked forward into that eternity which he had long and earnestly contemplated.

“Leaving the old, both worlds at once they view,
Who stand upon the threshold of the new.”

Yet the whole is considered with that diffidence which becomes an embodied spirit. How deep and sacred is the subject!

“Sacred how high, and deep how low,
He knew not here, but died to know!”

His *Appeals* (apologies they would have been called in the ancient church) answer the idea, which the term *masterly production* usually gives us. They were written in the fulness of his heart; while beholding *the world lying in the wicked one, he wept over it*. We could almost venture to assert, that no unprejudiced person can read them, without feeling their force, and acknowledging their justness. It is certain they have convinced many persons who were deeply prejudiced; and those too of considerable learning. It has been remarked, that those who *truly* preach the Gospel, do it with a *flaming tongue*. We are ready to make a similar remark respecting these Appeals. The flame, the power, and yet the sobriety of love, are highly manifest in them. We cannot but earnestly recommend them to all, who desire to know *what spirit he*

was of, while contending against almost the whole world ; and whether it really was for the truth of God, he so contended.

About fourteen years ago, he began to publish a periodical work, which he called the *Arminian Magazine*, as he designed to insert therein extracts and original treatises on *Universal Redemption*. Many of these are of great value ; and were written by men of great erudition. In this work he reprinted an Original Tract of his own, entitled " *Predelination Calmly Considered*." Concerning this piece, a Writer of *Mr. Wesley's Life*, who cannot be suspected of partiality, has observed, " It is a model of controversy ; clear and cogent ; concise and argumentative ; and the more convincing, because the spirit in which it is written is as amiable, as the reasoning is unanswerable. Perhaps there is not in the *English* language, a treatise which contains in so small a compass, so full and masterly a refutation of the principle he opposes."

In this work he also published an original sermon every two months. Concerning these we have already spoken. This publication has, upon the whole, been very profitable to its numerous readers. It is a Christian Library in itself, containing Controversial, Doctrinal, and Experimental Divinity, in prose and verse, animated by accounts of the Triumphant Deaths of many holy persons. Natural Philosophy, and remarkable Anecdotes from History and Travels, have also a place therein. In compilations of this nature, it could hardly be expected that nothing trifling should ever appear. Some things of this kind

kind have been acknowledged: and it is hoped more abundant care will be taken, that this publication shall not again be thus lessened in its real value.

What has been said of Mr. *Wesley's design* in writing, may also be said of his *style*. His conciseness which has been often remarked, did not arise from his abhorring circumlocution as a *writer* only, but also as a *Christian*. He has often told us, that he made a conscience of using no more words on any subject than were strictly necessary. We are not sure that he did not sometimes, on this account, complain, with *Horace*,

—————brevis esse laboro,
Obscurus fio.

Striving to be concise, I become obscure. But this was rarely the case. His perspicuity is as remarkable as the manliness of his style.

His original works have great force and energy. This, we have often thought, arose, in a good degree, from a circumstance not generally known. He never set himself to consider a subject, before the necessity of his treating upon it first appeared. Even then, he never wrote a line, till his mind was fully impressed with the nature and importance of it. He has said on one of those occasions, as Job, *Now, if I hold my tongue, I shall give up the Ghost!* And he might have often said the same. His ideas came thus warm, both from the head and the heart. His soul was in the subject: and hence the indelible impressions often made upon the minds of the readers.

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We shall conclude this account, partly, in the words of the Writer we have already mentioned: “If usefulness be excellence; if public good ought to be the chief object of attention in public characters; and if the greatest benefactors to mankind are most estimable; Mr. *Wesley* will be long remembered as one of the best of Writers, as well as of men, as he was for more than fifty years, the most diligent and indefatigable.”

S E C T I O N II.

DURING the latter years of Mr. *Wesley's* life, he was a wonder unto many. To see a man at the age of fourscore years and upwards, persevering in daily labours, from which even the young and vigorous would recede as from an intolerable burden: To see him rising in the morning at four; travelling from thirty to sixty or seventy miles a day; preaching daily two, three, or four, yea, sometimes five sermons; reading, writing, visiting the sick, conversing with his friends, and superintending the Societies wherever he came; and in all this labour and care, to see him a stranger to weariness either of body or mind: this was *a new thing in the earth*, and excited the admiration of mankind.

We have already noted the observations which he made on his birth-day, in *Holland*, in the year 1783, that “by the mercy of God his eyes were not waxed dim, and what strength of body or mind he had thirty
years

years before, the same he had then." And we find similar remarks yearly in his journal till the year 1787. In the month of August in that year, the weather being intensely warm, he found himself more relaxed than usual; and from this time he never enjoyed that strength for which he had hitherto been so remarkable. On the first of March in the following year, on his leaving London, he remarked, that he found a difference by the increase of years in the following respects, He was less active, and walked slower, particularly up hill: his memory was not so quick; and he could not read so well by candle-light: but that all his other powers of body and mind remained just as they had been for many years.

On his birth-day in this year (June 28, 1788,) he observes; "I this day enter on my eighty-sixth year. And what cause have I to praise God, as for a thousand spiritual blessings, so for bodily blessings also? How little have I suffered yet, by "the rush of numerous years!" It is true, I am not so *agile* as I was in times past; I do not run or walk so fast as I did. My *sight* is a little decayed. My left eye is grown dim, and hardly serves me to read. I have daily some pain in the ball of my right eye, as also in my right temple (occasioned by a blow received some months since) and in my right shoulder and arm, which I impute partly to a sprain, and partly to the rheumatism. I find likewise some decay in my memory, with regard to names, and things lately past: but not at all, with regard to what I have read or heard, twenty, forty or sixty years ago. Neither do I find any decay

in

in my hearing, smell, taste or appetite (though I want but a third part of the food I did once) nor do I feel any such thing as weariness, either in travelling or preaching. And I am not conscious of any decay in writing sermons, which I do as readily, and I believe, as correctly as ever.

To what cause can I impute this, that I am as I am? First, doubtless, to the power of God, fitting me for the work to which I am called, as long as he pleases to continue me therein: and next, subordinately to this, to the prayers of his children.

May we not impute it, as inferior means:

1. To my constant exercise and change of air?
2. To my never having lost a night's sleep, sick or well, at land or at sea, since I was born?
3. To my having sleep at command, so that whenever I feel myself almost worn out, I call it, and it comes, day or night?
4. To my having constantly, for above sixty years, risen at four in the morning?
5. To my constant preaching at five in the morning, for above fifty years?
6. To my having had so little pain in my life, and so little sorrow, or anxious care?

Even now, though I find pain daily, in my eye, or temple, or arm, yet it is never violent, and seldom lasts many minutes at a time.

Whether or not this is sent, to give me warning, that I am shortly to quit this tabernacle, I do not know:

known : but be it one way or the other, I have only to say,

“ My remnant of days
I spend to his praise
Who died the whole world to redeem :
Be they many or few,
My days are his due,
And they all are devoted to Him !”

It had been reported, that Mr. *Charles Wesley* had said a little before he died, that his brother would outlive him but one year. Mr. *Wesley* did not pay much attention to this ; but he seemed to think that, considering his years, and the symptoms of decay which he had marked in himself, such an event was highly probable. Yet he made not the least alteration in his manner of living, or in his labours. He often said to us during that year, “ Now, what ought I to do in case I am to die this year ? I do not see what I can do, but to go on in my labour just as I have done hitherto :” and in his Journal he remarks, “ If this is to be the last year of my life, I hope it will be the best. I am not careful about it, but heartily receive the advice of the Angel in *Milton*,

“ How *well* is thine : how *long* permit to heav'n.”

In conversing on this subject before he left *London*, he observed to us, “ Mr. *Stonehouse* said many years ago, that my brother and I should die in the harness. My brother did not. But, I believe I shall.”

He

He accordingly refused to listen to the advice of many who loved him : and, contrary to their earnest entreaties, went to *Ireland* at the usual time. He travelled through that kingdom once more, as we have related in its place. In *Dublin* he made the following remarks on his birth-day : “ This day I enter on my eighty-seventh year. I now find I grow old. 1. My *sight* is decayed, so that I cannot read a small print, except in a strong light : 2. My *strength* is decayed, so that I walk much slower than I did some years since : 3. My *memory* of names, whether of persons or places, is decayed : I am obliged to stop a little to recollect them. What I should be afraid of is, if I took thought for the morrow, that my body should weigh down my mind, and create either *stubbornness* by the decrease of my understanding, or *peevishness* by the increase of bodily infirmities. But thou shalt answer for me, O Lord my God.”

