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A

CON T R O V E R S Y .

With the PEOPLE called

M E T H O D I S T S,

Concerning the TRUE NATURE of the

CHRISTIAN RELIGION:

PROVING IT TO BE

A RELIGION *Moral and Practicall*;

A N D

Vindicating it, from the scandalous Imputation, of
faving it's Professors, *without* the Condition of
an HOLY LIFE.

Written by JOHN FREE, Doctor in Divinity, &c.

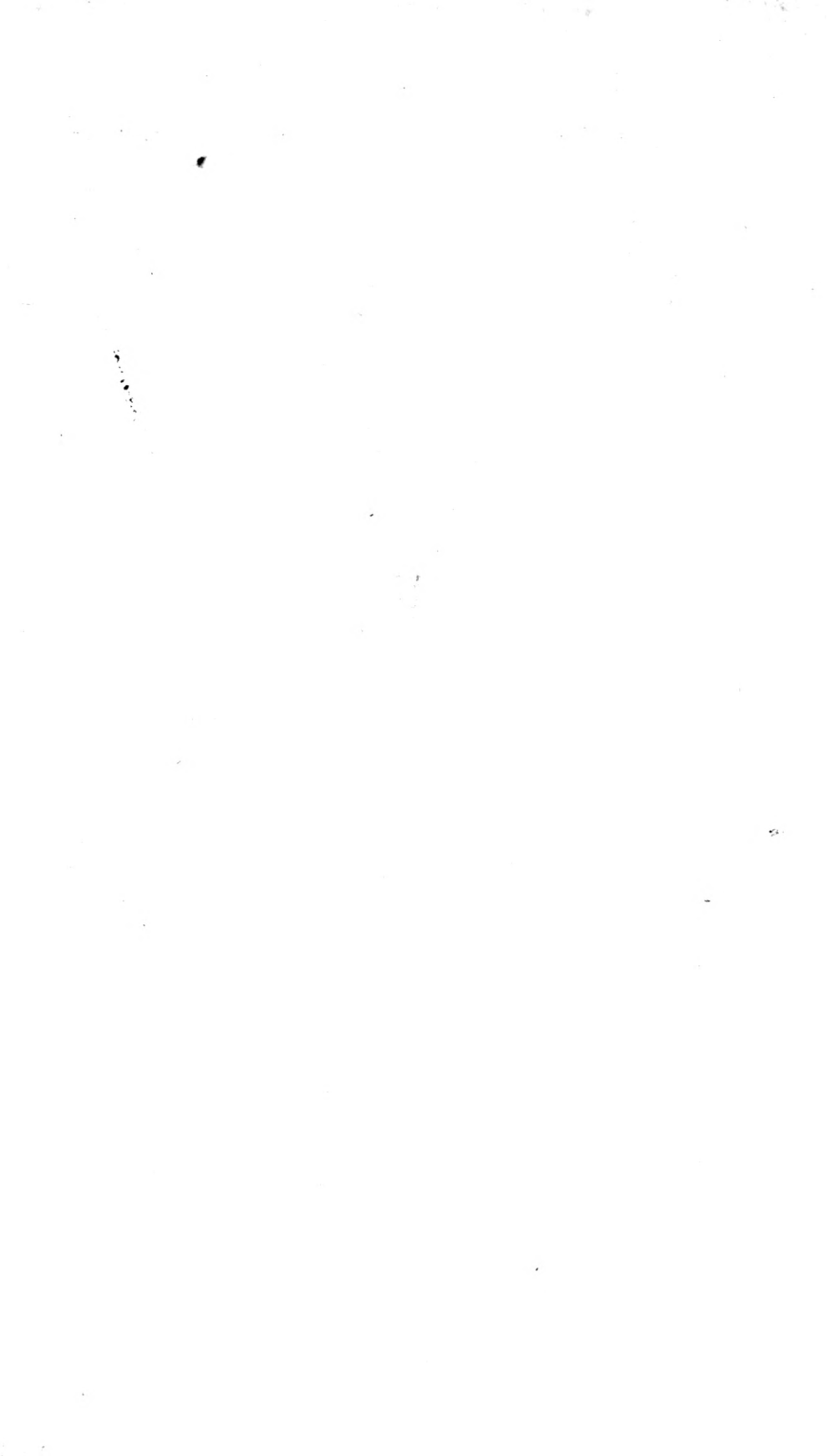
—Even as our beloved Brother PAUL also, according to the *Wisdom*, that was given unto him, hath written unto you; As also in all his *Epistles*,—in which are SOME THINGS hard to be understood, which they, which are *unlearned* and *unstable* wrest, as they do also the *other Scriptures* to their own Destruction. 2 Pet. iii. 15, 16.

—τὸ ἀληθὲς συμπειλεγμένον ἂν τις ἐπολάβῃ ψεύδος, ἐπὶ τὸ συμπειλεγμένον βεβηκέναι ἀλλ' ὁ ἑξαπατηθεὶς.
Epicetus, Cap. 04.

L O N D O N :

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A
D I S P L A Y

O F T H E

Bad Principles of the Methodists :

I N C E R T A I N

A R T I C L E S

P R O P O S E D T O T H E

S E R I O U S C O N S I D E R A T I O N

O F T H E W O R S H I P F U L

C O M P A N Y o f S A L T E R S

I n L O N D O N,

By J O H N F R E E, Doctor in Divinity, &c.

*“ Their Enthusiasm led the Van to, and was very consistent with
“ Atheism. And there is a shrewd Suspicion, that some got in
“ among them from the Beginning, and managed the weak and
“ well meaning People, who were of no religion themselves,
“ but put on a Mask to deceive.*

See the History of the Montanists, in the Ld. Bp of
Exeter's Book against the Methodists.

T H E S E C O N D E D I T I O N.

L O N D O N :

Printed for the AUTHOR, and Sold by Mr. SANBY, in
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[Price SIX-PENCE.]

A
D I S P L A Y

O F T H E

Bad Principles of the Methodists :

I N C E R T A I N

A R T I C L E S

P R O P O S E D T O T H E

Serious Consideration of the worshipful Company of the Salters, on account of the strenuous Application of a Methodist for their Votes and Interest, in Order to his being promoted to the Tuesday's Lectureship at St. Dunstan's in the East, at present in the Possession of the Revd. Mr. B——n, he being still alive, and by God's Favour likely to continue to live.

GENTLEMEN,

AS it is pretty evident, that most, if not all of you have been applied to, for the Purpose above-mentioned, and some of you may perhaps, have unwarily promised your Votes to an avowed Methodist, who by a strange Conni-

vance continues to act as *Curate* in a *Village* near LONDON : I beg Leave, as a Person concerned both for your *Honour*, and the *publick Good*, to address you, as I conceive you will act, in one or other of the following Capacities ; and to call upon you either.

First. As Members of the established Church;

Or *Secondly*, As Christians of *some Denomination* or other ;

Or *Thirdly*, As People concerned for the Honour of God ;

Or *Fourthly*, As good Subjects to the State ;

Or *Fifthly*, As Men of common Prudence, to attend to the following Articles, which I shall propose to your Consideration.

ART. I. If you are Members of the *Church of England*, consider, *First*.

How you can consistently with that Profession be concerned in promoting a Person to a Place in the *Church*, whose whole *Ministry* is an open and avowed Opposition, to one of the fundamental Articles of our Religion :

For the 20th *Article* plainly declares—" that
 " it is not lawful for the *Church* to ordain any
 " Thing that is contrary to God's Word *written*,
 " neither may it so expound *one Place* of Scrip-
 " ture, that it be *repugnant to another*"——And yet it is notorious, that the *Methodists*, under
 the

the *Mask* of being *true Sons to the Church*, do ever explain the Word *Faith* as it stands in * some of St. *Paul's* Writings, in a Manner so different from the clear Declaration of St. *James*, as to make the Doctrine of one Apostle a direct and flat Contradiction to the other.

For St. *James* declares, that “Faith without Works is dead.” Ch. ii. 17.

Now what is *Dead* produces nothing. Therefore a Faith, that is dead, as it produces *nothing*, cannot produce SALVATION: But St. *James* affirms, that a Faith *without Works* is dead; therefore it is clearly St. *James's* Meaning, that a Faith without Works (that is, without Virtue and *Morality*) can never produce Salvation.

But the *Methodists* so explain St. *Paul*, in some *obscure* Passages, as to affirm it to be the Doctrine of *Scripture*, that a Man shall be saved by *Faith alone, exclusive of* good Works; by which we mean VIRTUE and MORALITY: Therefore according to *them*, FAITH alone, without VIRTUE and MORALITY will produce SALVATION. Now this is a direct Contradiction to the Doctrine of St. *James*, at the same Time that it is “so to expound one Place of Scripture, as to “make it repugnant to another:” And therefore an open and scandalous Opposition to the 20th Article of the *Church of England*, open I

* The Epistles to the *Romans* and *Galatians*, where the Word *Faith* generally stands for the *whole of the Christian Religion*, while the Word *alone*, when used upon this Occasion, excludes only the Observation of *Jewish Ceremonies*: As the Word *Works* means not Works of Morality, but the ceremonial Part of *Jewish Law*. This is a Key to the Whole.

say, because it is the perpetual Theme of the *Methodists*.—It is not only the Doctrine, which gives them the Opportunity of *creeping into Houses and of leading Captive*, * they know whom : But it is also the tumultuous Subject of their publick *Declamations*, the old *Leaven*, which puts their *Mobs* in a Ferment, and daily produces, as the Humours operate, their hollow Groans, or insolent Exclamations.

It is evident then, that the *whole Ministry* of a Person *so employed*, is an *open and avowed Opposition* to one of the fundamental *Articles* of the Church of ENGLAND ; and therefore as Members of that Church you cannot consistently be concerned in the promotion of such a person.

Nor *Secondly*, If you are sincerely Christians of any Denomination whatsoever.

For consider, in that *Character*, if the Religion of *Christ*, or the Holy Scripture, which publishes that Religion, be *chargeable with Contradictions*.—What must be the Consequence ?—Why—“ that this *Religion is not true*.”—For *Truth* is always *uniform* ; and therefore we receive the *Scripture* as the *uniform Word of God* ; because by its being uniform we think it *true* : But the Man, that charges it with *Contradiction*, charges it with *Falshood*. For not only every good *Legislator*, but every Man of good *Sense* must know, that one Side of a Contradiction must be false : And therefore he, who makes the Scripture contradict itself, charges it, in one Part or other, with *Falshood*.

* 2 Tim. iii. 6, 7.

Pray what could a *Mahomedan*, or *Infidel*, or the *Devil* himself do more, than load it with *Falshood* and *Contradiction*?

Or what is there, that a *Mahomedan*, an *Infidel*, or the *Devil* himself would more rejoice in?

Those, who are Friends to the Gospel of Christ, endeavour to harmonize its Doctrines, and make the whole Scheme consistent with itself, and at the same Time, consistent with the Principles of right Reason.

And to serve this good Purpose, though we allow, that there is no such Thing as *absolute* Merit in the whole human *Species*, and that all had been lost Creatures without a Saviour: Yet we must contend that there is *comparative* Merit, Comparison being made between Man and Man. Some Men are better than others, and this Difference in the Behaviour of Men is Virtue and Vice. It is blasphemous to say, that God makes no Distinction between Virtue and Vice, or that he does not love Virtue and hate Vice. But if he love Virtue, there must be something in Virtue naturally amiable, and that is Merit, not absolute Merit indeed, but human Merit; Merit in one Man above another: Otherwise the *Wicked* would have as good a Title to Salvation as the *Good*: But our Saviour has expressly declared, “ Not every one, that saith unto me Lord, Lord, “ shall enter into the Kingdom of Heaven, but “ he that doth the Will of my Father which is “ in Heaven. *Matth.* vii. 21. And in another “ Place, *Matth.* xvi. 27. The Son of Man “ shall come in the Glory of his Father with his “ Angels,

“ Angels, and then he shall reward every Man
 “ according to his Works.”

What *Blasphemy* then and *Impiety* are those Wretches guilty of, who in their diabolical *Phrenzy*, dare to contradict our *Saviour's* Authority, and that too in a Passage, which comprehends such an essential Article of Religion, as the Judgment of the World? Our SAVIOUR expressly declares the Works of Men to be the *Object* of his Judgment; the *Matter* of his *Consideration*, or *Attention*, before he rewards or saves them: But the *Methodist*, for the Perdition of the Souls of his Followers, *openly* gives our Saviour the Lie, and says that the Works of Men are of no *Consideration* at all: This open Contradiction to the clear and express Words of our Saviour is openly to blaspheme the Name of Christ. Will you as *Christians* of any *Denomination* encourage the open Blasphemers of the Name of *Christ*? If you will; yet surely you are persuaded, that there is a God, and as People concerned for the *Being and Honour of God*, you should consider.

Thirdly, That though our *Saviour* be of no *Credit*, or Authority with these People, if set in Competition with their own *Teachers*; or if he be of no *personal Credit* with the Rest of the World: Yet the *Matter* of the Doctrine here advanced, concerning the Nature of a future Judgment, is of such Moment to all Religion, that to contradict it destroys the *essential* Attributes of God, and ruins his *Character* as *Judge* of the World.

For

For, *First*, If there be no *Distinction* between human Actions, or a *Distinction* of no *Consideration*, then there can be no such Thing as *Good*, or *Evil*: And consequently no Room for a future Judgment at all. For where there is no Law broken, there is no Harm done; and therefore no Call for Judgment.

But *Secondly*, If there be a *real* Distinction between Good and Evil; then to say that God does not *regard* it, or take it into *Consideration*, but rewards or punishes at random, is making him so foolish as not to distinguish Vice from Virtue, or so unjust, as to prefer Vice before it; which Deficiency would render him quite unfit to be the Judge of the World.

In the first Place therefore, according to this Doctrine, we are to have no *Judgment* of the World at all.

In the next Case—God is represented as *unfit* to be that *Judge*.

Now if this be not downright *Atheism*, I would be glad to know what is. Where such Doctrines are propagated it behoves you,

Fourthly, To weigh well what you are about, lest you should be considered by the State, as aiding and abetting their Propagation.

Because that may be offensive to GOVERNMENT. *Atheism* has been deemed a *capital* Crime, and Atheists in some Countries have been put to Death, as Persons very dangerous to a State, at least in the Opinion of those who govern it.

For you must know, that all wise *Lawgivers* and good *Magistrates*, beside that they resent the Dishonour done to God, consider the Propagation of Atheism, as an Attempt to destroy their own *Commonwealth*. Because, by releasing Men from their natural Fears of a Deity, it discharges them from all *moral* Obligation; makes Room for all Manner of *Vice* and *Villainy*; by which Means the *Bands* of Society are dissolved, the *Community* is forced to separate; and the *Magistrates* themselves, when all *Government* is overturned, can in that *Character* subsist no longer.

You see then; that this Attempt must be considered as a Sort of *Treason* by *Magistrates*; because it is an Attack upon themselves: By ruining their Subjects it takes away their very Office; there being, as I observed, no Place for Governors in a Society quite dissolute and abandoned.

This then is the Consequence of destroying the Morals of a State, by the Introduction of *direct* Atheism: And therefore, to secure the Morals of their People, *Magistrates* make use of that Instrument which we call Religion, as being in their Opinion, what will contribute most to harmonize and regulate Society, and produce Effects quite opposite to those, which they dread from Atheism.

But if any Form of Religion discourages Morality, it can be no Instrument for their Purpose, because it does the Work of Atheism. And therefore they must be as much alarmed at the Introduction of such a Religion, as at the Introduction
of

of Atheism ; and look upon it in the same Light, as it is attended with the same Consequences.