On the first day of the following year, (1790) he remarks, “ I am now an old man, decayed from head to foot. My eyes are dim : my right hand shakes much : my mouth is hot and dry every morning. I have a lingering fever almost every day. My motion is weak and slow. However, blessed be God, I do not slack my labour. I can preach and write still.”

Being in the house with him when he wrote thus, we were greatly surpris'd. We knew it must be as he said ; but we never could have imagin'd his weakness was so great. He still rose at his hour, and went through the many duties of the day, not indeed with the same apparent vigour, but without complaint, and
with

with a degree of resolution that was astonishing. He would still, as he afterwards remarks, “do a little for God, before he dropped into the dust.”

We should greatly rejoice to be able to testify, that his days of weakness were days of uninterrupted tranquility. That he might enjoy even more than

“The soul’s calm sunshine, and the heartfelt joy,”

was certainly the wish of every benevolent mind. God had made all those, who had been his enemies in years past, to be at peace with him. But he had still to contend with that “jealousy” which “is cruel as the grave,” and never to be satisfied.

He often observed, that in a course of fifty years he had never either *premeditatedly* or *willingly* varied from the church of *England* in one article either of doctrine or discipline : but that through *necessity*, not *choice*, he had slowly and warily, and with as little offence as possible, varied in some points of *discipline*, by preaching in the fields, by extemporaneous prayer, by employing Lay-Preachers, by forming and regulating Societies, and by holding yearly Conferences : but, that he did none of these things till he was convinced of the necessity of them, and could no longer omit them but at the peril of his soul. And his constant wish and prayer was, that all who laboured with him, or were under his care, might herein tread in his steps.

To straiten the terms of church-communion is seldom serviceable to a church. Were it certain that none are of the church of *England* who violate its rules, it would follow that the church has exceeding
few

few members, even among the *Clergy*. There are but few of these, who do not secretly disapprove of some of the *Articles*, and openly violate many of the *Canons*. It would be safer, as well as more liberal, to allow every one to be of the church, who attends its worship, and receives its sacraments: and it will be hard to prove they are not.

The generality of the Preachers and people in connection with Mr. *Wesley*, were of the Established Church. Nevertheless, as a defence against the violence of brutal men, the greater number of the *Preachers* and *Chapels* were *licensed* according to the *Toleration Act*. That Act, we are sensible, was made for the protection of those who dissent from the Established Church, and particularly to free them from the penalties of the *Conventicle Act*. The Preachers who laboured with, and the Societies which were formed by Mr. *Wesley*, reposed however under the shadow of the *Act of Toleration*. But about three years before Mr. *Wesley's* death, certain *friends of the church* resolved to *deal wisely with them*. They considered, "These men profess to be of the church of *England*. What then have they to do with the *Toleration Act*? They shall have no benefit from it." And they acted accordingly. In vain did those who applied for licenses, plead, that they only desired to defend themselves against the violence of ungodly and lawless men, and to avoid the penalties of an Act, which perhaps was made to prevent *seditions* meetings, but in reality forbids *religious* assemblies of every description, except in the Churches of the Establish-

ment. The answer was short; "You shall have no license, unless you declare yourselves *Dissenters*." Some, who considered, that the holding meetings for prayer or preaching, without the authority of the Diocesan, was in fact a kind of dissent, declared their willingness (though others refused this concession) to be *called* Dissenters in the *certificate*. But neither did this avail them. They were told, "You must not only profess yourselves Dissenters: you must declare, that you scruple to attend the service or sacraments of the church, or we can grant you no relief: for the Act in question was made only for those who have these scruples."

In various places, both Preachers and people were thus treated. In the mean time the informers were not idle. If any one dared to have preaching, or a meeting for prayer or christian fellowship in his house, information was given, and all that were present at the meeting were fined, according to the penal clauses laid down in the *Conventicle-Act*. A great majority of those who thus offended, were tradesmen and labourers, who severely felt the fines which were thus levied upon them. Some appealed to the Quarter-Sessions; but no relief could be obtained: they had no *license*, and therefore the law, as thus interpreted, shewed them no mercy.

Mr. *Wesley* saw this evil with a degree of pain which he had seldom experienced. He perceived whereto it tended, and that if persisted in, it would oblige him to give up the work in which he had been engaged, and which he believed to be the work of God; or to separate from the Established Church. He loved and
reverenced

reverenced the King, and all who were in authority under him; but he could not behold this master-piece of the wisdom from beneath, without detestation. Esteeming it his duty to expostulate with those who were most zealous in this work, he wrote the following letter to a Prelate, in whose Diocese this kind of persecution most abounded.

My Lord,

“IT may seem strange, that one who is not acquainted with your Lordship, should trouble you with a letter. But I am constrained to do it: I believe it is my duty both to God and your Lordship. And I must speak plain; having nothing to hope or fear in this world, which I am on the point of leaving.

“The Methodists, in general, my Lord, are members of the Church of *England*. They hold all her doctrines, attend her service, and partake of her sacraments. They do not willingly do harm to any one, but do what good they can to all. To encourage each other herein, they frequently spend an hour together in prayer and mutual exhortation. Permit me then to ask, *Cui bono?* For what reasonable end, would your Lordship drive these people out of the church? Are they not as quiet, as inoffensive, nay, as pious, as any of their neighbours? Except perhaps here and there a hair-brained man, who knows not what he is about. Do you ask, “Who drives them out of the Church?” Your Lordship does: and that in the most cruel manner; yea, and the most disingenuous manner. They desire a license to worship God after their

own conscience. Your Lordship refuses it: and then punishes them for not having a license! So your Lordship leaves them only this alternative, "Leave the Church, or starve." And is it a Christian, yea, a Protestant Bishop, that so persecutes his own flock? I say, persecutes: for it is persecution, to all intents and purposes. You do not burn them indeed, but you starve them: and how small is the difference? And your Lordship does this, under colour of a vile, execrable law, not a whit better than that *de Hæretico comburendo!** So persecution, which is banished out of *France*, is again countenanced in *England!*

O my Lord, for God's sake, for Christ's sake, for pity's sake, suffer the poor people to enjoy their religious, as well as civil liberty! I am on the brink of eternity! Perhaps so is your Lordship too! How soon may you also be called, to give an account of your stewardship, to the Great Shepherd and Bishop of our souls? May he enable both you and me to do it with joy! So prays,

My Lord,

Your Lordship's dutiful Son and Servant,

JOHN WESLEY."

Hull, June 26, 1790.

Mr. *Wesley*, had hitherto ordained Ministers only for *America* and *Scotland*. But during the period we have mentioned, being assisted by other Presbyters of the Church of *England*, he set apart a certain number of Preachers for the sacred office by the imposition of his hands and prayer, without sending them out of *England*: one of these he ordained after writing the above letter,

letter, and but a short time before his death : strongly advising them at the same time, that according to his example, they should continue united to the Established Church, so far as the work in which they were engaged, would permit.

To avoid an extreme so very painful to him as separating from the church, he took counsel with some of his friends, who advised that an application should be made to parliament for the repeal of the *Conventicle Act*. Several of the members of the House of Commons, who were convinced of his sincere attachment to the present Government, and of the inexpediency of that law in the present day, were inclined to favour the application. But his increasing infirmities prevented his bestowing that attention to it which was needful. He would omit none of his religious duties, or labours. Herein he would listen to no advice. His almost continual prayer was, "Lord, let me not live to be useless." At every place, after giving to the Society what he desired them to consider as his last advice, *To love as brethren, fear God, and honour the king*, he invariably concluded with that verse,

" O that without a ling'ring groan
I may the welcome word receive ;
My body with my charge lay down,
And cease at once to work and live."

In this manner he went on till the usual time of his leaving *London* approached. Determined not to relax, he sent his chaise and horses before him to *Bristol*, and

took places for himself and his friend in the *Bath* coach. But the vigorous mind could no longer support the body. It sunk, though by slow and almost imperceptible degrees, until

“The weary wheels of life stood still at last.”

On Thursday the 17th of February, 1791, he preached at *Lambeth*. When he came home, he seemed not to be well: and being asked, How he did? He said, he believed he had caught cold.

Friday the 18th, he read and wrote as usual, and preached at *Chelsea* in the evening. But he was obliged to stop once or twice, and to inform the people, his cold so affected his voice as to prevent his speaking without those necessary pauses.

Saturday the 19th, he filled up most of his time with reading and writing, though his fever and weakness seemed evidently increasing. At dinner he desired a friend to read to him three or four chapters out of the Book of Job. He rose (according to custom) early the next morning, but utterly unfit for his Sabbath day's exercise. At seven o'clock he was obliged to lie down, and slept between three and four hours. When he awoke, he said, “I have not had such a comfortable sleep this fortnight past.” In the afternoon he lay down again, and slept an hour or two: afterwards two of his own discourses on our Lord's sermon on the Mount were read to him, and in the evening he came down to supper.

Monday the 21st, he seemed much better; and though his friends tried to dissuade him from it, would

keep an engagement made some time before to dine at *Twickenham*. When he returned home, he seemed better : and on Tuesday went on with his usual work ; and preached in the evening at the Chapel in the *City-Road*.

On Wednesday he went to *Leatherhead*, and preached to a small company on “ *Seek ye the Lord, while he may be found ; call ye upon him, while he is near.*” Here ended the ministerial labours of this man of God. On Thursday he stopped at Mr. *Wolff's* at *Balaam*. At this place he was cheerful ; and seemed nearly as well as usual, till Friday about breakfast time, when he grew very heavy. About eleven o'clock he returned home, and having sat down in his room, desired to be left alone, and not to be interrupted for half an hour by any one.

When the limited time was expired, some mulled wine was given him. He drank a little, and seemed sleepy ; but in a few minutes threw it up, and said, “ I must lie down.” He accordingly was put to bed, and lay most of the day, having a quick pulse, and a burning fever.

Saturday the 26th, he continued much the same ; spoke but little, and if roused to answer a question, or take a little refreshment, (which was seldom more than a spoonful at a time) he soon dozed again.

On Sunday morning he got up, took a cup of tea, and seemed much better. While sitting in his chair he looked quite cheerful, and repeated the latter part of that verse in the Scripture Hymns on “ *Forsake me not, when my strength faileth :*”

“ Till glad I lay this body down,
 Thy servant, Lord, attend;
 And O! my life of mercy crown
 With a triumphant end !”

Soon after, in a most emphatical manner, he said, “ Our friend *Lazarus* sleepeth.” Some who were then present, speaking rather too much to him, he tried to exert himself, but was soon exhausted and obliged to lie down. After a while, he looked up, and said, “ Speak to me, I cannot speak.” On which one of the company said, “ Shall we pray with you, Sir ?” He earnestly replied, “ Yes.” And while they prayed, his whole soul seemed engaged with God for an answer, and he added a hearty Amen.

About half after two, he said, “ There is no need for more than what I said at *Bristol*, My words then were,

“ I the chief of sinners am,
 But Jesus died for me !” *

One said, “ Is this the present language of your heart, and do you now feel as you then did ?” He replied, “ Yes.” When the same person repeated

“ Bold

* At the *Bristol* Conference in the year 1783, Mr. *Wesley* was taken very ill : neither he nor his friends thought he would recover. From the nature of his complaint, he thought a spasm would probably seize his stomach, and occasion sudden death. Under these views of his situation, he said to Mr. *Bradford*, “ I have been reflecting on my past life : I have been wandering up and down between fifty and sixty years, endeavouring in my
 poor

“ Bold I approach th’ eternal throne,
And claim the crown through Christ my own.”

and added, “ ’Tis enough. *He*, our precious Immanuel has purchased, has promised all ;” he earnestly replied, “ He is all ! He is all !” and then said, “ I will go.” Soon after, to his niece Miss *Wesley*, who sat by his bed-side, he said, “ *Sally*, have you zeal for God now ?” After this the fever was very high, and at times affected his head : but even then, though his head was subject to a temporary derangement, his heart seemed wholly engaged in his Master’s work.

In the evening, he got up again, and while sitting in his chair, he said, “ how necessary is it for every one to be on the right foundation !

I the chief of sinners am,
But Jesus died for me !

We must be justified by faith, and then go on to sanctification.”

He slept most of the following day, and spoke but little ; yet that little testified how much his whole

poor way, to do a little good to my fellow-creatures : and, now it is probable that there are but a few steps between me and death, and what have I to trust to for salvation ? I can see nothing which I have done or suffered, that will bear looking at. I have no other plea than this : I the chief of sinners am : but Jesus died for me.” The sentiment here expressed, and his reference to it in his last sickness, plainly shew how steadily he had persevered in the same views of the Gospel, with which he set out to preach it.”

heart

heart was taken up in the care of the churches, the glory of God, and the things pertaining to that kingdom to which he was hastening. Once in a low, but very distinct voice, he said, "There is no way into the holiest but by the blood of Jesus."

He afterwards inquired, what the words were on which he preached at *Hampstead* a short time before. He was told, they were these: "*Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.*" He replied, "That is the foundation, the only foundation: there is no other." He also repeated three or four times in the space of a few hours, "*We have boldness to enter into the holiest by the blood of Jesus.*"

Tuesday, March 1st. after a very restless night (though when asked whether he was in pain, he generally answered, "No," and never complained through his whole illness, except once, when he felt a pain in his left breast, when he drew his breath) he began singing,

" All glory to God in the sky,
 And peace upon earth be restored:
 O Jesus, exalted on high,
 Appear our omnipotent Lord!
 Who, meanly in Bethlehem born,
 Didst stoop to redeem a lost race;
 Once more to thy people return,
 And reign in thy kingdom of grace.

" Oh!

“ Oh ! wouldst thou again be made known,
 Again in the Spirit descend ;
 And set up in each of thine own
 A kingdom that never shall end,
 Thou only art able to bless,
 And make the glad nations obey ;
 And bid the dire enmity cease,
 And bow the whole world to thy sway.”

Here his strength failed: but after lying still awhile, he called for a pen and ink. They were brought to him: but those active fingers which had been the blessed instruments of conveying spiritual consolation and useful instruction to thousands, could no longer perform their office. Some time after, he said, “ I want to write :” But on the pen’s being put into his hand, and the paper held before him, he said, “ I cannot.” One of the company answered, “ Let me write for you, Sir : tell me what you would say. “ Nothing,” replied he, “ But, that GOD IS WITH US.” In the forenoon he said, “ I will get up.” While they were bringing his clothes, he broke out in a manner, which, considering his extreme weakness, astonished all present, in these words,

“ I’ll praise my Maker while I’ve breath,
 And when my voice is lost in death,
 Praise shall employ my nobler pow’rs :
 My days of praise shall ne’er be past,
 While life, and thought, and being last,
 Or immortality endures.

“ Happy

“ Happy the man, whose hopes rely
 On Israel's God ; he made the sky,
 And earth and seas with all their train ;
 His truth for ever stands secure,
 He saves th' oppress'd, he feeds the poor,
 And none shall find his promise vain.”

At another time he was feebly endeavouring to speak, beginning “ Nature is —— Nature is.” One that was present, added “ Nearly exhausted, but you are entering into a new nature, and into the Society of blessed Spirits.” He answered “ Certainly ;” and clasped his hands together, saying “ Jesus!” the rest could not be well heard, but his lips continued moving as in fervent prayer.

When he got into his chair, he appeared to change for death : but regardless of his dying frame, he said, with a weak voice, “ Lord, thou givest strength to those that can speak, and to those that cannot. Speak, Lord, to all our hearts, and let them know that thou loosest the tongue.” He then sung

“ To Father, Son, and Holy Ghost,
 Who sweetly all agree.”

Here his voice failed him, and after gasping for breath, he said, “ Now we have done——Let us all go.” He was then laid on the bed, from which he rose no more. After lying still, and sleeping a little, he desired those who were present to pray and praise. They knelt down, and the room seemed to be filled with the divine presence. A
 little

little after, he said, "Let me be buried in nothing but what is woollen, and let my corpse be carried in my coffin into the chapel." Then, as if done with all below, he again begged they would pray and praise. Several friends that were in the house being called up, they all kneeled down to prayer, at which time his fervour of spirit was visible to every one present. But in particular parts of the prayer his whole soul seemed to be engaged in a manner, which evidently shewed how ardently he longed for the full accomplishment of their united desires. And when Mr. *Broadbent* was praying in a very expressive manner, that if God was about to take away their father to his eternal rest, he would be pleased to continue and increase his blessing upon the doctrine and discipline, which he had long made his aged servant the means of propagating and establishing in the world: such a degree of fervour accompanied his loud *Amen*, as was every way expressive of his soul's being engaged in the answer of the petitions.