Now then in this Place, once more consider ; whether as good Subjects of this Realm, you can openly be concerned in propagating a Doctrine, which not only ends in *Atheism*, when pursued to the Extent of it's Meaning, but which, if that Meaning be not so apparent to the *Vulgar*, is yet considered by the MAGISTRATE as having the same Tendency.

These important *Articles* being first proposed to your Consideration, I now appeal to you.

Fifthly, In the last *Character*, I mentioned that of People of *common Prudence*.

You must imagine, that some of the *Government* or *Magistracy* of the Realm, are by their Office concerned to look to the Fulfilment or due Execution of all *publick Trusts*. For in all well regulated States, there are *Officers* of one Denomination or another, appointed for this Purpose, and there are in all Places some *Bystanders*, to observe whether such Duties be performed or not.

Where there is a palpable *Failure*, these may be apt to call your *Honour* in Question ; and charge you with acting a very *ungenerous* Part, in accepting a *Trust*, in Order to betray it ; namely, by putting into an Office, which should be held by a *Minister* of the Church of ENGLAND, an Enemy, who shall undermine, not only the *legal Establishment* of that Church, but also the Foundations of all Religion : When at the same Time, the *Donor* of this LECTURE,
by

by the Terms of his Will, expects from your Hands, a Person, that should defend, and support both the one and the other.

These Accusations or Murmurings of the *By-standers* may possibly be carried to the particular *Magistrate*, or *Inspector*, to whom the STATE has committed the Regulation of such Matters : Your Characters may then be subject to his *Censure*, as well as to the *Complaints* of the PEOPLE. For it is the Duty of all Magistrates to take Care, in their several Departments, of what we call, the *Constitution*.

To prevent the Danger, that may arise to it from the Admission of such *as are given to change*, or disposed to be *tumultuous*, there are certain Qualifications required of all publick *Teachers*, before they are by Law permitted to speak to the People. Every PREACHER of the *established Church* is to be licensed by the Bishop : And every *Lecturer* in particular, under the Seal of the *Archbishop*, or *Bishop* ; he is moreover to conform to such and such *Declarations* and *Subscriptions*, and bring with him *LETTERS Testimonial*, wherein among other Things, it must be certified by *Clergymen* of the *established Church*, “ That from their Personal Knowledge, he has “ never *beld* or *published* any Thing, but what “ the Church of *England* approves of, and maintains.”—And what *Orthodox Clergymen* will certify this of a *Methodist* ?

The Lord Bishop of *London*, in this Case, will be the *ecclesiastical JUDGE* or *INSPECTOR* ; and as his LORDSHIP has by no Means the Character
of

of a Person, who is likely to *betray* the Interest of the Church, in which he *presides* as *Bishop*: Do you think he will admit into the *Office* of a LECTURER, an *Office*, which in this *Metropolis* has many Times been *dangerous*, a Person of a *Character* so opposite, as that of *Methodist* to the Peace and Order of the established Church, and so justly to be suspected by *thinking* Men of every other *Form* of Religion?

You have Reason then to apprehend, that in the last Issue your *Methodist* Teacher may be rejected by the Bishop; for which you yourselves may incur some *Censure*, for troubling him with so ill a Choice. For which, perhaps the best Excuse, you can make, will be, “That you had “unwarily promised an *Acquaintance*, with “whom, you had some *Dealings*, or private *Interest*, that you would, *at all Adventures* be “serviceable to such a Person.”—GENTLEMEN, the Careless or ill *Disposal* of publick Places is the Bane of this Kingdom.—Consider, therefore, whether there be such an *Obligation* in this Promise, as shall compel you to be Partakers in the Guilt of doing this Kind of publick Hurt.

If at the Instance of a Friend, you had chanced to promise to lend a Sum of Money to a Brother Tradesman, whom, upon Enquiry, you had found not to be quite so honest in his *Principles*, as you might expect at first, I believe, you would not be much inclined to stick to a Promise made thus upon a *false Supposition* of a Man's *Integrity*; nor would your Friend, upon better Information, require it of you.—That Friend
can

can with as little Reason require it here, and as it is a Rule in Religion, *to do as we would be done by*, the PUBLICK have a Right to expect, that you would do for them, what *in the like Circumstances*, you would do for yourselves; that is, depart from a Promise *precipitately* made, and upon a *very bad Foundation*.

Thus much for your own Conduct. And that I have not presumed too far, in *supposing*, the Conduct of the present Bishop of *London*, would be such as I above represented, you may be able to judge for yourselves, after you have seen in what *Light* the *Doctrines* and *Practices* of the Methodists were considered by the late Bishop *Gibson*, the immediate Predecessor of your present excellent *Diocesan*.

The great Preservative of Religion (said his Lordship) and of Order and Regularity in the Exercise of it, is the Provision, that is made for the Performance of publick Offices by Persons lawfully appointed within particular Bounds and Districts; and if these be broken down, nothing can follow but Disorder and Confusion. This Nation, in the Time of our Forefathers, had sufficient Experience of the Mischief and Contempt, that may be brought upon Religion, by inspired Tongues and itching Ears; ‘ When the
‘ Holy Spirit was alledged, to sanctify the great-
‘ est Extravagancies and the most ridiculous Fan-
‘ cies; when the most ordinary Actions and In-
‘ cidents of Life, were ascribed to the Influences
‘ of the same Spirit; when the Doctrine of Justi-
‘ fication by Faith alone was carried into an ut-
‘ ter Exclusion of the Necessity of good Works,
‘ and,

‘ and, under that Notion, grew to be the Distin-
‘ guishing Mark of a whole * Sect; and when
‘ the Bounds of Order and Discipline were broken
‘ down, and the settled Ministries and Offices of
‘ the Church depreciated and brought into Con-
‘ tempt, as dispensations of a low and less spiri-
‘ tual Nature.’

The aiming at high Flights in Religion, and depreciating the *ordinary* Methods of maintaining and propagating it, looks speciously, and will never want Admirers and Followers. But surely, an Endeavour to raise Religion to greater Heights and greater Abstractions from common Life, than Christ and his Apostles made and designed it, is attended with mischievous Consequences; from what Principle soever it proceeds, or with what Degrees of Zeal soever it may be accompanied. Some it draws from their proper Business, which God has required them to attend, and heats them by degrees into a Kind of religious Frenzy, and seldom fails to lead them into *spiritual Pride*, and an inward Contempt of the Generality of their Fellow-Christians, as of a *low* Size in Religion, compared with themselves. And others are naturally led by it, to think it *impossible* for them to attain those *Heights* in which Religion is made to consist, and to give over all Thoughts of being religious at all. With this latter View it was, that a zealous Advocate for Infidelity, some Years since, made it his Business to represent Christianity, and the Duties of it, as of such an *exalted* Nature, as might

* Antinomians.

discourage the Generality of People from aiming at it, or thinking of it; in order to persuade them to take the same free and unrestrained Enjoyment of this World, that he himself was known to do. Whereas, nothing is more certain, than that the Christian Religion is calculated for *common* Life, for Low as well as High, for Poor as well as Rich; and that (as I observed before) one great Part of the *Exercise* of Religion, is an honest and diligent Discharge of the Business of our several Stations; out of a Sense of Duty to God who has placed us in them, and in the Hope of a future State of Happiness, which he has promised as the Reward of our dutiful Compliance with his Appointment. If it were otherwise, Christ would have introduced into the World a new Religion no ways suitable to the general Situation and Circumstances of Mankind, and have required such a Course of Duty, as the greatest Part of them are in no *Condition* to discharge.

There is a remarkable Passage in a late Journal, which seems to carry in it a great deal of that Kind of *Discouragement*, which I have been speaking of. It is Word for Word as follows:

“ I write this, to shew how far a Man may
 “ go, and yet know nothing of Jesus Christ. *
 “ Behold here was one † who constantly attend-
 “ ed on the Means of Grace, exact in his Morals,
 “ humane and courteous in his Conversation,
 “ who gave much in Alms, was frequent in pri-
 “ vate Duties; and yet, till about six Weeks
 “ ago, as destitute of any saving experimental

* Journ. III p. 81, 82. † Mr. Seward.

“ Knowledge of Jesus Christ, as those on whom
“ his Name was never called, and who still sit
“ in Darkness and the Shadow of Death.”

How it could be, that a professed Christian, who constantly attended *the Means of Grace*, and was frequent in *private Duties*, did, all that while, *know nothing of Jesus Christ*, is beyond my Comprehension. And I am much at a Loss to understand, what was that *saving experimental Knowledge of Jesus Christ*, for want of which he could only be reckoned among *Heathens and Infidels*. We ought also to have been acquainted with the Circumstances of the *sudden Illumination*, by which that Knowledge is supposed to have been conveyed ; to enable us to judge to what *Cause or Influence* it ought to be ascribed. There is no Doubt, but God, when he pleases, *can* work upon the Minds of Men by extraordinary Influences ; but so long as there is no *Testimony* of their being the immediate Work of God, but the whole rests, in this and other like Cases, upon the Imagination and Persuasion of the Person, or Persons concerned ; others who cannot see the Heart, nor the inward Operations upon it, must be excused, if they consider it as *Enthusiasm* and *Delusion*, till they see reasonable Grounds for considering it in any other Light.

This Case may seem to bear some Resemblance to the Conversion of *Cornelius* as recorded in the Acts of the Apostles, but differs from it in three important Points ; the first is, that we are there very certain, because the Scripture has expressly told us, that the whole Affair of con-

veying the Knowledge of Jesus Christ to *Cornelius*, was ordered and carried on, under the *immediate Direction* and Guidance of God; the second, that the Person whose Ministry God was pleased to make use of, was St. *Peter*, an Apostle of Christ, and whose divine Mission and Inspiration were both unquestionable; and the third, that the Conveyance of the Holy Ghost was testified by an outward and sensible Evidence, namely, the *Gifts of Tongues*.

These are Things, which I thought proper to be laid before you *at this Time*, as well in Discharge of my own Duty, as out of a hearty Concern for your *Safety* in the great Affair of your Souls. And as I doubt not but you will consider them with all the Attention and Impartiality, which Matters of that great *Importance* deserve, so I shall not fail to make it my earnest Prayer to God, that he will be graciously pleased to preserve you from all Error, and particularly, from the two dangerous Extremes, of *Luke-warmness*, on one Hand, and *Enthusiasm* on the other. To his Blessing and Direction I recommend you, and remain,

Your faithful Friend,

Fulham,
August 1, 1739.

and Pastor,

EDM. LONDON.

After such a *Remonstrance* as this, I should think, *Gentlemen*, that you have a Right to *de-*
mand

mand back your Liberty of Choice, and to insist upon your Independence. But if this cannot be done: Providence, I hope, will not be wanting to disappoint the Arts and Schemes of a crafty Enthusiast, and deliver you from your present Embarrassment, by preserving the Life of Mr. B——n.

I am,

GENTLEMEN,

*With most sincere Regard,
your hearty well Wisher,
and humble Servant,*

*Southwark. April 5,
1758.*

JOHN FREE.

P. S. *To the Publick.*

As the *Author* foresees, that the *Self-sufficiency* and *Ignorance* of many of the *low* People among the *Methodists* may prompt them to shew their Skill in *Divinity*, and *change a Word* with him upon this Occasion: To save these Gentlemen a needless Trouble, he thinks proper to DECLARE; that if either of the Mr. *Wesleys*, who still pass under that *Denomination*, have any *Exceptions* to make to what is here advanced, provided those *Exceptions* be drawn up, as he has set the Example, in as short a Compass as the Nature of *Controversy* will admit, the Manner, in which, all *wise* and *good* People, would choose to manage a *Religious* Dispute; he will reply to those

Ob-

Objections, appearing under *their Name* and *acknowledged* to be theirs, as fairly and candidly as they can expect it from any Man differing in Opinion from themselves: But for the Rest of the Combatants now ready to *run a Tilt*, as he thinks it much better for them to stick to their several *Trades*, he reserves to himself the Liberty of judging; how far it may be *decent* for him, to concern himself with such *Antagonists*, even though they should set their Names to their Performances: And if he passes them over in *profound Silence*, the *Publick* may conclude, that he thinks them entirely *beneath his Notice*: And for the Propriety of this his Conduct, he will submit to the judgment of any able Divines, who are regular in their Way, though they chance to be of a different Perswasion from himself.

Notwithstanding this Advice, the vulgar *Methodists* began to publish without Delay. The first Pamphlet made it's Appearance with this Title.

Remarks and Observations on the Morality and Divinity contained in Dr. Free's certain Articles, proposed to the Court of Assistants of the worshipful Company of Salters. In a Letter to the Reverend Dr. Free. Pr. 3d. Dilly.

Upon which the Critical Review for May 1758. passed the following censure.

This seems to be the low Performance of some pert *Meckanick*, in conjunction perhaps with
some

some weak *methodist* Teachers, who, to screen themselves from Dr. *Free's* Animadversions, take Sanctuary under the initial Letters of the Name of their Associate. The Pamphlet abounds with the Jargon of the *Methodists*; and very kindly supplies the Doctor with all the Proof he could wish, if the World wanted that Proof, to support the Charge he has brought against them.

The Reader may take a Specimen of the Divinity, and Morality of the Author, from his atheistically representing Man as a Machine, or Piece of Clock-work. Page 17. he says—‘What makes a Difference in Men? Grace, not Merit.’—This Expression reduced to an affirmative Proposition stands thus—‘All that makes a Difference in Men is Grace, not Merit.’—This Grace, he says, is *the Gift of God*.—Very well, the Gift of God, is the act of God: Then in consequence of the foregoing; all that makes a Difference in Men is the Act of God. A very fine Doctrine! All the Actions of Men then, whether good or bad, are to be referred to him; and he is to be *charged* with every Thing that is done on Earth by human Creatures; while Man in this Case is discharged from all moral Obligations, nor longer responsible, in any shape, to Laws divine or human.

This is a fresh Proof of the Truth of what Dr. *Free* has advanced against them.—‘That the Doctrines of the *Methodists* tend to destroy the Morality of the Subjects, and therefore ought to be as carefully watched by the Magistrate as the Growth of Atheism.’

For the rest of this Three-penny Piece, it is a confused Heap of Texts of Scripture disjointed, misinterpreted, and misapplied, and is certainly a curious Display of the Parts and Genius of the Collector, who is withal so good a Textuary, that he thinks he detects Dr. *Free* in a Blunder in saying (what, behold he had never said,) that the Word *alone* stood in the Epistle to the *Romans* and *Galatians* connected to the Word *Faith*. We imagine, that this great Scholar must mistake, in the Passage referred to, the Word *while*, for the Word *where*, an Adverb of Time for an Adverb of Place; so we leave him to triumph in his own Absurdity: Only informing the Publick, that while he is making his Remarks upon the Morality and Divinity contained in Dr. *Free's* Pamphlet, we can observe neither Divinity nor Morality to be contained in his own.

And therefore as he appears to be one of those forward, but unhappy, Combatants, who were for running a Tilt, notwithstanding that he had a fair Excuse for declining the Engagement, as being under the Standard: We advise him for the future, to attend to the remaining Part of the Counsel given in the Doctor's Postscript, that is, to stick to *his Trade*, but never any more to think of shewing the *Botchery* of his Shopboard against the Workmanship of a regular Divine of the Church of *England*.

N. B. The Author's own Animadversions upon this, and such like Performances, which made their appearance about that Season, may be seen in the Preface to his *Oxford Sermon*.

*Other Books, which have been written by the Rev.
Dr. FREE, and sold by William Sandby, at the
Ship opposite St. Dunstan's Church in Fleet-
Street.*

I HISTORY of the *English* Tongue, with the Author's intended Dedication to his Royal Highness Prince GEORGE; now Prince of *Wales*, PART. I. printed in 1749, and containing an Account.