On rising from their knees, he took hold of all their hands, and with the utmost placidness saluted them, and said, "Farewell, farewell."

A little after, a person coming in, he strove to speak, but could not. Finding they could not understand him, he paused a little, and with all the remaining strength he had, cried out, "THE BEST OF ALL IS, GOD IS WITH US;" and then, lifting up his dying arm in token of victory, and raising his feeble voice with a holy triumph not to be expressed, he again repeated the heart-reviving words, "THE BEST OF ALL IS, GOD IS WITH US,"

Seeing

Seeing some persons standing by his bed-side, he asked, "Who are these?" and being informed who they were; Mr. *Rogers* said, "Sir, we are come to rejoice with you; you are going to receive your crown." "It is the Lord's doing, he replied, and marvellous in our eyes." On being told that his sister-in-law Mrs. *Wesley* was come, he said, "He giveth his servants rest." He thanked her, as she pressed his hand, and affectionately endeavoured to kiss her. On wetting his lips he said, "We thank thee, O Lord, for these and all thy mercies: bless the Church and King; and grant us truth and peace, through Jesus Christ our Lord, for ever and ever!"

At another time, he said, "He causeth his servants to lie down in peace." Then pausing a little, he cried "The clouds drop fatness!" and soon after, "The Lord is with us, the God of *Jacob* is our refuge!" He then called those present to prayer: and though he was greatly exhausted, he appeared still more fervent in spirit. These exertions were however too much for his feeble frame; and most of the night following, though he often attempted to repeat the Psalm before-mentioned, he could only utter

"I'll praise—I'll praise!"

On Wednesday morning, the closing scene drew near. Mr. *Bradford*, his faithful friend, prayed with him, and the last word he was heard to articulate was, "Farewell!" A few minutes before ten, while several of his friends were kneeling around his bed; without
a lingering

a lingering groan, this man of God, this beloved Pastor of thousands, entered into the joy of his Lord.

At the desire of many friends his corpse was placed in the New Chapel, and remained there the day before his interment. His face during that time had a heavenly smile upon it, and a beauty which was admired by all that saw it. The crowds which came to see him, while he lay in his coffin, were so great, that his friends, apprehensive of a tumult, if he was interred at the usual time, determined to bury him, contrary to their first resolution, between five and six in the morning; of which no notice was given till late the preceding evening: notwithstanding which, the intelligence had so far transpired, that some hundreds attended at that early hour. These, with many tears, saw his dear remains deposited in the vault, which he had some years before prepared for himself, and for those Itinerant Preachers who should die in *London*. Those whom he loved in life, he chose not to be divided from in death.

The funeral service was read by the late Rev. Mr. *Richardson*, who had served him as a Son in the Gospel for near thirty years, and who now lies with him in the same vault. When Mr. *Richardson* came to that part of the service, "For as much as it hath pleased Almighty God to take unto himself the soul of our dear *Brother*, &c." he substituted, with the most tender emphasis, the epithet *Father* instead of *Brother*; which had so powerful an effect on the congregation, that from silent tears, they seemed universally to burst out into loud weeping.

The

The Inscription on his Coffin was

JOHANNES WESLEY, A. M.
Olim. Soc. Coll. Lin. Oxon.
Ob. 2do. die Martii, 1791.

An. Æt. 88.*

The INSCRIPTION *on* HIS TOMB.

To the Memory of

THE VENERABLE JOHN WESLEY, A. M.
Late Fellow of LINCOLN College, OXFORD.

This GREAT LIGHT arose,
(By the singular Providence of God)
To enlighten THESE NATIONS,
And to *revive, enforce and defend,*
The Pure, Apostolical DOCTRINES and PRACTICES of
THE PRIMITIVE CHURCH :
Which he continued to do, by his WRITINGS and his
LABOURS,
For more than HALF a CENTURY :
And, to his inexpressible Joy,
Not only, beheld their INFLUENCE extending,
And their EFFICACY witnessed,
In the Hearts and Lives of MANY THOUSANDS,
As well, in THE WESTERN WORLD, as in THESE
KINGDOMS :

But

* *John Wesley*, Master of Arts, formerly Fellow of *Lincoln College, Oxford*, died on the second day of March, 1791, in the eighty-eighth year of his age.

*But also, far above all human Power or Expectation,
Liv'd to see PROVISION made; by the singular Grace
of GOD,*

*For their CONTINUANCE and ESTABLISHMENT,
TO THE JOY of FUTURE GENERATIONS!*

READER, If thou art constrain'd to bless the INSTRUMENT,
GIVE GOD THE GLORY!

*After having languished a few days, He, at length,
finished his COURSE and his LIFE together: gloriously
triumphing over DEATH, March 2, An. Dom. 1791, in
the Eighty-eighth Year of his Age.*

*The following is a COPY of his LAST WILL and
TESTAMENT.*

In the name of God, Amen!

I JOHN WESLEY, Clerk, sometime Fellow of *Lincoln-College, Oxford*, revoking all others, appoint this to be my last Will and Testament.

I give all my Books now on sale, and the copies of them (only subject to a rent charge of 85l. a year to the widow and children of my Brother) to my faithful friends, *John Horton*, Merchant, *George Wolff*, Merchant, and *William Marriott*, Stock-Broker, all of *London*, in trust for the general Fund of the Methodist Conference in carrying on the work of God, by Itinerant Preachers: on condition that they permit the following Committee, *Thomas Coke*, *James Creighton*,

L 1

Peard

Peard Dickenson, Thomas Rankin, George Whitfield, and the *London Assistant* for the time being, still to superintend the Printing Press, and to employ *Hannah Paramore* and *George Paramore* as heretofore, unless four of the Committee judge a change to be needful. *

I give the Books, Furniture, and whatever else belongs to me in the three houses at *Kingswood* in trust to *Thomas Coke, Alexander Mather,* and *Henry Moore,* to be still employed in teaching and maintaining the children of poor travelling Preachers.

I give to *Thomas Coke, Doctor John Whitehead,* and *Henry Moore* all the Books which are in my study and
bedchamber

* Above a year and a half after making this Will, Mr. *Wesley* executed a Deed, in which he appointed seven gentlemen, viz. Dr. *Thomas Coke,* and Messrs. *Alexander Mather, Peard Dickenson, John Walton, James Rogers, Joseph Taylor,* and *Adam Clarke,* Trustees for all his Books, Pamphlets and Copy-Right, for carrying on the Work of God by Itinerant Preachers, according to the enrolled Deed, which we have already mentioned. But Dr. *Coke* being in *America* at the time of Mr. *Wesley's* death, the Deed was suffered to lie dormant till his return. The three Executors then took the advice of two of the most eminent Counsellors in the kingdom, who informed them that the Deed was of a *testamentary* nature, and therefore superseded the Will with respect to the Books, &c. The Deed was then presented to the Judge of the Prerogative Court of *Canterbury,* who received it as the third Codicil of Mr. *Wesley's* Will: on which the three Executors delivered up their general Probate, and received a new one limited to those particulars which were not mentioned in the Deed. At the same time a Probate was granted by the Court to the seven Trustees, constituting them Executors for all the Books, Pamphlets and Copy-Right, of which Mr. *Wesley* died possessed; and empowering them to pay all his debts and legacies.

bedchamber at *London*, and in my studies elsewhere, in trust for the use of the Preachers who shall labour there from time to time.

I give the coins, and whatever else is found in the drawer of my Bureau at *London*, to my dear granddaughters *Mary* and *Jane Smith*.

I give all my Manuscripts to *Thomas Coke*, Doctor *Whitehead*, and *Henry Moore*, to be burnt or published as they see good.

I give whatever Money remains in my Bureau and Pockets at my decease, to be equally divided between *Thomas Briscoe*, *William Collins*, *John Easton*, and *Isaac Brown*.

I desire my Gowns, Cassocks, Sashes, and Bands, may remain at the Chapel for the use of the Clergymen attending there.

I desire the *London* Assistant for the time being to divide the rest of my wearing apparel between those four of the travelling Preachers that want it most; only my pelisse I give to the Rev. Mr. *Creighton*: my watch to my friend *Joseph Bradford*; my gold seal to *Eliz. Ritchie*.