I. Of the *Roman* or *Latin* Tongue, as once spoken in *Britain*.

II. Of the *British* or *Welsh*, and it's antient, and present *Limits*.

III. Of the *Pybtas*, corrouptly called *Picts*, by the ROMANS; their Settlement in the *North* of BRITAIN; the *Original* of their NAME and the *Nature Extent*, and *Duration* of their LANGUAGE.

IV. Of the SCOTS from *Ireland*; and the Extent of the *Eerfe* Language; in order to distinguish it from the *English* in the *North* of BRITAIN, which vulgarly passes under the Name of *Broad Scotch*.

2. A Volume of SERMONS preached before the University of *Oxford*, printed in 1750. With a *Preface* tending to reform some remarkably bad Practices, both in Church and State; to the Neglect of which, we principally owe our present Misfortunes.

3. *Political* SERMONS, and DISCOURSES, collected into one Volume, under the Title of the *Sentiments* of a *True* ANTIGALLICAN; and dedicated to his Royal Highness the DUKE, 1756.

4. A *Second* ANTIGALLICAN Sermon preached in the Year 1756. upon the Terms of *National* Unanimity: With a *Genealogical* Table, shewing his MAJESTY's antient Connexions, with the Crowns of these Kingdoms, long antecedent in Time, to the Marriage of his Ancestor with the *Stewart Family*.

5. POEMS upon several Occasions, the second Edition 1757, containing an ODE to the King of *Prussia*, an ODE of *Consolation* to his R. H. the DUKE. *Jephtha* an Oratorio set to Musick by Mr. STANLEY. Advice to the Fair Sex, &c.



RULES for the Discovery of false PROPHETS : Or the Dangerous Impositions of the People called Methodists detected at the Bar of SCRIPTURE, and REASON.

A

S E R M O N

Preached before the

U N I V E R S I T Y

At St. MARY'S in OXFORD,

On WHITSUNDAY, 1758.

WITH A

P R E F A C E

In VINDICATION of CERTAIN Articles proposed to the serious Consideration of the Company of *Salters* in LONDON :

AND AN

A P P E N D I X

Containing authentick *Vouchers*; from the Writings of the *Methodists*, &c. in Support of the CHARGE, which has been brought against them.

By JOHN FREE, Doctor in Divinity, &c.

— Καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλῶντες δια-
σπαρμέναι, τοῦ ἀποσπᾶν τῆς μαθητῆς ὀπίσω αὐτῶν.

Act. xx 30.

THE THIRD EDITION.

L O N D O N :

Printed for the AUTHOR, and Sold by Mr. SANDBY, in *Fleet-Street*; Mr. J. SCOTT, in *Pater-noster Row*, and Mr. COOK, at the *Royal-Exchange*. 1759.

[Price SIX-PENCE.]

T O T H E

Most REVEREND FATHER in GOD,

T H O M A S,

By Divine Providence,

L O R D A R C H B I S H O P

O F

C A N T E R B U R Y,

P R I M A T E, and M E T R O P O L I T A N of all
E N G L A N D, &c. &c.

M Y L O R D,

I SHOULD not have Presumed to have troubled YOUR GRACE with this *Dedication*, but that I think there are some *Occasions*, when the Interest of the common Cause, and the mutual Relation which the *Supporters*, and *Defenders* of that Cause bear to each other, may require more of Intercourse, and *Communication* between *Superiors* and *Inferiors*, than may be necessary in *peaceable* Times, and the *ordinary* Course of Things.

YOUR GRACE is by your *Station*, as well as your *Affection*, to be esteemed the present FATHER of the Church of *England*: And therefore, considering both your *Authority* and good *Disposition* towards us, it is no Wonder, that your *Clergy* should apply, as they see a Necessity, for such *Indulgences*, as may forward their *honest* Endeavours, and which, I dare say, YOUR GRACE will never withhold, I mean your *Concurrence*, *Counsel*, and *Protection*.

As there seems to be this Privilege allowed Your *Clergy*, I thought there was an *absolute Necessity* at Present to use it; and pathetically to lay before YOUR GRACE, the *Conduct* and *Disposition* of an *Enemy*, which through the Negligence of some Persons, who should have been more up-

on their Guard, have by *secret* Advances, so far *stolen* upon the *common People*, as to seduce many of all *Denominations* from their proper *Pastors*, and aided by this *mixed* Multitude to threaten the CHURCH of ENGLAND, the *Bulwark* of the *Protestan* Cause, with a general *Alteration*, or total *Subversion*.

To such a Pitch of *Insolence* are they arrived, that YOUR *Clergy* are often interrupted by these *Enthusiasts* as they pass the Streets, and told to *their Faces* by the lowest and most ignorant Wretches, that they know nothing of the *true* GOSPEL; and what still shews a greater Contempt of our *Etablissement*, we are the more subject to these *Indignities* and *Disturbances*, when we appear in that *Dress*, which the *Laws* and *Customs* of this Country assign us, to distinguish us as *Servants* of the *State*, in the now *sad* Capacity of Ministers of the *falling* CHURCH of ENGLAND.

The *Vulgar* in the *capital* Cities, and the Body of *Artizans* in the most *populous* trading Towns are mostly in the Hands of these People: And their *Purses* being likewise at their Command, they want no Advantages, that Money can give them, for *printing* and *distributing* GRATIS, their lying, blasphemous, and delusive Pamphlets, to the remotest Corners of the Land; while many of the *laborious* honest CLERGY, who do the Service of this *Capital*, through the ill Returns of *Abuses*, *Depression*, and *Neglect*, not having a *common* Subsistence, can have no Superfluity to expend in the publick Service, and therefore can by no Means support at their own Cost, the Expence of *Apologies* and *Defences* from the Press.

Such being the *prostrate*, *miserable* State of the Church, and *those*, who used to defend it, and such the *triumphant* State of its *Enemies*, I cannot see how any Order of Men in the *English* PRIESTHOOD, though they do not stand in the *Breach*, can expect for their *Taenencis* any better *Security*, or longer *Continuance* than the Rest: While this *Turbulence* remains, they all subsist as it were at *Mercy*, and in the *general* Defection of the People, YOUR GRACE and those of YOUR ORDER will fare no better than those of *our* own. For notwithstanding their Lying Professions, at certain Seasons, the Leaders of these People shew by their Practices, recorded in their own Writings, that they care no more for the *Ordination* of our BISHOPS, than for the Prayers

Prayers, and *Sermons* of the Priests. Our Picture-Shops in much Pomp, exhibit with the Portraits of Mr. *Wesley* and Mr. *Whitfield*, the Effigies of several reverend Preachers of the Gospel, as they are there stiled, who never appeared before YOUR GRACE, when Bishop of *Oxford*; and set as light by your Authority, in your high Station of ARCHBISHOP of CANTERBURY, and *Metropolitan* of ALL ENGLAND.

In the *remote* Counties of *England*, I have seen at one Time a whole *Troop* of these Divines on Horseback, traveling with each a *Sister* behind them*, who being near the Lord (as they choose to phrase it) opened her Mouth upon Occasion to confirm what was spoken.

These Dispositions to Ferment and Commotion universally encouraged, and artfully improved, may at a *Crisis*, suddenly bring about such a Change in our *Church-System*, as may much alter the *Constitution* of the *State*. My LORD, permit me here to whisper a *Word*, that may be worth remembering. The *Kings of England* will never find so firm a Support from any Establishment, as they have experienced, since the Reformation, from the *Church of England*. And if in our Memory some of the *Priesthood* have not proved so good *Subjects*, as might have been expected, till they have been *bought over with Preferments, that were due to other People*, this has been entirely owing to the *Mismanagement* of some of our *Statesmen*, who being solely attentive to particular Points of their own, and Masters of little more, were either not sufficiently acquainted with the Force and Extent of our popular Prejudices, or not greatly disposed to remove them †.

My

* *Sister Williams* being near the Lord, opened her Mouth to confirm what was spoken. See the late BISHOP of LONDON's *Observations on the Conduct, &c. of the Methodists*.

† If they had been so disposed, what so obvious as to have ordered a *short Account* of his MAJESTY's *antient Pedigree*, and such *Elements* of our *English History* as might have shewn whence we come, and who we were, to have been used publicly in *Schools* and other Places of *Education*? This one Method, if taken in Time, would have long ago prevented all the Prejudices of *Jacobitism*, or *Disaffection* on the Score of the *Succession*, in the most ancient *Royal House of Lower Saxony*.

For

My LORD, I do not pretend to have any *particular* LICENCE to speak thus freely to Your GRACE, except that from the Considerations before mentioned, I believe it to be my Duty. I beg Pardon if I am mistaken about it: But I do believe it to be *my Duty*, and every Man's Duty, who is of my Order and Profession, to represent to Your GRACE the dangerous State of our *national* Religion: And this naturally led me just to mention, how far the Strength and Prosperity of the Church might contribute, upon Occasion to the Welfare and Support of the State, when it happens to be in a tottering Condition. And to be particular, I believe, his MAJESTY owed the Preservation of his CROWN and DIGNITY in the late *Rebellion*, next to those, who fought at *Culloden*, as much to the Steadiness and Activity of the *well-affected* CLERGY of the Church of ENGLAND, as to any Body of Men in his Dominions, notwithstanding the base Returns, which some of them have since met with from his *unprofitable* SERVANTS.

Such being the Advantages, which the *State* may gather from the *Church*, it would be strange if such an *essential* Part of our *Constitution* should be altogether neglected, because some People do not know the Use of it. Succeeding Politicians may be sensible of the want of it, and curse the Ignorance of their Predecessors, who suffered that Weight or Counterpoise to be lost from the Orb of Government, which they may in vain endeavour to restore.

But to omit dwelling on the Use and Excellence of the Church, I return to my Subject, *i. e.* to consider of the

For besides the old Connexions, it would have appeared from hence, that the Family of the *Plantagenets* were Possessors of the Crown of *England*, more than 200 Years before the House of the *Stewards* had any Connexion with the Crown of *Scotland*. The Rights of this elder House of *Plantagenet* all centered in MAUD *Plantagenet*, who married HENRY the *Lion*, Duke of *Saxony*. So that the younger House of *Steward* could have no *just Title*; while her *Issue* were subsisting, which has continued in a *regular* Succession of the DUKES of *Brunswick* down to his present MAJESTY: While the Succession in *England* from the Time of *John* (which drew into it the House of *Steward*) has been often interrupted by, *Usurpation*, *Bastardy*, *Murder*, and *Confusion*. See more of this in the Author's Sermon upon the Terms of national Unanimity, sold by W. Sandby.

Means

Means for it's Preservation—This, which I have been relating, being the true, but lamentable State of Things, whatsoever Hopes YOUR GRACE may conceive of remaining unmolested in *Your High STATION*: It is impossible, that we should find Peace or Security a Day in ours. These People occupy the very *Spot of Ground*, wherein it is our *Lot to labour*, we cannot be *unequally yoked with Unbelievers*, * the Holy Scripture forbids, that we should. We profess to believe in *Jesus Christ*, that was born in *Bethlehem*: But they tell us, that † *all the Actions of this Jesus are in vain to us, a meer Tale, and a meer Song*: That the *real Christ* is another, (the Creature of *Enthusiasm* and mad Imagination) which they feel *beginning* to be conceived in them, as *Virgins*, and then *stirring* to be born. Our *Christ*, we say, was born *first*, and then *crucified*; but theirs, it seems, was *crucified* first, and then *born*. Faith with us is a rational Assent to the History of *Jesus Christ*, as recorded in the Holy Gospel, always attended with a suitable *Practice*: Theirs, according to *some*, abhors the *Name of Practice*, is a Thing by their Description never to be understood, the monstrous Birth of deformed *Fancy*, with such a Variety of Faces, as never to appear the same, and with *Hands* and *Feet*, and why not *Legs* and *Arms*? ‡

My LORD, an honest *sober* Mind must be shocked at these *infernal* Devices, these strange *IDOLS* of a *new JESUS*, and a *new FAITH*. If such wild Notions were propagated only in our *high Ways* and *Hedges*, they must soon be attended with fatal Consequences. But what shall we say, if the *Heathen are come into our Inheritance*, and have *Permission to occupy our very Churches*? Would any *Earthly Power*, at

* *For what Fellowship hath Righteousness with Unrighteousness? And what Communion hath Light with Darknes? And what Concord hath Christ with Belial? Or what Part hath he that believeth with an Infidel? And what Agreement hath the Temple of God with Idols? For ye are the Temple of the living God.* 2 Cor. vi. 14, 15, 16.

† The Mystery of Christ crucified, &c. by ROGER BALLS, Minister of the Gospel, from Sandwich in KENT. Newcastle: printed for, and sold by the Publisher.

‡ “ If we deprive their FAITH of it's *Hands, Feet*, and every Idea of *Motion*, we shall be at the greatest Loss to know what it is.”

See a plain *Account of Faith in Jesus Christ*, in Remarks on several Passages, in the Letters on *Theron and Aspasio*.

THE PREFACE has scarce any other View, but to facilitate the good Effects of the *Sermon*, by removing some groundless *Objections* and *Cavils*, which have been raised against the *Conduct* of the Author, on Account of the *Charge* he hath brought against the *Señt*, in a Pamphlet lately addressed to the Company of *Salters*, in *London*.

Which *Objections* have been transmitted to him chiefly by *anonymous* Letters, and such kind of *under-hand* Conveyances, and relate either,

First, To the *Cause* of the Author's opposing the *Methodists*, which they are pleased to date from the aforesaid Period, and attribute solely to *Self-Interest*.

Or *Secondly*, To the *Manner* of his doing it,—“that it was virulent.”—

Or *Thirdly*, To the *Use* of the Word *Methodist*, as a Term, which in their meek Prevarication they affect not to understand, and sometimes disclaim, being, as they say, *true Sons of the Church*.

Fourthly, To the *Matter* of the Charge, (supposing that they are *Methodists*)—“that it has no Proof, and is without Foundation.”

To all these *Objections* I shall briefly answer in the Order, in which they stand.

And *first*, For the *Cause* of the Author's opposing the *Methodists*, which, they would insinuate, was solely owing to *Self-Interest*, and date from the *Time* of his Address to the *Salters*.

Now this is begging the Question.—For to suppose, that my Motive to withstand them, was *Self-Interest* alone, is to suppose the *Methodists* to be quite a blameless Set of People, and therefore innocent of the Charge, which I brought against them, which Innocence however remains yet to be proved, and will, as I conceive, for ever remain so.

This being the Case then, there might be other Motives for Opposition on my Part, beside *Self-Interest*: And it will be but candid in the Reader to hear, and judge, whether they were such Motives, as ought in Conscience to be resisted, or obeyed. It is plain, in the first Place, that the *Methodists* would delude him, in supposing my Opposition to begin from the Time of writing to the Company of *Salters*: Because it can be attested by the *Congregations*, to which I preach, that for a Course of Years, ever since I have been their

Lecturer,

Lecturer, I have always publickly opposed these People; especially when they happened to be admitted into the Churches, where I preach, as likewise, whenever it came to my Turn to enter those, where by the *Anarchy* of the Times, they had found either Reception, or Continuance. This Practice was grounded upon a Notion, that it was my Duty, I thought, I acted in the Character of an *Apostolick* Minister of JESUS CHRIST, *who was manifest in the Flesh to Destroy the Works of the Devil*; of which DELUSION is the chief. This, then appearing to be consistent with my Function, was I to depart from my *Duty*, because, in the Opinion of these People, it happened to be my *Interest*? I think not—Would any of these *Saints* be guilty of the same Thing in the same Circumstances? In their *Sphere* of Action, is it not *Measure for Measure*? When they harangued in the *Fields*; did they ever forbear to *preach* to the Mob, for Fear, lest they should get the Pence of the *Mob*? Or did not the *Pence* and the *Preaching* go Hand in Hand together?