I give my chaise and horses to *James Ward* and *Charles Wheeler*, in trust, to be sold, and the money to be divided, one half to *Hannah Abbott*, and the other to the poor members of the Select Society.

Out of the first money which arises from the sale of Books, I bequeath to my dear sister *Martha Hall* (if alive) 40l. to Mr. *Creighton* aforesaid 40l. and to the Rev. Mr. *Heath* 60l.

And whereas I am empowered by a late Deed to name the persons who are to preach in the New Chapel

at *London* (the Clergymen for a continuance) and by another Deed to name a Committee for appointing Preachers in the New Chapel at *Bath*, I do hereby appoint *John Richardson, Thomas Coke, James Creighton, Peard Dickenson*, Clerks, *Alexander Mather, William Thompson, Henry Moore, Andrew Blair, John Valton, Joseph Bradford, James Rogers*, and *William Myles*, to preach in the New Chapel at *London*, and to be the Committee for appointing Preachers in the New Chapel at *Bath*.

I likewise appoint *Henry Brooke*, Painter, *Arthur Keen*, Gent. and *William Whitestone*, Stationer, all of *Dublin*, to receive the annuity of 5*l.* (*English*) left to *Kingswood* School by the late *Roger Shiel*, Esq.

I give 6*l.* to be divided among the six poor men, named by the Assisstant, who shall carry my body to the grave; for I particularly desire there may be no herse, no coach, no escutcheon, no pomp, except the tears of them that loved me, and are following me to *Abraham's* bosom. I solemnly adjure my Executors in the name of God, punctually to observe this.

Lastly, I give to each of those travelling Preachers who shall remain in the Connection six months after my decease, as a little token of my love, the eight volumes of sermons.

I appoint *John Horton, George Wolff*, and *William Marriott*, aforesaid, to be Executors of this my last Will and Testament, for which trouble they will receive no recompence till the Resurrection of the Just.

Witness my hand and seal, the 20th day of February
1789.

JOHN WESLEY. (seal.)

Signed, sealed, and delivered, by the said Testator as for his last Will and Testament, in the presence of us

WILLIAM CLULOW,
ELIZABETH CLULOW.

Should there be any part of my personal Estate undisposed of by this my Will: I give the same unto my two Nieces *E. Ellifon*, and *S. Collet*, equally.

JOHN WESLEY.

WILLIAM CLULOW,
ELIZABETH CLULOW.

Feb. 25, 1789.

I give my Types, Printing-Presses, and every thing pertaining thereto to Mr. *Thomas Rankin*, and Mr. *George Whitfield*, in trust for the use of the Conference.

JOHN WESLEY.

S E C T I O N III.

THERE is, perhaps, nothing more difficult, than to form a true judgment of the characters of men. Our information in this respect is in general partial or defective. Mankind are too much taken up with their own real or supposed wants, the calls of penury, or the insatiable cravings of desire, to attend to other men. A few there are in every age, who emerge from the obscurity, which the multitude of persons and things makes the common lot. These cannot be lost in the general mass. Their station, their talents, their virtues, or their crimes, make them

conspicuous. Mankind are obliged to look at them; and they are considered as friends or enemies, as their actions are supposed to affect the general weal.

Yet with regard to these, how hard is it to form a true judgment? Concerning the greatest men that have been in the world, how partial is the information, how great the variety of opinions!

“ One thinks on *Luther* heaven’s own Spirit fell,
Another deems him instrument of hell!”

Even the plainest facts are seen in different colours, according to the mirror which reflects them. And may not even christian charity admit the justness of the Heathen’s remark, when he accounts for the obloquy often cast upon the greatest men?

———— Diram qui contudit Hydram,
Notaque fatali portenta labore subegit,
Comperit invidiam supremo sine domari.
Urit enim fulgore suo, qui prægravat artes
Infra se positas: extinctus amabitur idem.

“ The greatest men, e’er they resign their breath,
Find envy is not conquer’d but by death.
The great *Alcides*, every labour past,
Had still that monster to subdue at last.
Oppress’d we feel the beam directly beat:
These Suns of glory please not till they set.”

POPE.

If it be then a truth, that even the world, on these accounts, does not always *love its own*: how should it love, and consequently be disposed to judge favourably of, those who are not of the world, but who

testify continually that its deeds are evil? Those who receive the Holy Scriptures as of God, will easily admit the truth of this observation. If indeed, "*Satan be the God of this world:*" and those who are truly Ministers of Christ, be "*Ambassadors of God,*" and consequently their whole employment be to counteract, defeat, and destroy whatever is contrary to the kingdom of God: if they are not to "*count their lives dear to themselves,*" so they may be faithful witnesses, and *clear from the blood of all men:* if these Scriptures are allowed to be the truth: how reasonable is the warning of our Lord, "*The disciple is not above his master: if they have called the master of the house Beelzebub, how much more they of his household: woe be unto you, when all men shall speak well of you: but blessed are ye, when men shall revile you, and speak all manner of evil against you falsely, for so persecuted they the Prophets that were before you.*"

That Mr. Wesley largely drank of this cup, that it was indeed almost the only cup which men held to his lips for many years, is well known, and has abundantly appeared from the facts which we have laid before our readers. He also

" Stood pilloried on infamy's high stage,
And bore the pelting scorn of half an age."

But he did indeed *bear* it. He turned not aside to the right hand or to the left. He slackened not his pace. Whatsoever he was called to do, he did it with his might, and was never hindered either by *honour or dishonour, by good report or evil report.*

It will appear from these memoirs, that we are not under the same difficulties in forming a judgment of him, as of most other men. His life, from the time that he became generally known, was spent in public. Many were the witnesses of the manner in which he filled up all his time. He also could say, *In secret I have done nothing*. We may add, that perhaps no man has given a more minute account of himself than Mr. *Wesley* has done. He has published to all men his religious experience, and the labours and sufferings of his life, from day to day. And with respect to the *motive* which influenced him, which was so long disputed, no cloud remains upon him. In the honour due to *Moses*, he also claims a share. Placed at the head of a great people by Him who called them, he reaped nothing but toil and danger. Knowing that his station was from God, he never employed its influence, either for his own emolument, or for the aggrandizement of his family. His only care was, to be faithful unto death; and to see that no impediment should arise by his means in the way of those, whom God should call to carry on that work which was begun by him: and of this he has largely informed us.

We shall introduce his Character with a short review of the chief incidents of his life; and then proceed to a more particular delineation of him, both as a man, and as a Minister of Christ.

Mr. *Wesley* enjoyed the inestimable advantage of a religious education. He saw no irreligion in his parents: they continually warned him against it, as
the

the greatest possible evil; and he was not unfaithful. The sobriety, industry, and piety of his youth were highly exemplary. He never was *of the world* in the gross sense of that expression. His chief employment, as well as highest ambition, in those days which are so commonly consumed in vanity or vice, was

“ Inter silvas Academi quærere verum :”

“ To search out truth in academic groves.”

But his high attainments in Literature, did not cause him to forget God or eternity. Rather, the more he knew, the more he was inclined to say with *Solomon*, *This also is vanity*: and with *Moses*, who was skilled in all the learning of the *Egyptians*, he declared, that to be wise was to *remember our latter end*. He was sensible of his high original, that he came from God; and he remembered his high calling, to return to God, through Him who has declared himself *the way, the truth, and the life*.

To the praise of Him who girded him with strength, we have to record he *took not counsel with flesh and blood*. He took his station firmly on the Lord's side. He *made haste, and delayed not, to keep his commandments*. And when for this, his name was cast out as evil, he patiently submitted to be a follower of Him who was *despised and rejected of men, and who covered not his face from shame and spitting*.

But *before honour is humility*. To this his redeeming God now led him. He turned his eyes inward. He discovered to him how far he was gone from original righteousness. He shewed him as his soul could bear, the depths of inbred sin. Mr. *Wesley* now submitted

to

to take upon him his true character; and he acted agreeably thereto. He humbled himself before God. The pride of the *scholar* was lost in the abasement of the *sinner*. This was the gracious return, with which the Lord recompensed the zeal, that led him from his parent, friends, academical honours, and every thing the world calls good and great. Painful self-knowledge was the good he reaped from this costly sacrifice.

But, *blessed are the poor in spirit, for theirs is the kingdom of heaven.* Some foretastes of this the Lord had already given him: but now, *out of his fulness he received, and grace for grace:* He was *endued with power from on high.* He was *chosen out of the world.* He became zealous for the Lord. *The Spirit of the Lord was upon him, because he had anointed him to preach the gospel to the poor, to heal the broken in heart, and to proclaim the acceptable year of the Lord.*

Zeal and Prudence are the chief graces, whereby a man is fitted to serve his neighbour. The former is dangerous, when alone; and the latter useless. But when united, how mighty are they in operation! They are terrible as an army with banners.

They were united in Mr. Wesley. Like *Paul*, the cry of his heart from the moment he knew the loving kindness of the Lord, was, *What wouldst thou have me to do?* He also could say, *The zeal of thine house hath eaten me up.* The love of Christ constrained him to burst every band asunder, that was inconsistent with the glory of God and the happiness of man. In vain did worldly men lament the violated *order*, under which sloth and impiety had found an honourable asylum.

Filled

Filled with the spirit of love and of a sound mind, he cried out, “What is this *order* of which you speak? Will it serve instead of the knowledge and love of God? Will this order rescue those from the snare of the devil, who are taken captive by him at his will? Will it keep those who are escaped a little way, from turning back into *Egypt*? If not, how shall I answer it to God, if, rather than violate I know not what order, I sacrifice thousands of souls thereto? I dare not do it. It is at the peril of my soul. Indeed if by *order* were meant true *christian discipline*, whereby all the living members of Christ are knit together in one, and all that are putrid and dead immediately cut off from the body: this order I reverence, for it is of God. But where is it to be found? Where but among the very people whom you continually blame for their violation and contempt of it?”

But how inviolably did he keep all order consistent with saving souls from death! Herein his truly Christian *prudence* eminently shone. He rendered to all their due, whether to the King as Supreme, or to his Ministers in Church or State; exhorting continually all who were under his care, that they should thus adorn the doctrine of God their Saviour, and evidence to all men their earnest desire to *lead a peaceable life in all godliness and honesty*.

And how great was his labour to save souls from death! He was indeed a perfect foe to rest, though no man was more fitted to enjoy whatsoever of wise, or good, or useful, or elegant can be found in retirement.

Even

Even unto hoary hairs, and beyond the usual life of man, he was abundant in labours. The Lord, to whom he had given his whole life, seemed to grant him a dispensation from the general lot. His strength at more than fourscore years, was not *labour and sorrow*. He, to the last, sought *not to do his own will, but the will of Him that sent him*. He soared above that harmless wish which the generality of mankind indulge, To crown

“A youth of labour with an age of ease.”

He slackened not his pace to the last week of his life. He resigned his soul and his charge together, into the hands of his merciful and faithful Redeemer.

Respecting such a man, even the smallest particulars will not be unpleasing. He was, in his person, rather below the middle size, but remarkably well proportioned. He had what some call a clean constitution in a high degree. He seemed not to have an atom of superfluous flesh, and yet was muscular and strong. His whole person was expressive of the activity and health, which generally arises from strong bodily powers, preserved by temperance and exercise. His face was remarkably fine, even to old age. The freshness of his complexion continued to the last week of his life. His whole countenance was highly expressive and interesting: it has often been observed, that many who were deeply prejudiced against him, have been changed in a moment into sentiments of veneration and esteem, on being introduced into his presence.

He

He was a pattern of neatness and simplicity, not only in his person, but in every circumstance of his life. In his chamber and study, during his winter months of residence in *London*, we believe there never was a book misplaced; or even a scrap of paper left unheeded. He could enjoy every convenience of life; and yet, he acted in the smallest things, like a man who was not to continue an hour in one place. He seemed always at home, settled, satisfied and happy: and yet was ready every hour to take a journey of a thousand miles.

His conversation was always pleasing, and frequently interesting and instructive in the highest degree. By reading, travelling, and continual observation, he had acquired a fund of knowledge, which he dispensed with a propriety and perspicuity, that we believe has been rarely equalled. The Greek and Latin classics were as familiar to him as the most common English authors; and so were many of the best French writers. Yet though so richly furnished, we believe those of the most improved taste have never observed in him the affectation of learning. He joined in every kind of discourse that was innocent. As he knew that all nature is full of God, he became all things to all men in conversing on those subjects. But his delight was to speak of *God as being in Christ reconciling the world to himself*; and he strove to bring every conversation to this point. One thing has astonished those who have been much in his company. He generally concluded the conversation with two or three verses of a hymn, illustrative of what had just been
 been

been spoken ; and this he was enabled to do from the inexhaustible stores of his own, but especially of his brother's poetry, of which his memory was a rich repository. Thus the philosopher, and the man of the world, were often surpris'd into a confession of Christ as filling all in all, and were obliged to recollect the advice of the old Heathen,

Ἐκ Διὸς ἀρχώμεθα καὶ ἐν Διὶ λήγεται Μῶσαι.

“ Muses, begin and end with God supreme.”

The late Dr. *Samuel Johnson*, with whom Mrs. *Hall*, Mr. *Wesley's* sister, was intimate for some years, desired that she would procure him an interview with her brother. She made known his desire to Mr. *Wesley*, and a day was accordingly appointed for him to dine with the Doctor, at his house in *Salisbury-Court*. The Doctor conformed to Mr. *Wesley's* hours, and appointed two o'clock : the dinner however was not ready till three. They conversed 'till that time. Mr. *Wesley* had set apart two hours to spend with his learned host. In consequence of this, he rose up as soon as dinner was ended, and departed. The Doctor was extremely disappointed, and could not conceal his chagrin. Mrs. *Hall* said, “ Why, Doctor, my Brother has been with you two hours !” He replied, “ Two hours, Madam ! I could talk all day, and all night too with your Brother.”

We have already mentioned his exactness in redeeming time. This must appear to every reader of reflection from the many and various duties of his eminent situation, which he punctually fulfilled. But still we think it hardly possible for those who were not intimate

intimate with him, to have a just idea of his faithfulness in this respect. In many things he was gentle and easy to be entreated: in this point decisive and inexorable. One day his chaise was delayed beyond the appointed time. He had put up his papers, and left his apartment. While waiting at the door, he was heard to say, by one that stood near him, "I have lost ten minutes for ever!"

Besides his Journal, in which he recorded the daily events of his life, he kept a Diary in which he exactly noted the employment of every hour. He wrote this in short hand. His hour of rising, his preaching, what he read or wrote till breakfast, and the after duties of the day, were faithfully recorded. He carried a book of this kind continually with him, in the first page of which he always wrote this concise determination,

"I resolve, Deo juvante, §

1. To devote an hour morning and evening: no pretence or excuse whatsoever.*

2. To converse *κατα Θεον*; † no lightness: no *εὐτροπία*. ‡

He was equally faithful in respect to the worldly goods, with which the Great Proprietor of heaven and earth had intrusted him. He strictly followed the rules he laid down for others: he *gained* all he could (viz. by writing) without hurting his soul, his body, or his neighbour. He *saved* all he could, cutting off every needless expence, and wasting nothing. And he *gave* all he could: he rendered unto God the things which

§ *With the help of God.*

* *These hours were for private prayer.*

† *According to God; setting God before his eyes.*

‡ *Jesting.*

which were God's. He faithfully dispensed all he could thus gain and save, being "Merciful after his power, willing to communicate, glad to distribute, laying up for himself a good foundation against the time to come, that he might lay hold on eternal life."

In this point even those who have seemed desirous to find fault, have been constrained to do him justice. "Perhaps," says one of them, "the most charitable man in *England*, was Mr. *Wesley*. His liberality to the poor knew no bounds. He gave away not merely a certain part of his income, but all he had. His own necessities provided for, he devoted all the rest to the necessities of others. He engaged in this good work at an early period. When he had thirty pounds a year, he lived on twenty-eight, and gave away forty shillings. The next year receiving sixty pounds, he still lived on twenty-eight, and gave away two and thirty. The third year he received ninety pounds, and gave away sixty-two. The next year he received a hundred and twenty pounds. Still he lived on twenty-eight, and gave to the poor ninety-two. In this ratio he proceeded during the rest of his life: and we are persuaded that upon a moderate calculation he gave away in fifty years, upwards of thirty thousand pounds."