But how little I was biased by *Interest* in this Affair, the Reader will judge, after I have told him Circumstances. The Fact was this; when I came to enquire about a *Lecture-ship*, which by Report, was vacant, and in the Gift of the Company of *Salters*; I was informed, that there were already two Candidates; the one, an *Orthodox* Clergyman, the other, a *Methodist*; that many of the *Salters* had promised the *Methodist*, their Votes, some *unvaryingly*, others with a very singular Declaration, which plainly discovered the Influence of a lurking Accuser of our Brethren, to wit; “that they would encourage no *Clergyman*, but what should preach the *true Gospel*, according to the *Articles* of the Church of *England*.” This, notwithstanding the high Discernment of these Gentlemen, I knew, was not the Practice of the People, called *Methodists*, and therefore, that their Zeal might be conducted by *Knowledge*, I thought it my *Duty*, to undeceive them, and that they ought to have been undeceived by what I wrote, I leave it to any Man, who professes himself a Christian, upon reasonable Principles, to be the Judge.

This, then, I declare to be the *true* and *principal* Reason of my publishing the Pamphlet to the *Salters*, and very consistent it is, with the Concern I therein expressed for their Honour and the *publick* Good. For if it had been reported,
that

that the *Orthodox* Clergyman had possessed their Esteem more extensively than the *Methodist*; I am confident, that all the World, who knows me, will believe, that I should never have given the worshipful Company or myself the Trouble of an Address in Print; or even have offered the least Opposition to the other, (I mean the *Orthodox*) Gentleman.

Having thus vindicated from *Aspersson*, and low *Calumny*, the *Motives* which gave Occasion to the aforesaid *Pamphlet*; I shall now consider the *Objections* to the *Manner* of it, &c.—as that it is written “with Bitterness of Spirit, and extreme “Virulence of Language, that it tells some People,” (we are by and by to consider whom) of their acting in open and “scandalous Opposition to the Church of *England*,—with “Blasphemy,—and diabolical Phrenzy—in giving our *Savi-* “our the Lie,—with Impiety in releasing Men from their “natural Fears of a Deity—and making Room for all Man- “ner of Vice and Villainy—(by which the World is left to “infer) that they are not only guilty of *Atheism*, but in “some Sort, of *Treason* against the State, &c.”—

But if all this be *true*, why should it not be *said*? The *SCRIPTURE* declares (*Gal. iv. 18.*) that it is our Duty to *be zealously affected in a good Thing*. And can there be any Thing better than the *Cause* of God?

Where this is concerned I am not to regard the *Persons* of MEN, or treat with *Gentleness, Meekness, Mildness*, those, who with the *Face of Meekness*, are doing the Work of *Atheists*, but I am rather to shew the *Sincerity* of my *Faith*, by (what they are pleased to consider as it's Reproach) the *Heartiness* of the Zeal, wherewith I oppose them. This will lay me under a Necessity of using such *Words*, whether they sound agreeable or not, as by the *common Consent* of Mankind belong to such and such *Persons*, or such and such *Things*. Which is the Practice of all *honest* Men, and which, as they found Occasion, was the Practice of *Christ*, and his *Apostles*,

* Κεῖντες αὖτε ψευδοὶ καὶ ἀνὰ θυμὸν γαστέρες ἀργαί.

* This is a *Verse* of *Epimenides*, a *Greek* Poet, which *St. Paul* has inserted into his *Epistle*: If the Reader has a Mind to see the Meaning of it in *English Verse*, it is much to this Purpose;

Eternal Liars all the Cretans are :

And such dull Beasts—as thou must never spare. *TITUS i. 12.*

Said

Said St. PAUL to *Titus*; and therefore he bids him to rebuke them sharply. Supposing then, that I may observe the same Conduct towards the same Sort of People, *I stand fast in † the Liberty wherewith Christ hath made me free*, (*Gal. v. 1.*) to pull off the *Cloak of Hypocrisy* from these deluding Wretches, and hold out to the WORLD, as I detect them, the undeniable *Tokens* of their *Baseness*, and *Deceit*.

Of which the Reader may take a *Specimen*, from their Manner of forming the above *Objection*. For what I have said of—"scandalous Opposition to the Church of England"—"Blasphemy—Impiety—&c."—is charged upon the *Profession* of *Methodism* in general, I use no *personal* Reflections upon Mr. V——, nor any *Invective* against him, but in the *Character* of a *Methodist*: The Man that insinuates the Contrary, is guilty of a wilful Attempt to deceive the Publick; but a wilful Attempt to deceive, is in the Phrase of the *English* Translation of Scripture—a *Lie*. I think the Person here concerned cannot but acquiesce in this *Expression*: Because he seemed offended at, what he calls, *unscriptural* JARGON, and therefore I use this Word, as *plain* enough to be understood, and as being withal a *Word of Scripture*.

But not to leave the *Argument* for the Sake of attending so scrupulously to the *Diction*, I must observe again, that all the "Defamation, Obloquy and Reproach, with which I have" been said to treat this *Reverend, and worthy Clergyman*," amounts only to the Charge of *Methodism*, which in another Place is reputed a very honourable Charge, at least, in the Opinion of this *Apologist*: But if so, I can see no Reason, why he should complain. For if *Defamation* be the greatest *Honour*, what can be a greater *Honour* than *Defamation*? An ordinary Reader perhaps, may be a little at a Loss, as to the Grounds, upon which he is to assent to this, not knowing whether it be the *common Sense* of a *Methodist*, or his *Inspiration*.

But it seems we must not bear too hard upon the Name of *Methodist*, since they take it to be a very *simple* *inoffensive* *harmless* Appellation.—So may the Name of *Jesuit* appear to *Jesuits*, or that of *Inquisitor* to *Inquisitors*, and if you look to the *first* Meaning of the Words, there may be no Harm in either; but yet on Account of certain bad *Arts* and *Practices* attributed to Men of these *Denominations*, they are neither of

† This, I hope, is a proper Rep'y to the Persons who thought themselves witty in the Application of my Name. them

them, here considered as amiable *Characters*. And for the same Reason, though a *Methodist* may pretend to have a good Opinion of his Name, it may turn out in the End to be not quite so *harmless* as some, which he, or I could mention. As for Instance—*little Mechanick*—great—SCHOOL—BOY, or little—SCHOOL—MASTER.

And therefore, since we have hit upon it, let us here in the *third* Place, dwell for a short Time, upon the Subject, and see what we can make of the *Name* of METHODIST.

To the Reproach of our *University*, we are obliged to confess, that the *Enthusiasm* of the *Methodists* began at OXFORD. The Name was first given to a few particular Persons, who affected to be so uncommonly *Methodical*, as to keep a Diary of the most insignificant and trivial Actions of their Lives; such perhaps, as how many Slices of *Bread* and *Butter* they eat with their *Tea*, how many *Dishes* of *Tea* they drank, how many *Country-dances* they called at their *Dancing-Club*; or after a *Fast*, the Number of *Pounds* they might devour of a Leg of Mutton. For upon these Occasions they eat like Lions—which afforded Matter for *Speculation* among their Neighbours, as they could not easily comprehend, how People, by making themselves so uncommonly *voracious*, could be *better* prepared for any *Offices* of RELIGION.

From what *constitutional*, or other Causes it might happen, would be tedious to enquire; but it was not long before these Gentlemen, from indulging their *Whims* in private, began to dogmatize in a *publick* Manner; they encreased their Society by engaging some raw young Scholars, and felt a strong Inclination for new *modelling*, *retrieving*, *mending*, or in one Word, *reforming* almost every Circumstance, or Thing, in the System of our *national* Religion.

And as they were the very same Gentlemen, who had been *whimsical* in Private, that were now grown *dogmatical* in Publick, the People still called them *the* METHODISTS—by which was then, and is now generally understood by all, who are not of their own Perswasion.

A Set of *Enthusiasts*, who under the Pretence of being true Members of the Church of England, either pervert its DOCTRINES relating to *Faith*, and *Works*, and the *Terms* of Salvation, so as to make them *repugnant* to the Holy *Scriptures*; or else offend against the ORDER and DIS-

The Definition
or Character of
those People, explaining, what is
usually meant by
METHODISTS.

CIPLINE of the Church, or farther, even attack the *Principles* of natural Religion, and still under the *Pretence* of being Members of the Church of *England*, or at least Christians.

This is a Description of their *Character*. And as a *Shibboleth* to distinguish them, whenever they pretend to conceal themselves under such a fair Profession, one may throw out *this*, or such like *Proposition*.

By the Terms of the GOSPEL, *good Works* are absolutely necessary to obtain Salvation through *Jesus Christ*, and affirm the same to be the *Doctrine* of the Church of *England*: If they have not the Face to deny it to be the Sense of Scripture, they will immediately fall to quibbling or raising such Difficulties from some Parts of the Book of Common Prayer or Homilies, as shall shew, that they will not allow it to be the Doctrine of the Church. For whether it is, that they think, that by this Method they shall hamper their Adversary sooner, they seem to pay an higher Regard, on these Occasions, to *Articles* and *Homilies*, than to the Scripture itself, though the Compilers of those *Articles* and *Homilies* pretend to no Authority but from Scripture, and had *Honesty* enough to declare, that they required no Regard to be paid to their *Articles* any farther, than as they should appear to be consistent with Scripture; and maintained such Interpretations of that Scripture, as shall keep it consistent with itself. This is the Foundation upon which they build their Structure, never intending it should be put to any such Uses, as might weaken this Foundation; and therefore to convince these People, that even this boasted Retreat will afford them no Shelter, and that they must turn out again, as having no Right of Sanctuary with us, one may shew them to themselves, and to the World, by affirming it to be the *Doctrine of the Church of England*, that *good Works* are absolutely necessary to Salvation, and by Arguing thus from the very Articles.

Major. { What are absolutely necessary to a saving Faith,
 { are absolutely necessary to Salvation.

Minor. { Good Works are absolutely necessary to a saving
 { Faith.

Conclusion. { Therefore Good Works are absolutely necessary
 { to Salvation.

Proof of the *Minor*,

Major.

- Major. { What are inseparable from a *saving Faith*, are
absolutely necessary to a *saving Faith*.
- Minor. { Good *Works* are inseparable from a *saving*
Faith.
- Conclusion. { Therefore Good *Works* are *absolutely necessary*
to a *saving Faith*.
- Proof of the *Minor*.
- Major. { What *necessarily* spring from a *saving Faith*,
are inseparable from a *saving Faith*.
- Minor. { Good *Works necessarily* spring from a *saving*
Faith.
- Conclusion. { Therefore, Good *Works* are *inseparable* from a
a *saving Faith*.

Here the *Minor* needs no Proof, if we are to give Credit to the twelfth * Article: Unless People make any Distinction between a *true and lively* and a *saving Faith*, which yet I never heard of. This may be the Way then to discover the ORIGINAL *Methodists*, who it seems for *Distinction's* Sake affect to call themselves *Methodists* of the Church of *England*.

By which however they plainly inform us, that there are others of their *Body*, who do not profess to belong to our *Communion*: And therefore it is just to infer that the *Methodists*, who take our Name, do notwithstanding disavow *something*, which these disavow; and embrace *something*, which they embrace; and therefore by acknowledging them as *Namesakes* and *Brethren*, give themselves the Lie, (which they are not ashamed to do) when they say, that they are entirely with us, and of *no other Communion*.

For such *Coalition* is *Communion*, and these *Connexions*, and *Communications* will be the Cause, why *Dissenters*

* It appears then by this *Article* of the Church of *England*; that good *Works* are absolutely necessary to Salvation. And therefore the Word alone in the *preceeding Article*, is not to be considered as a *Particle* totally *exclusive*, but rather *conclusive*, and denoting *Eminence*, as making *Faith* the *Crown-work* of Salvation, by the same *Figure* as when we say, in common Speech, such an one is the *only Man*, by which we mean the *chief* Person for such a Purpose. This Interpretation cannot be denied, unless these People intend to make the *Articles* contradict each other, as they do the *Scriptures*.

may be called *Methodists*, though they are not the *primary* Objects of my *Definition*, though they may not be allowed as such by the *original* METHODIST, nay, though HE and THEY may be so far at Variance, upon *some Points*, as to be engaged in *Controversy*, one against the other. I say notwithstanding this, the World will call these *Methodists*, and I think pretty *justly*. For really they know not what else to call them: They imagine that they *went out* from them at the first; they find that they still hold some similar Tenets, have *personal* or *corporate* Attachments, and only upbraid each other, as swerving from some Doctrines wherein, as in a *common* Cause, it was expected, that they should have been agreed; though otherwise *Dissenters* by Name, and perhaps of several Denominations.

The World then calling them *Methodists*, nay perhaps the very *dissenting* Congregations, to which they belong, giving them that Title, Custom obliges me to do the same, though strictly speaking they are not of the *first* Order, but rather what we may call *Methodistical*, than *Methodist*.

If I take Notice of any of these People, or their Writings, it is in this secondary Character, as they are connected with *Methodists*: For in their old Character as *Dissenters*; since they meddle not with me, I give them no Disturbance, they are tolerated by the Laws of the Land to dissent from us, and are, or *should be*, under the *Direction* of their proper *Pastors*.

Who, if they be Men of *Prudence*, and concerned for the *general* Credit of Religion, will think it their Duty, as we think it ours, to prevent such Delusions from passing under the Name of *Christianity*, as may bring it into utter Contempt, and hinder every *wise* Community from giving it either *Establishment*, or *Toleration*.

To compass that End, was the Labour of all those *Infidel* Books, which for the last thirty Years, learned and pious Christians have been employed in answering, so that it would be a Circumstance deplorable indeed, if what *Atheists* and *Infidels* begun, *nominal* and *deluded* CHRISTIANS should have Permission, to combine, to finish.

And thus much of the *Origin* and *Name*, and the more *general* Divisions of the *Methodists*, appearing as *Churchmen*, or *Dissenters*, and of the *Marks* whereby they may usually be distinguished.

If any of the FOUNDERS of this Sect, assisted by a greater Share of Learning and Sagacity than the Rest, or happier Mutability of Genius, or the Advantage of independent Circumstances, which will enable Men to speak the Truth, have found a fair Opportunity to renounce and disclaim the Opinions, with which they once were charged, I think as they depart from the Notions, they may be permitted, if they desire it, to lay aside the Name, and take another.

While on the contrary, the *Snakes* in our Bosom, who whether by *Neglect*, or *Collusion* are crept into our Churches, as they shall appear by their *Conversation* and *Writings* to be of that *Tribe*; notwithstanding their double Dealing, in denying it, ought constantly to be comprehended under that Denomination, and shewn to the World in their proper Character.

For these are all *Methodists*: And rather more dangerous, as they raise no Suspicions of that Sort among the deluded common People, while they assume legal Titles, and pass with them for *Rector* of—*Vicar* of—*Master* of—&c. and add, that they only preach the *true Gospel*, and are the *true Ministers* of the Church of England.

No wonder then, that they should be so much disturbed at the Author's Pamphlet; which charges them with such *Doctrines*, as he proves to be *contradictory* to the *Gospel*, contradictory to the *Church of England*, full of *Blessphemy*, and *Impiety*, and ending in downright *Atheism*.

This leads me to the fourth Thing, which I proposed to speak to, in the Preface, namely the *Manner of the Charge*, which was brought against them in the *Articles*, proposed to the *SALTERS*, which Charge they say, has no Proof, or Foundation.

I have received some anonymous Letters, and one *almost* anonymous Pamphlet from the *Methodists*, very expreis to this Purpose. They style themselves indeed *Members* of the Church of England, as I have just observed to be their Practice: But beside that their Speech, or Doctrine all along betrays them, the very Occasion of their Writing discovers their real Character. For they would never have wrote to me, if it had not been in Defence of a Person, whom I treated as a *Methodist*, and as they have given themselves so much Trouble to defend a *Methodist*, it is a Proof sufficient, that they are People of the same Persuasion.

Having

Having thus discovered to the Reader, who these *Objectors* are, it may not be amiss to acquaint him with the *principal Articles* of the Charge, which they object to; and then he will soon be able to determine, whether that Charge be at all weakened by their *Outcry*, or whether, on the contrary, it be not totally confirmed from the very Papers, that contain their *Objections*.

I. Among other Things then, I had said in the Pamphlet, aforementioned—"that the *Methodists* openly opposed "a *fundamental Article* of the Church of *England* by so expounding Scripture as to make it contradict itself."

II. I had charged them likewise with "*Blasphemy* and "*Impiety*, or diabolical *Phrenzy*, in daring to contradict our Saviour's Authority, and that too in a Passage, which comprehends such an essential Article of Religion, as the "*Judgment of the World*."

III. Further I had observed, "that to contradict our Saviour in the Doctrine there advanced, concerning the Nature of a future Judgment, was not only such an Offence to him, as was before mentioned, but that it tended likewise to destroy the *essential Attributes* of God and ruin his *Character as Judge of the World*."

In Support of the *first* Accusation, I had said, it was notorious, "that the *Methodists* explained the Word *Faith*, "as it stands in some of *St. Paul's* Writings in a Manner so different from the clear Declaration of *St. James*, as to make the Doctrine of one Apostle, a flat Contradiction to the other, and that they affirmed it to be the Doctrine of *Scripture*, that a Man shall be saved by *Faith alone*, exclusive of good Works; by which we mean *VIRTUE* and *MORALITY*."

This Practice of theirs I said was *notorious*. They upbraid me however for not giving a *special* Proof of this *Notoriety*: But I believe few Men of common Sense ever attempted to prove a Thing that was *Notorious*, till such Time, as contrary to their Expectation, they met with People of such notorious *Impudence*, as to deny it. And then *Special* Instances may be necessary; not so much for the Conviction of others, as for a Reproof the Delinquents, and that this may have the greater Force, I shall here give the Reader this Man's own Account of the Thing, whereby he will be enabled to judge him, by his own Evidence.

You

You object (says he) Pag. 5. of the Articles to the *Salters*—That, “it is notorious, that the *Methodists*, under the “Mask of being true Sons of the Church, do ever explain “the Word Faith, as it stands in some of *St. Paul’s* Writ- “ings in a Manner so different from the clear Declaration “of *St. James*, as to make the Doctrine of one Apostle a “direct and flat Contradiction to the other”.—To this he replies.

“Sir, I affirm this Charge from Beginning to End, to be “notoriously false. One Circumstance is wanting there, “the Proof, the Proof Doctor. Where is that Proof to “support these Assertions? Which of the *Methodists* do “this?”

Why he tells me very triumphantly, p. 18, that for his own Part, he is one, and I leave it to the Reader to determine, whether he does not fairly comprehend the rest. “Therefore we conclude (says he) that a Man is justified, “his Sins pardoned, his Person accepted to God’s Love “and Favour, and his Title to Glory evidenced to him “by *Faith without* the Deeds of the *Law*, either *natural, ce-* “*remonial*, or *moral* (saith the much admired *Burket*)” &c. If this be not *exclusive* of good Works, no Language can express it.

But was there ever such hardened and unfeeling *Impudence* or *Stupidity* as this!—For a Person to *deny* a Thing with such a Degree of Confidence; and loudly to demand a Proof of it; and then a little after, with his own Mouth, and of his own Motion, in such a *particular* Manner to *confess* it to be Fact, and that he himself is of the same Opinion.

It is no Matter to me, whether this Man expresses his *Conclusion* in his *own Words*, or the *Words* of *Burket*. If he admire this *Profession* of *Burket’s*, by admiring, it is plain he likes it, and by liking, he makes it his own: And as such, it would have been taken by all Men of common Sense, if (exclusive of the high Admiration) he had only set it here in Support of his own Opinion. For if it does not express his Opinion, it could not have been cited to support it: And therefore if it is cited to support it, it expresses his Opinion. And that it should be so taken, he adds something yet *stronger*, the Meaning of which in plain *English* is, that we are justified by *Christ*, on Account of our *Sin* and *Wickedness*; and not
by

by being *Holy, Just, and Righteous Persons*. For which he quotes *Rom. iv. 5*.

I say then, the *Faith* of these People, which they pretend to gather from *St. Paul*, is quite opposite or contradictory to that of *St. James*, for he says that *Faith without Works is dead*, and produces no Salvation, they say that it produces Salvation, and *is quite alive*.

So much in Support of my first Charge, “that the *Methodists*, under the Mask of being true Sons of the Church, do ever explain the Word *Faith*, as it stands in some of *St. Paul’s* Writings in a Manner (or Sense) so different from that of *St. James*, as to make the Doctrine of one *Apostle* a direct and flat *Contradiction* to the other.”

Which is likewise openly and avowedly to oppose a *fundamental* Article of the Church of *England*; I say *Fundamental*, that they may learn for the future, that the *Articles* are of very different *Importance*, and claim more or less of our Regard, in Proportion to the Clearness and Importance of their several Subjects.

Under the *second* ACCUSATION here mentioned, which charges them with *Blasphemy*, and *diabolical Phrenzy* in daring to contradict our *Saviour’s* Authority—I observed, that “our *Saviour* expressly declares the Works of Men to be the Object of his Judgment, the Matter of his Consideration or Attention, before he rewards or saves them: But the *Methodist* for the Perdition of the Souls of his Followers openly gives our *Saviour* the Lie, and says that the Works of Men are of no Consideration at all.”

What I here affirm however is most devoutly called in Question, by one of my *anonymous* Correspondents; who with great *Simplicity*, or very *steady Hypocrisy*, wonders, that I should charge the *Methodists* with denying the *Necessity* of good Works, in Order to Salvation, and desires me to retract it, as an unjust Aspersion.

Though at the same Time another is *Blasphemous* enough to tell me, that *our Works will never be brought to the Bar of God*. In direct Opposition, as I observed, to our *LORD’s* Declaration, that at his *Tribunal*, he shall reward every Man according to his Works.

If the first mentioned of these Gentlemen, doubts the Truth of what is here related, as he seems to be a *civil* Person, he shall have the Perusal of the other’s Letter, if he pleases;

pleases; and then for the Affair of *Retracting*, he shall be my *Casuiſt* in my Stead: But if this Proposition cannot ſo conveniently be complied with, he may be ſatisfied by the *Declaration* of my Friend in *Print*, who comes ſo near the Sentiment of the other; that one would take him to be a *Commentator* upon the former's Doctrine. For *one* ſays, “*that our Works will never be brought to the Bar of God:*” The *other* tells us, that all St. *James* requires of us, is *that we ſhould ſhow our Works to Men*. This Gentleman may perceive then, that two of his *Brethren* are pretty ſimilar in their *Evidence*, and both againſt him. Having uſed this Paſſage as a *Teſtimony*, let us dwell a little upon the Senſe and Tendency of ſuch an Interpretation. St. *James* he ſays, ſpeaks of our *Works* as the *juſtification of our Faith in the Sight of Men*, and that the *ſhewing* of them which he ſpeaks of, has no Relation to ſhewing them to God.—If this be not a *Diſtinction* without a Difference, it is a Diſtinction very *irreligious*. Is there any Thing that Men can ſee, which God does not diſcern? And if he diſcerns, does he not diſtinguiſh? Strange Things, muſt be replied here, to make a *Difference* in the Caſe, and prove that ſhewing our Works to Man, is not ſhewing them at the ſame Time to God. For if it be not ſo, God muſt be blind, or indolent, and have leſs Apprehenſion that ſome of his Creatures: And therefore I have no Opinion of this, which my *impudent Friend* calls a *Proteſtant* Diſtinction. If it be the Diſtinction of *Proteſtants*, they muſt be Proteſtants of his *own Complexion*: For we, who are truly of the *Church of England* abhor it; knowing it to be the old * Diſtinction of the *Epicurian ATHEIST*, and thus expreſſed by *Lucretius*, more than One Hundred Years before *Chriſt* was born.

*Omnis enim per ſe Divom Natura, neceſſe eſt,
Immortali Œvo ſumma cum Pace fruatur,
Semota ab noſtris rebus ſejunctaque longe.*

Lucret. De Rerum Natura Lib. I.

And thus much for the *Reaſoning* of the *Methodiſts*, and the *Validity* and *Uniformity* of their *Relations*. Out of three

* See the firſt Diſcourſe in a *Volume* of Sermons, preached by the Author, before the University at *Oxford*, and printed in *London*, in the Year 1750.

of my Correspondents; *two* of them have witnessed against *each* other. *Two* in *Conjunction* against a *third*, and the *first* against *himself*.—Very pretty *Evidence* indeed!

Such Advocates must surely give Credit to a Cause: And I pray God to grant, that *Atheism* may never meet with better. For I believe the Reader will not scruple to give them the *Title* of *Atheists*: After I have produced one *Testimony* more from such Sort of Writers; wherein GOD is represented as being *Angry* with People, for attempting to be *virtuous*.—For that there is not, in the Estimation of the *divine* Being, any Distinction between VICE and VIRTUE. The Passages are these: “He who attempts to do any
“ Thing easy or difficult, under the Notion of an Act of
“ believing, or any other Act, in Order to his Acceptance
“ with God, only heaps up more *Wrath* against him-
“ self.”*—And again,

“The whole New Testament speaks aloud, that as to
“ the Matter of Acceptance with God, there is no Difference
“ between one Man and another:—No Difference
“ betwixt the most accomplished *Gentleman*, and the most
“ infamous *Scoundrel*:—No Difference betwixt the most
“ virtuous *Lady*, and the vilest Prostitute:—No Difference
“ betwixt the most Reverend Judge, and the most odious
“ Criminal standing convicted before him, and receiving
“ the just Sentence of Death at his mouth:—In a Word,
“ no Difference betwixt the most fervent Devotee, and the
“ greatest Ringleader in Profaneness and Excess.”

Now, not to *criticise* upon the FOLLY of this *Coxcomb*, for his awkward Affectation of the fine *Conversation-terms* of *Gentleman* and *Lady*; and introducing the *Ideas* of worldly Vanity and Politeness, into an awful *Scene*, from which, in the Nature of the Thing, they have been for ever excluded.—I say, to omit this *Folly* of the *Coxcomb*, or *Dulness* of the *Blockhead*, I have something to observe of much greater Consequence.

For after a *Declaration* of such shocking *Principles* in a Manner so *explicit*, so *particular*, so *publick* as this: One might *solemnly* appeal—(for such Things are too bad to be overlooked or concealed)—to his MAJESTY as *Defender*

* See an Account of Faith in *Jesus Christ* in Remarks on several Passages, in the Letters on *Theism* and *Atheism*.

of the Faith—to both Houses of Parliament, who as *Senators* of the Realm, are to look to all *national* Concerns, and consequently to the *Religion* of the Nation, as by Law established,—to the *Judges*, as those who are to notice, what Matters may *shake the Laws*, and dangerously *affect the State*—to the two Houses of Convocation, as *Guardians* and *Interpreters* of the DOCTRINES of the Church of England,—whether a Man who can publish *such Doctrine* as this, ought to be permitted to bear the *Name*, or execute the *Office* of a *Priest* of the Church of England?

For, if what this Man affirms be *true*, then is our Saviour a *Liar*, in supposing a *Distinction* to subsist between human Actions, and saying, that he will *reward every one according to his Works*.—If what this Man affirms to be *true*; there is no *essential Difference* between *Virtue* and *Vice*, and therefore no Occasion, here on *Earth*, for *national Priesthoods* to enforce *Virtue*, and preach *Repentance*.

No Occasion for my Lords, the *Judges*.—Because there is no Difference *between them*, and the *most odious Criminal*.

No Occasion for KING or *Legislature*, to prescribe *Laws*, and *Rules*, and *Ordinances*; because all Things being thus *equal* in the Sight of GOD, *Lawgivers*, who are only subordinate, have no Right to make a *Difference* in Opposition to his *System*, nor any Cause to shew, why they should decree Rewards and Honours to what is only *imaginary GOOD*, or Infamy and Vengeance to *imaginary EVIL*.

When I had advanced thus far, I received a little Pamphlet from the Reverend Mr. *John Wesley*, entitled, *A Letter to the Reverend Dr. Free*, calling likewise for proofs upon this Occasion. These which I have laid before the Reader, I imagine will give him satisfaction, both as to the Validity of my Assertions, and as to the Consequences, which I impute to the Publication of such Doctrines, which he allows, Page 7. to be *very true*, provided they (the *Methodists*) held *such Positions*: And therefore all the Reply I need to make at present, to this small Performance, may be comprehended in a *single Sentence*. To wit, that if he be not hereby convinced, that these *Positions* as he calls them, are held, and by People who pass under the Denomination of *Methodists*, and will please to signify that want of Conviction, in a private Letter, by the same Hand, which conveyed to me, the former Papers, he shall have the Civility of a particular

particular Answer Paragraph by Paragraph, if he think it necessary.

But for some of the other poor Wretches, who have given themselves the Trouble of sending, and me the Trouble of receiving their miserable Compositions, as they are such, as *St. Paul* describes, People who know not *what they say, nor whereof they affirm*; I do not see that the Rules of *Christian Charity*, or common *Prudence* oblige me to take any further Notice of them, especially, as they forfeit the Claim of the Condescension due to Men of low Estate, by appearing in their own Conceit, to be so much wiser and more considerable than myself.

Having said thus much, to give the Reader some *Idea* of the *Times* and *Circumstances*, and the *Temper* of the Persons with whom I engage, I refer him to the *Sermon*, to learn the Rest.

Southwark,
June 14, 1758.

P. S. The Reader is desired to take Notice, that the Author's Controversy with the *Methodists* consists at present of Six Pieces, which make an *Octavo* Volume; bound together in the following Order.

- I. A Display of the bad PRINCIPLES of the *Methodists* in certain Articles proposed to the Consideration of the Company of *Salters*, &c.
- II. Rules for the Discovery of false Prophets; &c. A SERMON before the University of *Oxford*.
- III. Dr. *Free's* Edition of Mr. *Wesley's* First Penny Letter, &c.
- IV. His Edition of Mr. *Wesley's* Second Letter, &c.
- V. His Remarks upon Mr. *Jones's* Letter.
- VI. His Speech at *Sion-College* to the *London Clergy*.

*Other Books, which have been written by the Rev.
Dr. FREE, and sold by William Sandby at the
Ship opposite St. Dunstan's Church in Fleet-
Street.*

I HISTORY of the *English* Tongue; with the Author's intended Dedication to his Royal Highness Prince GEORGE; now Prince of *Wales*, PART. I. printed in 1749, and containing an Account.

I. Of the *Roman* or *Latin* Tongue, as once spoken in *Britain*.

II. Of the *British* or *Welsh*, and it's antient, and present *Limits*.

III. Of the *Pybtas*, corrouptly called *Picts*, by the ROMANS; their Settlement in the *North* of *BRITAIN*; the *Original* of their NAME and the *Nature Extent*, and *Duration* of their LANGUAGE.

IV. Of the SCOTS from *Ireland*; and the Extent of the *Eerfe* Language; in order to distinguish it from the *English* in the *North* of *BRITAIN*, which vulgarly passes under the Name of *Broad Scotch*.

2. A *Volume* of SERMONS preached before the University of *Oxford*, printed in 1750. With a *Preface* tending to reform some remarkably bad Practices, both in *Church* and *State*; to the Neglect of which, we principally owe our present Misfortunes.

3. *Political* SERMONS, and DISCOURSES, collected into one Volume, under the Title of the *Sentiments* of a *True* ANTIGALLICAN; and dedicated to his *Royal Highness* the DUKE, 1756.