In mercy to the bodies of men, his friend Mr. *Howard* was the only person we know, who could be compared to him. The extensive work of love in which they were both engaged, made it almost impossible for them to *converse together* in this world. But they have eternity to *live together*. They are

now

now in that world, where *the inhabitants shall no more say I am sick*; and thousands who have blessed them upon earth, have welcomed them into *those everlasting habitations*.

A letter now before us, from *Alexander Knox, Esq;* of *Londonderry* in *Ireland*, contains a pleasing anecdote of that great and good man, *Mr. Howard*. As it also respects *Mr. Wesley*, we shall make no apology for giving it to our readers. "*Mr. Howard*," observes our correspondent, "In the course of his tour through *Ireland* in the year 1787, spent a few days in *Londonderry*. I earnestly wished to see him; but bad health confined me to the house, and I thought I could not be gratified. Such were my thoughts, when I was told a gentleman had called to see me. It was *Mr. Howard*! I was most delightfully surpris'd. I acknowledge it as one of the happiest moments of my life. He came to see me, because he understood I was *Mr. Wesley's* friend. He began immediately to speak of him. He told me he had seen him shortly before, in *Dublin*: that he had spent some hours with him, and was greatly edified by his conversation. "I was, said he, encouraged by him to go on vigorously with my own designs. I saw in him how much a single man might atchieve by zeal and perseverance. And I thought, why may not I do as much in my way, as *Mr. Wesley* has done in his, if I am only as assiduous and persevering? And I determin'd I would pursue my work with more alacrity than ever." I cannot quit this subject, continues *Mr. Knox*, without observing, that excepting *Mr. Wesley*, no man ever gave me a more perfect idea of angelic goodness,

goodness than Mr. *Howard*. His whole conversation exhibited a most interesting tissue of exalted piety, meek simplicity, and glowing charity. His striking adieu I never shall forget. Farewell, Sir, said he; when we meet again, may it be in heaven, or farther on our way to it! Precious man! May your prayer be answered; *Cum tua sit anima mea.*" *

In the beginning of the year 1789, Mr. *Howard* called at Mr. *Wesley's* house in the *City-Road, London*, in order to take his leave of him, as he was again flying to the Continent at the call of mercy. He carried his last Quarto upon the Jails, *under his arm*, in order to present it to his friend. But Mr. *Wesley* was on his way to *Ireland*. He favoured us with his company for upwards of an hour. He delightfully called to mind the former days, when he had first heard Mr. *Wesley* at his Seat in *Bedfordshire*, and well recollected the discourse which made the first deep impression on his mind. The text was Eccles. ix. 10. *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.* "I have," said he, "but one thing to do, and I strive to do it with my might. The Lord has taken away whatsoever might be an incumbrance. All places are alike to me, for I find misery in all. He gives me continual health. I have no need to be careful for any thing. I eat no animal food; and can have all I want in the most inconvenient situation. Present my respects and love to Mr. *Wesley*. Tell him I hoped to have seen him

* *May my soul be with thine!*

him once more. Perhaps we may meet again in this world; but if not, we shall meet, I trust, in a better." We hung upon his lips, delighted. Such a picture of love, simplicity, and cheerfulness, we have seldom seen. Taking his leave, he observed, "I have gained, I think, a little knowledge concerning the Plague. I shall therefore, after visiting the *Russian* camp, pass into the *Turkish*, and from thence by *Constantinople* to *Egypt*." So he purposed; his heart being enlarged with the love of God and man. But while this angel of mercy was ministering to the fiends of war, in the hospital of the *Russian* camp, God said, It is enough, Come up hither: enter thou into the joy of thy Lord!

But to return. We have observed, that it was not easy to do justice to Mr. *Wesley* as a *Writer*, without considering the deep motive from which he acted in this and all things, viz. a single desire to please God. We are ready to make the same observation respecting him as a *Preacher*. It appears from some discourses which he delivered before he went to *Georgia*, that he had ceased even then to be conformed to this world in that character also. We find nothing of what *St. Paul* calls the *deceitful words of man's wisdom* in them: nothing of that artificial eloquence, so much admired by those who have formed their taste only by Heathen masters. It was said of some of the *Fathers* in the Christian church, (who had been Philosophers, the Literati of that day,) that they came into *Canaan* laden with *Egyptian* Gold. They did so; and in a little time they persuaded the simple-hearted to prize it

more than the gold of the Sanctuary. They were indeed the first grand corrupters of the gospel of Christ. How very soon, like the Philosophical Divines of the present day, did they *intrude into those things which they had not seen*, and which only God can reveal, *vainly puffed up in their fleshly mind*? Mr. Wesley renounced this *vain deceit*, and betook himself, even thus early, to *the sure word of prophecy*. But especially after the full light of the gospel shone upon his heart, he was steadfast and immovable herein, speaking in every respect as the oracles of God: holding forth *the promise of the Father*, the *justifying and sanctifying influences of the Holy Ghost*, to all who *repent and believe the gospel*. Speaking of some in that day who were still fond of philosophizing, he observes, “My soul is sick of this sublime divinity. Let mine be that of a little child: and let the deepest words I use to express it, be those I find in the oracles of God.”

This sacrifice made by Mr. Wesley is, we fear, too generally overlooked. Men can see and acknowledge the sacrifice of his country, friends, and all those gratifications for which so many pine. But to *become a fool for Christ's sake!* To persevere to the end of his life in this *foolishness of preaching!* To know nothing in this respect also but Jesus Christ and him crucified! This was a sacrifice indeed, especially in a man, of whom it might be said, that he

“Had made the whole internal world his own.”

A view of the excellence of this sacrifice, added to the many other excellencies he possessed, drew forth the following

following beautiful compliment from an elegant Poet of the present day :

“ O, I have seen, (nor hope perhaps in vain,
Ere life go down to see such fights again,)
A Veteran warrior in the christian field,
Who never saw the sword he could not wield.
Grave without dulness, learned without pride,
Exact yet not precise, though meek, keen-eyed.
A man that could have foil'd at their own play,
A dozen would-be's of the modern day,
Who, when occasion justified its use,
Had wit as bright as ready to produce.
Could fetch from records of an earlier age,
Or from Philosophy's enlighten'd page,
His rich materials, and regale your ear,
With strains it was a privilege to hear.
Yet, above all, his luxury supreme
And his chief glory was the Gospel-theme ;
There he was copious as old *Greece* or *Rome*,
His happy eloquence seem'd there at home.
Ambitious not to shine or to excel,
But to treat justly what he loved so well!”

Happy eloquence indeed ! For though *the wisdom of the world, which is foolishness with God*, was excluded both from his creed, and from his sermons ; yet how richly was his mind stored with Gospel-truth ! How strong, how full, how perspicuous was his elocution ! We cannot call to mind those happy times, when we have sat at his feet, and heard him hold forth the word of life, without recollecting that beautiful passage in *Homer*,

Ἄλλ' ὅτε δὴ μύθῳ καὶ μῆδεα πᾶσιν ὑφαίνον,
 Ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε,
 Παῦσα μὲν. ἀλλὰ μάλα λιγέως, ἐπεὶ ἔ πολύμυθος,
 Οὐδ' ἀφάρμοστοεπής.

“ When *Atreus*' son harangued the list'ning train,
 Just was his sense, and his expression plain ;
 His words succinct, yet full, without a fault ;
 He spoke no more than just the thing he ought.”

POPE.

Even when fatigue of body, or peculiar exercises of mind, caused him to fall short of his usual excellence, yet the remark of Dr. *Beattie* of *Aberdeen*, who had heard him at one of those seasons, was generally verified, “ It was not a *masterly sermon*, yet none but a *master* could have preached it.”

To detract from this manifold excellence, much has been said concerning his ambition, and love of power : and indeed it would be strange, if he had escaped a charge of this kind. *You take too much upon you* is a censure of an ancient date : and to which all who have truly served Christ, have been obliged to submit. Whether he really *loved* power, is only known to the Searcher of Hearts, and will appear in that day when *God shall judge the secrets of men*. It is certain, he always denied it, and that in the most solemn manner. Answering for himself, when thus accused several years ago, he observes, “ When those persons, who afterwards composed the Society, first put themselves under my care, the desire was on *their* part, not *mine*. My desire was to live and die in retirement. But I did not see that I could refuse them my help, and be
 3 guiltless

guiltless before God. What is then *my power*? It is a power of *admitting into*, and *excluding from*, the Societies under my care: Of choosing and removing *Leaders*, and *Stewards*; of receiving or not receiving *Helpers*; and of appointing them *when, where, and how* to help me. And as it was merely in obedience to the Providence of God, and for the good of the people, that I at first accepted this power, which I never sought, nay, a hundred times laboured to throw off, so it is on the same considerations, not for profit, honour, or pleasure, that I use it at this day.

“ But several gentlemen are offended at my having *so much* power. My answer to them is this, I did not *seek* any part of this power: it came upon me un-awares. But when it was come, not daring to bury that talent, I used it to the best of my judgment. Yet I was never fond of it. I always did, and do now bear it as my burden: the burden which God lays upon me; and therefore I dare not yet lay it down.”

It has been our aim in stating the particulars of his life, that the reader might himself form a judgment of Mr. *Wesley's* character. And we believe, upon a review of those particulars, the candid will be ready to allow, that whatever degree of power he enjoyed, he received it in the *order of God*, and consequently it was his bounden duty to be faithful to it; which he could not be, if he had laid it down without a manifest providence calling him so to do. An attentive reader cannot but see, that from the time he truly turned to God, he took, according to Christ's direction, the *lowest*

feat. To escape from worldly lusts in every sense of the expression, he would fain have buried himself in the uncultivated wilds of *America*, among those who roam

“ In quest of prey, and live upon their bow,”

happy in the idea of leaving all the world, to be an unknown, unhonoured instrument in the hand of God, in giving to his Son the heathen for his inheritance. Disappointed in this, he hastened to bury himself in his loved retirement at *Oxford*. Just then He, upon whose shoulders is the government, said, “ Come up higher ! Give this man place !” Thus was the Scripture fulfilled. *He humbled himself before God, and was exalted in due time.*

And he was faithful to that which God conferred upon him. He used it according to his holy word. We believe even those who have pined at his pre-eminence, have never charged him with seeking his own ease or advantage thereby. To the end of his life he *endured hardness as a good soldier of Jesus Christ*, and could say to the most active, “ Come on ! Follow me !” And with respect to the discipline which he introduced, this too he laboured to form, not according to his own will, ease, or advantage, but according to the Bible, and to the purest ages of the christian church. He considered it with all the attention of which he was master ; he took counsel with those who laboured with him, and with the most pious of his friends ; and when, after several years trial, he

was

was convinced by the blessed effects that followed, that he was not mistaken, he would not suffer a stone of the building to be removed by those who did not love such strictness. When they attempted it, they found him watchful, and not to be taken by surprise; and their force availed as little as their wisdom. As his temper was naturally impetuous, and as he was a stranger to dissimulation, we are not sure that he did not upon some of those occasions speak with a degree of warmth, which cannot be wholly defended. But it was gone in a moment. It might be said of him also,

“ He carried anger, as the flint bears fire;
Which much enforced, shews a hasty spark,
And straight is cold again.”

And no man was ever more sensible of those improprieties than he was, or more ready to acknowledge them. We have seen instances of this, when he has asked the offended person forgiveness in such a genuine spirit of humility, as drew tears from all that were present.

Perhaps there never was a man more free from jealousy or suspicion than Mr. *Wesley*. As he used no guile himself, he never suspected it in others. It was not easy to convince him, that any one had intentionally deceived him; and when convinced by facts, he would allow no more than that it was so in that single instance. He firmly held the loving, noble Logic of the Gospel, as well as that of the schools,
and

and knew, that to argue thus from a *particular* to a *general* was a *fallacy* which Christ would not hold guiltless. One happy consequence of this, (among ten thousand,) was, that his numerous friends rested secure of his love, and knew that they had only to pursue the path of uprightness, to possess it to the end undiminished.

We shall conclude this review with the following beautiful picture of our honoured Father, drawn by his friend Mr. *Knox*, whom we have already mentioned. We the more willingly present it to our readers, as it confirms some particulars which we have related, and happily expresses others which we have omitted.

“ Very lately * I had an opportunity for some days together of observing Mr. *Wesley* with attention. I endeavoured to consider him, not so much with the eye of a friend, as with the impartiality of a Philosopher: and I must declare, every hour I spent in his company, afforded me fresh reasons for esteem and veneration. So fine an old man I never saw. The happiness of his mind beamed forth in his countenance: every look shewed how fully he enjoyed

“ The gay remembrance of a life well spent.”

Wherever he went, he diffused a portion of his own felicity. Easy and affable in his demeanour, he accommodated himself to every sort of company, and shewed how happily the most finished courtesy may be

* *In the Year 1789.*

be blended with the most perfect piety. In his conversation we might be at a loss, whether to admire most, his fine Classical taste, his extensive knowledge of men and things, or his overflowing goodness of heart. While the grave and serious were charmed with his wisdom, his sportive sallies of innocent mirth delighted even the young and thoughtless; and both saw in his uninterrupted cheerfulness the excellency of true religion. No cynical remarks on the levity of youth embittered his discourses. No applausive retrospect to past times marked his present discontent. In him even old age appeared delightful, like an evening without a cloud; and it was impossible to observe him without wishing fervently, "May my latter end be like his!"

"But I find myself unequal to the task of delineating such a character. What I have said, may to some appear as panegyric; but there are numbers, and those of taste, and discernment too, who can bear witness to the truth, though by no means to the perfectness of the sketch I have attempted. With such I have been frequently in his company; and every one of them, I am persuaded, would subscribe to all I have said. For my own part, I never was so happy as while with him, and scarcely ever felt more poignant regret than at parting from him; for well I knew,

"I ne'er should look upon his like again!"

The CONCLUSION.

WE have now delineated at large this man of God. We have followed him from his infancy to his grave. We have endeavoured to note every important step he took; and to discover the secret springs of his actions, and the motives that influenced him: which we have deduced from the whole tenor of his life, from the account which he himself has given of his designs, from the best letters which have passed between him and his correspondents, and from all the authentic information we could draw from every quarter. And may we not challenge Universal History to produce a Minister of the Gospel, that has been so successful in his labours, if we consider the extent of the work in which he was engaged, and the depth and solidity of the work itself.

These three kingdoms have been pervaded by the influence of his ministry, and by the ministry of those who have laboured in connection with him, in a manner that is astonishing! Its power has been felt, not only in the cities, and in the towns, but even in the smallest villages. It has reached the very bottom of the mines, and has brought spiritual light where nothing but darkness, spiritual and natural, reigned before. Thousands of Tanners and Colliers have been changed from brutes to men, from sinners of the grossest kind to Christians that have adorned in all things

things the gospel of God their Saviour. It has pierced through the vast wilderness of *America*, and visited thousands of families that were shut up from the gospel in every other way. The places most difficult of access have not been sufficient to obstruct its rapid course. It has stretched itself beyond the *Apalachian* mountains, to the borders of the *Ohio*, and to the great lakes of that vast continent. It has shed its sacred influence on the Islands of the Sea : nor were the difficulties arising from their insular situation, sufficient to retard its progress. But how would the primary instrument of this blessed work have triumphed, if he had lived but a few months longer, and had seen or been informed of the pleasing prospect of success, with which the *French* Preachers have been favoured in the province of *Normandy* !

The genuineness and depth of the work crown the whole. Those who are acquainted with Mr. *Wesley's* Societies, and are candid observers, must know that there are few, if any, bodies of people now upon earth, that manifest a greater crucifixion to the world and all its follies and vain amusements ; or who aim more at the true religion of the heart. This may be accounted for from two causes under the blessing of God.

1. Our venerable Friend, who has been the subject of our History, continually insisted both in his sermons and writings on the vanity of all opinions, except the great essential doctrines of the gospel. His constant, invariable cry was, "Religion is nothing else but HOLY TEMPER and HEAVENLY DISPOSITIONS.

POSITIONS. 2. The strict discipline which he established, served as a constant purifier of the Societies. It “searched *Jerusalem* with candles;” and was continually lopping off the unsound parts. These causes, under the blessing of the Most High, kept the eyes of the people on that “one thing needful,” a *holy heart*, productive of a *holy life*.

We are sensible, that no grace received from God in this life, takes us out of a state of trial: and that the holiest persons, if they do not watch and pray, will certainly enter into temptation. Many have thus fallen: but wholesome Christian discipline has hitherto preserved the body, and will, we trust, continue to preserve it, through divine grace, till “the earth shall be full of the knowledge of the Lord.”

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