4. A *second* ANTIGALLICAN Sermon preached in the Year 1756. upon the Terms of *National* Unanimity: With a *Genealogical* Table, shewing his MAJESTY's antient Connexions, with the Crowns of these Kingdoms, long antecedent in Time, to the Marriage of his Ancestor with the *Stewart* Family.

5. POEMS upon several Occasions, the second Edition 1757, containing an ODE to the King of *Prussia*, an ODE of *Consolation* to his R. H. the DUKE. *Jephtha* an Oratorio set to Musick by Mr. STANLEY. Advice to the Fair Sex, &c.

I Epist. of St. JOHN iv. 1.

Beloved believe not every Spirit, but try the Spirits whether they are of God; because many false Prophets are gone out into the World.

TH O, there is nothing of greater Benefit to Mankind than *true* RELIGION, yet there has been infinite Mischief done under the *Colour* of it; when it has been made to serve the Purposes of *wicked* and *designing* Men: Or what is equally fatal, when it has covered the *Folly*, or sanctified the licentious Sallies of some deluding Zealot. Which ever of these can artfully join their Cause to the Cause of God, is generally sure to meet with Profelytes. For the Cause of God is what all good Men are willing and eager to espouse, while few have had an Education, which can enable them without the Assistance of others, to discern the Nature of the Thing proposed, under that interesting and sacred Name, and how little Connexion there may really be, between the Cause of God, that alarms them, and the sundry specious Follies and Intrigues of Men.

By this Means, the pityable Vulgar, whose Misfortune it is, to be deluded by Shews and Forms, have often received the Cheat or Mad-man, with the same Reverence which they
would

2 A SERMON before the University.

would pay to a Saint or a Prophet; and have been conducted by them as implicitly.

Some Centuries since, before *true* Christianity had got footing amongst us, our Ancestors were miserably under the Yoak of Impostors, and abused without End, by *lying Miracles*, and *pretended Revelations*. Indeed all along ever since we have been a Nation, the Spirit of Enthusiasm, hath with some *Variation* in it's Shape, appeared amongst us, at certain *dark Times*, and *sickly Intervals*, in the *Constitution* of the *State*, or the *Constitution* of the *People*. For these Things are some how connected in *Nature*. When the *Ignorance* of the Vulgar grows frantick, and is joined by an uncommon *Ferment* in their *Passions*, they soon grow weary of *old Rules and Orders*. It matters not whether they be *Civil* or *Religious*, that they first intrude upon. Since the same restless Folly, that opposes the one, can hardly leave the other without Disturbance. Those, who rebel against their lawful Governors, seldom spare their lawful Teachers, and those who deride their lawful Teachers, do sometimes *avowedly*, and always *virtually* oppose their lawful Governors. For why, in a Church by *Law* established, every *Minister* is in his Province, a *Civil OFFICER*, as well as *Ecclesiastical*, and consequently every Combination against the *established Priesthood*, is at the same Time an Attempt against the * civil Government, and a

* ART. XXXIV. Of the Church of England. *Whosoever through his private Judgment, &c.*

real *Attack* upon the *Constitution*. Indeed such Attacks may not always deserve the Notice of the Magistrate, so far as to provoke him to Punishment, especially where the Adversary is insignificant, and the *Constitution* is in other Respects firm, and out of Danger. Punishment, where there is no Call for it, would be misapplied, and has sometimes been the Means of making small Disturbances, and weak Engines considerable: But when what was at first weak, is suffered through Negligence to grow so extensive in it's Operations, as to want only a little *Encouragement* and *Direction*, to give a Change to the whole *System*, both of our *Ecclesiastical* and *civil* Polity, the Case is very different; and will demand of the *Legislature*, their most serious Consideration. In the mean Time, it cannot be improper, in a Nation like ours, where every *Malignity* of Speaking and Writing, carries with it a most successful Infection, I say it cannot be improper for that Set of Men, whose Business it is, *to reprove and rebuke with all long-suffering*, to be watchful upon these Emergencies and not to pass over even *that foolish People, that dwell in Sichem*; but to prevent, wherever it may be apprehended, every Religious *Complaining in our Streets*. For this Reason, as it is a Precept best calculated for those Occasions; when the Disease affects the Skirts of the People, and the Complaints arise from the *deluded* Multitude, I chuse to dwell upon the Passage in my Text: Because it contains for the lower Sort; would they duly attend to it, Matter of such excellent Advice, and timely Information.

Beloved,

Beloved, &c.

Now, because the Term *every Spirit*, supposes some Variety among them, and because, in Order to a Trial, they are to be separated and distinguished; this Distinction may be best apprehended, perhaps, by considering, as I shall, in the *first* Place.

The various Meanings of the Name and Appellation, and what is the Import of the Word *Spirit*, as it stands in different Passages of Scripture.

And because it is here suggested, that *Prophet* also, is the Name for a Person of a doubtful Character: I shall, in the *second* Place, be careful to explain,

SOME of the most remarkable Meanings, that are couched under that Appellation.

And then in the *third and last* Place, after these Explications of the Terms; one may be able, with greater Variety and Accuracy, to lay down certain *Rules for the Discovery*, and Conviction of *false Prophets*.

First, Then, I am to consider the various Meanings of the word *Spirit*, as it stands in different Passages of holy Writ.

1. The Word *Spirit* is called in the *Hebrew* (רוח) *Ruack*; in the *Greek* Scriptures (πνεῦμα) *Pneuma*. The Word in it's *primary* Signification, means the *Air* we breathe; or simply the *Wind*. Thus it is said, * *the Breath of Man*

* Pf. clxiv.

goeth forth. The Prophet DANIEL † speaks of the four (*Ruchee* or) *Winds of Heaven*.

2. Beside, this *first* Meaning, the Word hath still, in several Acceptations a Respect only to *material* Objects; but in a *metaphorical* Sense, as when it means the *Temper* of the Man, and the *Habit* of the bodily Constitution: Thus we read of the *Spirit of Jealousy*, meaning a jealous Temper, a *Spirit of Infirmity*, meaning a long Sickness. ‡

3. Beside the *Bodily Temper*, it represents the *Frame* and *Constitution* of the MIND. Thus JOB says, the *Spirit of my Understanding*, forces me to answer, *i. e.* the *Temper* of my *Mind*, or the particular Apprehension, I have of Things, obliges me to reply to you. In a Sense not very unlike this, the *Spirit of Prophecy*, is sometimes to be understood, as meaning no more than the natural *Bent* and *Tincture* of the Understanding; a *Propensity* to some *Acts* of the *Prophetick Office*. Thus St. Paul admonishing that *unruly Order*, tells them, that it was in their Power, to govern their prophetick Temper, and conduct themselves by the *Rules of Decency*. For that *the Spirits of the Prophets are subject to the Prophets*. The word *Spirit*, does sometimes denote also the *Disorders* of the *Mind*, as well as those of the *Body*. Thus the *Spirit of Error*, means the natural Blindness of the Understanding, which obliges People to be always stumbling. A Mad-

† 4 Dan.

‡ See Appendix, No. 1.

man, in the Old Testament, is called *Spiritual*. *The Days of Visitation are come*, saith *Hosea*, *Israel shall know it*, the *Fool* is the Prophet, and the *Madman* is the Man of the Spirit. And in the New Testament, we read of the *Wind of vain Doctrine*, which hath no better Meaning than that Passage of *Jeremiab* v. 13. where he says, *the Prophets shall become Wind, and the Word of the Lord is not in them*.

4. The word SPIRIT, by a *Metaphor*, means the *Soul* of Man, his *immaterial* and better Part.

5. It means other *immaterial* Beings as God and the *Holy* Angels; the *Devil* and his *Angels*.

6. It may signify the *immaterial Influence* of God's Holy Spirit, or that of any other Spirits upon the Souls of human Creatures, sometimes with a *Presage* of Futurity; at other Times it signifies a bare *Impulse* from any of these, upon the Will of a Man so as to alter for the present, his Behaviour, and this not attended with any *Presage* of Futurity.

7. Again, by the Word Spirit, the Scripture frequently expresses the Influence of God's Spirit alone, whether that be *Ordinary* or *Extraordinary*, and the *various Degrees* of either. There is generally though, something particular in the Phrase, by which each Kind, and the *various Degrees* of each Kind may be distinguished. The *extraordinary* Influence, is signified by such Expressions as these, *I will pour out of my Spirit—I was in the Spirit—The Spirit of the Lord came upon him—and this extraordinary Influence*

fluence is not always to the same Purpose, or for the same Continuance, and never exerted but upon very high and uncommon Occasions. The ordinary Influence amongst Christians, seems to be understood in such Phrases as these, *born of the Spirit*, shewing it to be a second Nature, and like other Things, which are born with us, in it's Intent, lasting. And in this View, we receive that other Precept, *Quench not the Spirit*. SPIRIT in this Sense is that Gift of God, which in all Ages of the Church, hath been common to all good Christians. There is nothing extraordinary, or miraculous in it's Operations. It is no more a Wonder in the *spiritual*, than the Blowing of the Wind in the *natural* World; it is always somewhere. And because it was to be of common Use, our Saviour gives us the following Description, and his infinite Wisdom, who knew what was in Man, knew for what Purpose he did it. * *The Wind bloweth where it listeth, and thou hearest the Sound thereof, but canst not tell, whence it cometh and whither it goeth, so is every one that is born of the Spirit*. By the Words in the Close of this Speech, it is plain, our Saviour meant it as an *Allusion* or *Comparison*. There must be a Similitude therefore between the *Spirit*, and the *Emblem*, under which our Saviour represents it. Of the Emblem itself, he says, we are in part ignorant. *The Wind bloweth where it listeth, and thou hearest the Sound thereof, but canst not tell whence it cometh nor whither it goeth*

* John iii. 8.

—By this Sound of the Wind, which we are said to apprehend, are meant it's outward sensible Effects: The Noise caused by the Resistance or Fall of such Objects, as it blows against, of which Effects our *Reason* and *Senses*, our usual Faculties are the Judges. But what is that, of which we are ignorant? Why the Manner of its coming, and going. *Thou canst not tell whence it cometh, nor whither it goeth*, and herein chiefly lies the Similitude, for it is added, *so is every one that is born of the Spirit*. The Marks of the Spirit therefore given us by our Saviour are sensible in the common Road, and if there be a Similitude in the Case, are to be discerned in the same outward Manner, as the Fall of a Tree, or the Wreck of a Ship, or any of those Accidents, which are known to be Marks and Effects of a *Tempest*. Now these Things are *visible*, and open alike to our own Observation, and often to the Observation of other People, who are Judges in part, as well as we, of every good Word and Work, that is manifest before them: Which good *Words* and *Works* are the only *infallible* Testimony of this Kind of Inspiration. Our Saviour says not a Word of any unintelligible *inward* Feelings, distorting *Agonies*, or frightful *Convulsions*. For these he knew might proceed from bodily Disorders; and *Enthusiasts* have no Mark to distinguish, when they do not. Whereas a good Life can proceed but from one Cause; and

there-

therefore is a *solid Testimony* that * *God is with us*; a Testimony not only convincing to ourselves, but to all that are round about us. Judge therefore, from the Propriety and Safety of the one above the other, which our Saviour intended as the Mark of God's Holy Spirit; whether a precarious Conceit of a distempered Fancy, which may not abide by a Person the Compass of a Day, which sinks with the Alteration of the bodily Temper, and of the Grounds of which he can never convince another; or that which depends upon a reasonable Conviction backed by the joint Assent, and general concurring Suffrage of Mankind.

These seem to be the most remarkable Meanings of the Word *Spirit*, as it stands in different Passages of Holy Writ. They are, we find, widely *different* from one another; and in

* But not content with this, the *Methodists* have carried their Curiosity so far in hunting for extraordinary Marks, and Revelations, whereby to know the State of the Soul; that one of their Teachers, in Order to gratify their Humour, and take as great an Advantage of it as he could, is said to have *forged* a Letter, dated from the *Mansions above*, which he read without Shame in the Pulpit, to the People of St. Saviour's, Southwark. See it in the Appendix, No. 2.

But that these *Saints* may learn to wean themselves from a Curiosity no where authorized in Scripture, let them remember: that to determine upon the *final* State of Man's Soul, is only his *Prerogative*, who is the Sovereign Judge of the World.

And yet through the Licentiousness of these Times, every the meanest Person in common Life, every doating *old Woman*, every over-grown *Apprentice*, every new-sainted *Magdalene*, encouraged in their blasphemous Practices by those *Impostors*, shall place themselves upon the Tribunal of the Almighty, and deal out Damnation to their Fellow-Creatures.

This is such a *Presumption*, as is very offensive to the Honour of God, and the Order of Society, and therefore very deserving of publick Censure.

Number sufficient to perplex ignorant People; who read with warm Heads, and a Lust of mis-applying, under the Conduct too of Teachers, who are to build their Success on such Advantages. The foregoing *Distinctions* as they plainly shew, that it is not every *Spirit*, that is to be credited, may be a Means of preventing that Confusion, which otherwise must arise from the promiscuous Use of a *Term*, which admits of such a Variety of Interpretations.

I now proceed to a *critical* Examination of the Word PROPHET, which Examination does therefore take the *second* Place; because generally speaking we must first discern the *Spirit* of a Man, of what Kind it is, before we can judge of his Qualifications as a *Prophet*, or know in what Rank to place him, supposing him in any Degree capable of that Denomination.

The Hebrew Word (נבִיא) is most probably derived from the Word (בוא) * Boh to enter. Whence this Name imports, the Person, that entered, signifying thereby his Entrance into some sacred Place † which was prohibited to the People,

* Numb. xi. 8, 9. In the Oriental Languages the Letters לוּן A, W, I, are often put for one another. This is as much a Rule in the Hebrew as the Arabick. In the Derivatives נבִיא *propheta*, and נבִיאָה *Introitus*, there is a ך for better sound's sake instead of א. While again in the word נבִיאָה *Prophetia* the Radical Letter has it's true Form, and plainly shews the Word's Original.

† Thus at *Delphos*,

————— τίς περφητεύει θεῶ;
 Ἡμεῖς τά γ' ἔξω. τῶν ἔσω ἄλλοις μέλει;
 Οἱ πολλοὶν δάσσεσι τρέποδός, ξένοι,
 Δελφῶν ἀρισταί.

Euripid. Jon.

At

ple, to whom at his coming out he reported some *Oracle*, or made some *Harangue*. From this last Part of the Prophetick Office, one of the *Rabbies* took Occasion to derive the Name from (נב) a Root, which signifies *Elocution*, *Oratory*, *Preaching*.

The Word in the *Greek* Scriptures, which we retain in our Language, namely *Prophet*, signifies in it's Original, a *Foreteller* of future Events, but in it's usual Acceptation among the GREEKS, the *Chief of the Priests*, the Person, who presided in the Temple over the Rest, as chief Master of Religious Ceremonies, whether he gave out *Oracles* or not. Thus much of the Original, and most obvious Acceptations of the Words (נבא) *Nabib* and *Prophet*, let us now enumerate some of their *peculiar* Meanings, in particular Places of Scripture, as far as may concern our present Purpose. Be it observed previously to this, that the Name PROPHET in the *Hebrew*, taken from one *Verb*, soon gave Rise to *another*; a Thing common in other Languages*, and the Meaning of the new Verb extended not only to the principal Office of a Prophet, but also (according to the Genius of the *Hebrew* Language, which is barren in Words) to the minute Actions of Persons in that Character, and so if a Person wore the Garb of a Prophet,

At the Temple of *Jupiter Ammon*, there were the same Ceremonies, Τὰς δ' ἄλλας—ἰξωδεν τῆς Σεμνείας ἀκροάσασθαι πλὴν Ἀλιζαίδου.

Strabo. Lib. 17.

* בוא, Thus in *Greek* from προφήμι comes προφήτης, and
נביא, thence another Verb προφητεύω.

נבא,

eat

eat like a Prophet, or prayed in their Manner, he was said in the *Hebrew* to act the Prophet, which we in *English* improperly render to *Prophecy*. It was necessary to make this Remark, because otherwise, when People read in the Bible, that such an one *prophefied*, they may be induced to think, that he was acting in the *highest* Part of that *Character*, and *foretelling* future Events : When perhaps considering the Person's whole Conduct, and History, we shall find but little Reason to believe his divine Inspiration.

Thus for Instance the *Prophets* of *Baal*, when they offered up the Sacrifice, which was to decide the Controversy between them and *Elijah* are said to have * *prophefied until the Time of offering the Evening Sacrifice*, by which is meant only, that they were so long in paying their *Idolatrous* Devotions. For thus the Text explains itself. *And they took the Bullock, that was given them, and they dressed it, and called on the Name of Baal from Morning even untill Noon, saying O Baal hear us. But there was no Voice, nor any that answered, and they leaped upon the Altar, which was made. And it came to pass at Noon, that Elijah mocked them, and they cried aloud, and cut themselves after their Manner with Knives and Lances, till the Blood gushed out upon them.* It is plain from hence, that People have been said to *prophefy*, when they have had no Share of divine Inspiration, when they have not been *foretelling* future Events, but only performing their ordi-

* 1 Kings xviii. 26, 27, 28.

nary Devotions, or doing some Act in the Manner, or in the Form of *Prophets* of this or that Denomination.

In this Sense it is, that *Saul* was said to *Prophecy*, and to be *amongst* the Prophets. The *Predicting* Prophets termed in the *New Testament*, *those who have spoken*, i. e. who foretold future Events, and were therefore called *Seers*, sustained also another Office of a civil Nature. They were generally at the Head of several Seminaries, and *Schools* of young Men, whom they taught to follow their own Way of Life, and Form of Devotion, and of whom they were therefore said to be the *Fathers*; Because they brought them up in this Way, and were sometimes succeeded by them, in the *holiest* Part of their Functions. Whoever frequented these Assemblies, and joined in any of their Actions, was said to be *of the Sons of the Prophets*, to *prophecy* and to be *among the Prophets*. And this, according to a learned and ingenious † Interpreter, is the Meaning of *Saul's* Prophefying, and most likely to be the true Meaning.

For tho' it be added,* that *the Spirit of the Lord shall come upon thee, and thou shalt be turned into another Man*, yet this is not to be understood of the divine Influence, with the *Presage* of Futility; but only of an *Impulse* upon the *Will*, so as to alter, for a Time, his Behaviour. For *Saul* by the Tenour of his Life was not esteemed over Devout, but rather a Despiser of Religious Ceremonies; and therefore by his sudden Attachment

† Warburton's Divine Legation of *Moses*, Vol. III. page 310.
‡ Sam. x. 11.

* 1 Sam. x. 6.

to them, might well be said to be *turned into another Man*, though there was no other Change in his Character. But if from this Phrase, *the Spirit of the Lord shall come upon Thee*, there remain yet a Suspicion to any one that *Saul* in his Prophetick Temper, was rapt into *Futurity*, let us see the Force of the Expression in other Passages of Scripture.

It is said of JEPHTHA, that the *Spirit of the Lord came upon him*, and in Consequence of this what did he? * *Why he passed over Gilead and Manasseh, passed over Mizpeh of Gilead, and from Mizpeh of Gilead, he passed over unto the Children of Ammon*. And if we read his Character, he is said to be *a mighty Man of Valour, and the Son of an Harlot*: But he is no where said to have been a *Prophet*. This *Spirit of the Lord* then here mentioned was not the PROPHE-TICK Spirit.

When the *predicting Prophet* is described the Expressions † are more pompous; thus we read of *the Vision of Isaiah, the Son of Amos, which he saw concerning Judah and Jerusalem, &c. The Word of the Lord came unto David's Seer*. These Terms were applied to none but such as saw into *Futurity*, and had the miraculous Gift of representing to the People Things to come; and in Token of ‡ this Gift, either they wrought *Miracles*; or *appealed* to the Completion of some Fact foretold by them; which when it came to pass, was to the People one

* Judges xi. 29.

|| xi. 1.

† 1 Isai. 1, 2, 3.

‡ 1 Kings xviii. 36, 37, 38,

Sign of the Reality of their Missions. * In these Terms, *Micaiah* opposed the false Prophets, who were deluding the King of *Israel*. He tells *Zedekiah* one of his Opponents, that he should have Conviction enough of his (*Micaiah's*) being inspired, *When he should go into an inner Chamber to hide himself*. And he tells the KING, *that if he did return at all in Peace, the Lord hath not spoken by me, and he said hearken, O People, every one of you*. Such Circumstances as these are generally the Marks of a Prophet, in the most proper and exalted Meaning of the Word.

Where there are no such *Circumstances* added in Scripture, the Word PROPHET is nothing akin to *miraculous* divine Inspiration, but is to be connected with some of the *lower* Ideas of the Prophet's Office, such as have been before described, or such as obtains most frequently in the New Testament, which shall be here, in the last Place, more particularly explained. The *Idea*, I mean, is that of the Prophet in the Office, of an *Orator* or *Preacher*. Thus we read in *Nehemiah*, thou hast appointed *Prophets* to preach of thee in *Jerusalem*, *i. e.* to make Speeches. In which Sense I observed before, that one of the Jewish *Rabbies* understood the *Hebrew* Word, and in which Sense the *Greek* Word in the New Testament † is generally to be taken: Thus it is said of *Judas* and *Silas*, Legates from the first Council, upon the Controversy with the Gentiles, that being *Prophets*, *i. e.* eloquent *Preachers*,

* 1 Kings xxii. 25 and 28.

† Acts xv. 32.

they *exhorted* the Brethren with many Words and *confirmed* them. The Reason for their interposing, according to the *Historian*, is taken from the *Nature* of their Office. There must have been a Fitness then in their Office for this Purpose; a natural Connexion between it, and the Business, which called upon them to exert it: But their Business was to set People right in a Matter of *Debate* and *Reason*: The Notion of a Prophet here then was only that of *Reasoner*. For otherwise these Prophets might have used *divine Authority* with the People (a shorter Method than the Use of so many Words) to have *confirmed* them.

St. PAUL'S Description of the Prophets in the New Testament, as a *common* Order subsisting in the Church, puts it past a Doubt, that they were only an *Order of Preachers*; without any Thing *miraculous* in their Characters. For he says they were not designed by God Almighty, for a Means of Conviction to Infidels, like those, who had the miraculous Gift of Tongues. But had they been in an *extraordinary* Manner *divinely* inspired, they would have been as much a *Wonder* as the other. It is a plain Proof then, that they pretended not to *miraculous* divine Inspiration.

* Tongues, *i. e.* the miraculous Gift of speaking divers Languages, *was for a Sign to them that believed not, but Propheying serveth not for* (the Miraculous Conviction of) *Unbelievers, but for them, which believe.* And all that the Apostle

* 1 Cor. xiv. 22.

says of this Service was, *that * it was speaking to Men to Edification, Exhortation, and Comfort.* And whether they did this well or not, the *other were to judge.* † If another had a *better Apprehension* of the Thing, the first *Preacher* was to hold his Peace: For he adds ‡ *the Spirits of the Prophets are Subject to the Prophets.* A plain Proof, that these *Spirits* were none but *their own.* For a distinct Being has a distinct *Will*; and we cannot force the Will of another Man, much less that of another *Spirit*, which in the Case of Inspiration, *must* be in all its Faculties our Superiour. Upon the whole then, it appears that the *ordinary* Church-Prophets of the New Testament, or those, who spoke in the Assemblies, had no Pretence to miraculous divine Inspiration. One would wonder therefore, by what irreligious Boldness, and Blasphemous Presumption, § our *Preaching* Prophets now-a-days pretend to it. If it was not necessary in the *Infancy* of the Church, they can never with Reason say, that it must be necessary now, in Places, where Churches are grown to Maturity, and by *Law established.* With what View this Opinion is maintained one cannot favourably conceive. Whether it be the *Design* of these People to undermine the *Name*, and *Faith* of Christians is best known to God and their Consciences, but that they do in Fact join Hands with *Infidels* is certain, by their fixing upon Religion those very Falshoods and Absurdities,

* Ver. 3. † Ver. 29. ‡ 32. § See Appendix No. III.

which

which in the Esteem of the Infidel Party * tend directly to its Disgrace and Ruin. Whatever their Designs may be, we shall be able at least to form some Opinion of the Nature and Tendency of their Conduct, after that I have in the last Place laid down.

Certain *Rules* for the *Discovery* and *Conviction* of false *Prophets*.

The *Means* of discovering a false Prophet, are either his *Words* or *Actions*.

St. JOHN † in the Verse following the Text, bids us form a Judgment of a Man by the Matter of his *Doctrine*. *Hereby*, saith he, *know we the Spirit of God*. And in the Old Testament, the Matter of a Man's *Doctrine* is made the *Test* of his Mission in Opposition to the Power of working *Miracles*, (*Deut. xiii.*) *If there arise among you a Prophet or a Dreamer of Dreams, and giveth thee a Sign or a Wonder : And the Sign or the Wonder come to pass, whereof he spake unto thee saying, let us go after other Gods—and let us serve them. Thou shalt not hearken unto the Words of that Prophet or Dreamer of Dreams. For the Lord your God prove thee—Ye shall walk after the Lord your God, and fear him, and keep his Commandments, and obey his Voice.—And that Prophet or Dreamer of Dreams shall be put to Death, because he hath spoken to turn you away from the Lord your God.* To the same Purpose St.

* See an Infidel Book entitled, *Christianity not founded on Argument* ; wherein the Author pretends to depend Religion upon the Principles of *Naturalists*, and exposes it with the utmost Scorn.

† 1 Ep.

Paul admonishes the *Galatians*, when some had troubled them and were perverting the Gospel of Christ. *Tho' we or an Angel from Heaven*, saith he, *preach any other Gospel than that, which we have preached unto you, let him be accursed.* Before our Reception therefore of any *Prophet*; it is indispensably our Duty in the first Place, to look particularly, to the Matter of his *Speech*, or *Doctrine*, as one Means of forming a right Judgment concerning him.

And the Marks we are to look to are such as these.

1. *Whether his Account of himself be not above his real Character?*

2. *Whether his other Doctrines be not for their Matter false and incredible?*

3. *Whether what he says, upon any Subject, be in Point of Propriety and Discretion, suited and agreeable to a Prophet's Name, and the Dignity of an holy Function?*

And in judging of these important *Articles*, we are to be guided as the *Matter* shall require.

Either by the common Principles of *Reason*—

By the *Holy Scripture* taken in the general as the *Word of God*:—Or by particular *Passages* collected from the same.

Or in Cases, where these are silent, and our own Reason not capable of judging; it is safest to follow the Advice of the *Schools* of the *Prophets*, and the lawful *Priesthood* of the Nation.

First, We are to consider, whether the *Prophet's*

phet's *Account of himself*, be not *above* his real Character.

The different *Degrees* of such as promiscuously bore the Name of *Prophet* in Scripture have been before distinguished. Those, which we have generally most Occasion to note are, or would seem to be, of the Order of haranguing Prophets, or those, which preach to the People. But as there is much Reason to doubt whether many, that are thus employed, have any just Title to exercise that Office, it may be proper in the *first* Place, to examine their Claim even to this, and determine its Merits.

Every *publick* Teacher of all Orders and Degrees of Men amongst us, ought to receive his Commission, either from *Gospel*—Ordinances, or be authorised * by Powers and Privileges granted by the *Laws* of the Realm, to this or that *Society*. And whoever assumes the Office of a preaching Prophet or Teacher, not warranted by *Gospel* Ordinances, or countenanced by the *Laws* of the Land; is, with Respect to the *Gospel*, an *Antichristian* Teacher and *false Prophet*, and with Respect to the *State* a *Mover of Sedition*, and a mutinous Disturber of the publick Peace, that acts in Contempt, and Defiance of the *Laws* established. This is the Case of those who intrude themselves as *haranguing* PROPHETS, not having a convincing Testimony, that they are truly called, or countenanced by due Authority.

* Art. xxiii. of the Church of *England*—It is not lawful for any Man to take upon him the Office, &c. See Ap. No. IV.

With

With regard to those, who receiving *proper* Orders to instruct the People, do yet vainly magnify their Office beyond the *Truth*, and add something *fictitious* to their Character, by high Pretences to miraculous Inspiration, they too are *false* Prophets as well as the former.—For in Virtue of their Office no miraculous Inspiration was ever promised them; nor upon that Account ever granted in the apostolick Age, when the Church, if ever, stood most in need of it.

These *Circumstances* are to be regarded, when we consider in the *first* Place, whether the Prophet's *Account* of *himself* be not *above his real* Character.

When we look to his *other Doctrines*, we may judge in great Part by the Principles of *Reason*, whether they be *true or false*, or whether the Man be *turning us from the Lord our God*. For he is actually engaged in this *diabolical* Employment, if he *misrepresents* the divine Nature, making him so * *foolish* as to overlook the obvious Distinctions of *Vice* and *Virtue*; and so *unjust* as to set no manner of Estimation upon *Virtue*, nay even to accept of *Vice* before it. Such Doctrines we can condemn by the Light of *Reason*, independent of *Revelation*.

And by the Character of the *Holy Scriptures*, taken in *general* as the *Word of God*, we may judge of a false Prophet by such *Marks* as these.

† If he *makes the Scriptures contradict them-*

* See Appendix, No. 5.

† Art. xx. The Church may not so expound one Place of Scripture, that it be repugnant to another, &c.

selfes, or deduces from thence any Doctrines destructive to *moral Virtue*, and the *Peace* and *Happiness* of *Human Society*.

For we know by the Light of *Reason*, (and upon the Footing of *Reason*, we receive the *Scriptures* as the Word of God) that the *Scripture* cannot *contradict* itself. Therefore if it say, that *Christ* will *render to every Man according to his Works*, (Matt. xvi. 27.) and that *Faith* without *Works* is *dead*, it can never be supposed to mean, that *Faith* can save a Man without good *Works*. If the *Scripture* uttered *Contradictions*, it were not fit to be believed. For one Side of a *Contradiction* must be false. But we know that the Text of *Scripture* is to be believed, and therefore by the general Character of *Scripture*, as *the Word of God*, we know, that he who charges it with *Contradictions* is a *false Prophet*.

And by the same Character we know that no Doctrines can come from it, destructive to *moral Virtue*, or the *Order*, *Peace*, and *Happiness* of *Society*.

Upon these Points too, even the *particular* Passages of Holy *Scripture* expressly oppose the Doctrine of our *modern* Prophets. With Regard to *moral Virtue*; there are Passages, which enjoin it as * *indispensably* necessary to future *Happiness*: And with Regard to our *domestick* and *civil* Conduct, it is prescribed that *we study to be quiet, and to do our own Business*. If we do not *work*, we are not to *eat*. And it is only while

* Heb. xii. 14.

we are *merry*, and at *leisure* that St. JAMES advises us to be *singing of Psalms*.

And thus we may make the *Scriptures* the Touch-stone for the Trial of false Doctrine.

Where those are silent, and our own *Reason* not capable of judging, it is safest to follow the Advice of the *Schools of the Prophets*, and the lawful *Priesthood* of the Nation, for when we cannot tell how to preserve our Health, we apply to the regular *Physician*, and when we are to seek in Matters of Right to some approved *Counsellor*: And therefore by Parity of Reason, when we are in Doubt in Religious Matters, we should consult our *regular* and *approved* Pastors; who are appointed by *Laws divine* and *human*, to be our Guides and Directors on such Subjects. The *false* Prophets are so sensible, that the Opinion of these will lie against them, that it is generally one of their first Artifices to decry, and abuse the *national* Clergy. It will be well worth while to observe upon such Occasions, whether their Attacks are not against *some* of the *best* and *ablest*; such as among the wiser and better Sort of all Denominations, have always born for Piety and Learning, * the highest Reputation. If this be the Case, it is almost an *infallible Mark* of a *False Prophet*. For what other Opinion can we have of those Men, who oppose the best and ablest of God's Ministers, but that their Doctrines are opposite to the Doctrines of these, and consequently in Proportion as false, and as much to

* See Appendix, No. VI.

be avoided, as those of the other demand our Attention? Thus far the *Rules* of Judging, whether the Doctrines of a reputed Prophet be *false* or *incredible*.

To discern in the *third* Place, whether what he says upon any Subject, be in Point of Propriety and Discretion, suited and *agreeable* to a *Prophet's* Name and the *Dignity* of an *holy* Function: We need only bear in Mind that Precept in Scripture. *If any Man speak, let him speak as the Oracles of God*; not only conformably to their *Doctrine*, or in their *Words*, but according to their *Manner*; with that Fitness of Expression, and *prudent* Sentiment, which remarkably appear in the *Holy Scriptures*, though written in *distant* Times, and originally to People of another *Language*. Now if this be required of every Speaker, we must surely expect it in an high Degree of all, who affect to be considered as more significant than ordinary, and decry the rest of their Brethren. In their Discourses, and Writings, there should appear such a Degree of *proper* Eloquence, such *Authority*, *Order* and *Decency*, as might render their *Speech* and *Preaching*, a Kind of *Standard* to Christian Orators.

Were this a *Trial* in a *Court* of Judicature, a Person might not only *arraign* upon every Article, but be minute in Point of *Evidence*: Particularly upon the present Head, there might be produced some extraordinary Examples of the surprizing *Weakness* of some, who would pass for *inspired* Teachers. The Expellens indeed have

have been already noted in a proper Manner another Way, * but if they had not, they must here escape a particular Censure. Because their Folly and Impropriety is so extreme, that in a Place so serious, as this, they cannot be mentioned.

Having said thus much of their *Doctrine*, which is generally the most glaring *Diagnostick* of *false Prophets*, I have only some few *RULES* to add for judging of them by their *Conduct* and *Actions* upon the same *Principles*, that we examined their *Doctrines*, and shall then conclude.

Remarks on this Subject, may be reduced to certain *general Heads*, as *first*.

It may be enquired whether a Man's Conduct be *consistent* with *common Sense*. For as it happened in the Days of the Prophet *Hosea*, it may happen in ours, that a *Fool* should affect to be a Prophet, and the *Madman* talk of *Inspiration*: And then by scanning their Conduct, we may learn their Weakness. And if it appear, that God hath disqualified any Person for performing the *common Offices* of *Life*, with that *Discretion*, which the world requires, it can never be imagined, that he should make Choice of such *defective Instruments* to share his *secret Counsels*, or plan his glorious *Dispensations* †. Such People indeed are generally by their own Discourse of as high Importance as the greatest

* See Appendix, No. VII.

† See Appendix, No. VIII.

Prophets, big with as mighty Things, and as much concerned in their Production. We are at Liberty however to disbelieve them in *both* Cases. *First*, for want of *Evidence*, from other Quarters, that the Things are *probable*: And in the next Place, because considering the *Temper* and *Spirit* of the Men, we know, that there is no Credit to be given People in their *Condition*.

Besides Examining the *Consistency* of their *SCHEMES* with *common Sense*. We must consider, whether they be conducted with *common Honesty*. For no *Administration* can be looked upon, as coming from *God*, or carried on under, his Direction, if it be supported by such Methods, or tend to such Purposes, as the good Part of Mankind disapprove of, and abhor.

The *End* of all *Impostors* however disguised or dissembled, is ever some Kind of worldly *Gain* or Point of *Interest*. In the Course of their *Conduct*, it is difficult for them, to conceal their *VIEWS* *entirely*. If they are actuated by the Love of *Fame* or Popularity; their Design will betray itself by *Ostentation* and *Vanity*: If filthy *Lucre* be the Motive, the Love of it will appear, either by the *Use* they make of it, or the *Means* of getting it. For Instance, if it be gathered by Arts inconsistent with common *Humanity*, if *wrung* from the *Poor*, to whom it should be *given*, distrained from the *Mite* of the helpless *Widows*, and picked from the Bread of weeping and defrauded *Orphans*.

Besides

Besides *Inhumanity* in the Methods of getting Wealth, One may observe in such People a Kind of *Artifice*, not only to be abhorred of a *Christian*, but to be despised of a generous *Heathen*: An Artifice, which the Scripture anciently hath charged on them, that *of creeping into Houses and leading captive silly Women laden with Crimes* * *i. e.* applying to the weakest of our *Species* in their weakest Moments, an Argument that they are afraid of *human Nature*, where it appears *steady and upright*, armed with its proper Strength and the Use of a *right Understanding*. § Their Designs even here are not without a *Mark* to make them visible, because their Haunt is generally where their Prey is expected, and in the Place where the *Carcass* lies, there like the *Eagles* they gather together.

If *such Men* as these there be, and such Men as these, it is loudly complained *there are*, can we look upon them as any better than *Impostors*? Can we reconcile such Practices with their vaunted Speeches?—Is it to these the HOLY SPIRIT (whose Errand is never *trivial*) de-

* The Scripture adds, that they are *ever-learning, and never coming at the Knowledge of the Truth*: Which shews such a Degree of Weakness, as absolutely to require the Management of other People. And therefore as St. Paul calls the Husband the Head of the Wife, I should advise any indutrious Tradesman, who happens to be tied to one of these *silly* Creatures, to exert his *Authority*, and insist upon being both her Husband, and her Priest. For if she fall into bad Hands, such Agitations of the Mind may drive her to Distraction, or give great Disturbance to his own Peace, and that of his Family.

§ This alludes to the Situation of their Conventicles and Meeting-Houses.

scends

scends continually with as much *Pomp*, as when on the Day of *Pentecost*, he rushed from Heaven to inspire CHRIST's true APOSTLES—or is it for the Honour of the *Christian* Name, that they will have these their *Follies* condemned, as they are by their *Superiours*, and all *sober Christians* yet published in *Gath* and *Askalon*, to make themselves at once the Scorn and Tools of Infidels?

It has been the Concern of two vigilant and pious * *Prelates*, and it is the Business of every inferior *Pastor* and *Curate* to guard his People from this insinuating and restless *Leaven*. It is in the mean Time the Duty of the People, to pray for such a Portion of God's *Holy Spirit*, as may enable them to distinguish between the empty *Sounds* of wild *Enthusiasm*, and the *Solid Truths* of the Word of God. That so the Religion of CHRIST, which hath hitherto been a *reasonable* Religion, may not offend the *sensible* and *good* Part of *Mankind*, by being *disguised* among the *Vulgar*, or deformed, by the *offensive Doctrines* of *Blasphemous*, or *Ignorant*, of *deluding*, or *deluded* Men.

Now to God, the Father, Son, and Holy Ghost be ascribed all Honour and Glory, Might, Majesty, and Dominion, now and for evermore.

* Dr. GIBSON, late Bishop of London, and Dr. LAVINGTON, the present Late Bishop of Exeter.

The END of the Sermon.

A P-

T H E
A P P E N D I X:

C O N T A I N I N G,

*Some Specimens of the Blasphemous Doctrines, and
Delusions of METHODISTS, and Methodistical
Writers, noted and censured in the foregoing SERMON.*

N U M B E R I.

Of Mock POSSESSIONS and INSPIRATIONS.

THERE have been Reports lately of strange Experiments tried by the *Methodists* upon Women in *Hysterick Fits*, and young Persons in *Convulsions*, under Pretence of *exorcising*; or treating that *Weakness*, as the *Possession* of a *Devil*, which is only a *Bodily Disorder*: But these Things being transacted in private, and some of their Conventicles at certain unseasonable Times of Meeting, being close shut up, *contrary* to *LAW*, the World is only left to infer; that something is doing, which will not admit of *publick* Inspection, though they cannot tell the Particulars, but imagine the Business to be of this Sort, as the common People among the *Methodists* are full of such Notions, and their Teachers countenance the same in Print, Mr. WESLEY speaking of a Child about *seven* Years old, gives us a Relation, which shews he believed her Case to be a *Possession* of one Sort or other, he calls it the *Spirit*, or *Revelation* of the *Lord*, but it is strangely worded,—"The next *Sunday* Night, the *Lord* revealed himself (says he) to her in an amazing Manner, and for some Hours she was so wrapped up in his *Spirit*, that we knew not where she was——sinking to nothing in the Discovery of his Majesty, and Glory in Jesus Christ, her eternal Portion——and, by the uncommon Earnestness, the Spirit gave her to *wrestle* for the Churches, she thought that

that an uncommon Work will be wrought on the Earth. Many such Instances of the Out-pouring of the Spirit have we among us."

See the late Bishop of *London's* Observations on the Conduct, &c. of the *Methodists*, Pag. 19.

And P. 10. for Evidences of the Co-operation of the Holy Spirit, by sudden * Agonies, † Roarings and Screamings, ‡ Tremblings, || Droppings-down, § Ravings and Madnesses; into which their Hearers have been cast; according to the Relations given of them in the Journals referred to?

* Mr. *Whitfield's* Journal VI. p. 36.—VII. p. 57, 69, 75. Mr. *Wesley's* Journal III. Pag. 26, 41, 45, 59, 64, 95. † Mr. *Whitfield's* Journal VII. pag. 74. Mr. *Wesley's* Journal III. pag. 40, 44, 50, 62, 79, 83, 92, 93, 94. ‡ Pag. 41, 43, 50, 58, 61, 93. || Mr. *Whitfield's* Journal VII. pag. 12, 60. Mr. *Wesley's* Journal III. pag. 41, 43, 46, 50, 58, 59, 61, 64, 65, 83. § Pag. 44, 50, 88, 90, 92, 93.

N U M B E R II.

HERE follows as an Instance of *direct* REVELATION, the famous Letter, which was read in Sermon-time at St. Saviour's, the biggest Church in *Southwark*, and then crouded with *Methodists*, by one Mr. *Jones*, who since the Death of Dr. *Slocock*, has had *Permission* to act as *Chaplain* there, it is taken from the printed Copy, publicly sold in the *Borough*, for the Edification of such of the *Parishoners* as were absent, they being generally excluded their Seats by the lawless Rabble, who are his Followers.

From the Mansions above,

My dear Christian Friend and Brother,

SUCH you was, when I was cloathed with Mortality, and such you are yet, though I am now in an unembodied State. The Change there is made as to me, makes no Alteration as to the Relation there is between us. We are both Members of Christ's mystical Body. We were both Members of the Church militant together, and we shall both join the Church triumphant. I am only come hither a little before you, soon shall I see my dear *Fido*, and my other dear weeping Friends, and rejoice with them for ever. Don't be afraid. Jesus Christ is a faithful Saviour. He will keep that which you have committed to him. You may trust him both in Life and Death. Death is the most trying

Sea*

Season ; but here the dear Mediator will not fail you. I am an Evidence of it. There is a Solemnity in Death which cannot be expressed, yet the Passage is safe. Oh what a glorious Change ! What new surprizing Scenes appear ! No sooner was my Breath gone, but a Convoy of ministring Spirits, who were attending, conducted me to the Mansions of Glory ; where the ever-adorable Jesus, with a Smile inconceivably transporting, invited me to take Possession of that Happiness which he purchased at so dear a Rate as his own Blood. And now, my Brother, think, yea think if you can, what I now feel, what I now enjoy ! Did *Paul* say it was better to be with Christ than in the Body ? I now know it, Did the distant View of Glory, make *Moses* refuse the Grandeur of *Egypt* ? No Wonder, when it is so great, so great that none can tell it. Oh the Exchange I have made ! Oh the Happiness that Grace has exalted me to ! I am now no more watering my Couch with Tears, but filled with Fullness of Joys which will remain for evermore. I am now no more sipping at the Streams, but drinking a full Draught at the Fountain-Head. I am no more clogged with a Lump of Clay, or pining under Disorders and Pains of Body ; I am set at full and perfect Liberty, and am got where Sorrow never comes. I am now perfect in Holiness. I am no more subject to Sin ; every Faculty of my Soul is freed from the sad Contagion, and all find sweet Employment in the noble Services of Heaven. Now I see clearly that mysterious, but glorious Scheme of Salvation through Jesus Christ ; its Beauties ravish my Soul, and fill me with Admiration. I now see the various Beauties of Providence, and find the highest Entertainment in the Views of what once so much puzzled and perplexed me. I now feel a divine Ardor filling my whole Soul, and running through every Service, without that Slothfulness and Indolence which once attended me, and was but feebly complained of, I am no more that forlorn, indifferent, languishing Creature I was on Earth, but my Soul now feels the Fire of Divine Love, which burns with a perpetual and uninterrupted Flame, being fed with the constant and glorious Manifestations of the Love of him that sitteth upon the Throne and the Lamb. Here I have found your dear Parent, and many of my dear and valuable Friends. What a numerous Assembly, and all harmonious. Here's no Envy, no Jealousy, no Shyness or Coldness, but perfect Love, and a sweet Contention, who shall strike the loudest String,

and sing Grace! Grace! the loudest. Here are no depreciating Speeches of Jesus Christ, no Attempts to rob him of his Glory; but all as with one Voice cry out, *Worthy is the Lamb to receive, &c.* Oh where am I got! What is my Happiness! Beyond Expression! I was once a Warrior, now a Conqueror, yea more than a Conqueror. No more upon Mount *Pisgah*. I have got over *Jordan*. I am beholding the Glory of Christ; and, in fine, my Vessel is as full as it will hold. My Pen cannot describe the Glories of Paradise. Oh my Friend, be trimming your Lamp. Hasten the Time, fly away ye lingering Moments, and bring my dear *Fido*, and my other dear Friends, to the Arms of Jesus, to see and enjoy what I enjoy.

And now what wait I for? To see my dear Friends with me, to see the Number of God's Elect compleated, to hear the Trumpet sound on the glorious Resurrection Morning. What is my Employment but to love, adore, and praise throughout Eternity? Farewel till I see you here. Go on your Way rejoicing. Christ has your Inheritance safe in his Hands, and you shall surely have it. Oh love him, love him more and more, and lay out yourself for him. My Love to your dear Companion; tell her to press forward, and she shall not be disappointed. Adieu, adieu.

Your eternally affectionate Friend,

And triumphant Brother,

SAMUEL HAYWARD.

REMARKS upon the LETTER.

As this *Letter* has thus undergone a double *Publication*, the FIRST from the *Pulpit*, the OTHER from the *Press*, we must imagine, that the *Publisher* was heartily concerned, that the World should believe the Contents of it. But if so, let us enquire whether he believed the Contents of it himself, to wit; that it came from the Place from whence it was dated, *i. e.* the *Mansions above*, that it was a true and real Description of *Transactions* in the other World, penned, and composed and communicated by the Ministry of the Spirit of a Person departed, as it is plainly, and in direct Terms asserted in the Letter itself.

If he *did believe* all this, he is a *Madman* and a very dangerous Leader to such of his Followers as are in the same Condition: But if he did not believe it, then his Character must appear much blacker; because, if he was not *mad*, the whole

whole Affair was the Effect of some *Design*, and that a very bad one, *impious* with Respect to God, and *villainous* with Respect to Men, as being no other than to try how far the *common People* might be imposed upon, and made subservient to evil Purposes.

But if it be a *curfed* Thing to lead those, who are deprived of their Bodily Sight from the safe Way, that is direct before them: How much more unpardonable must it be, to seduce a Number of poor *blind Souls* from the Paths of right Reason? and when they were expecting to hear, what they call the *true Gospel* of CHRIST, to make such a cruel Experiment upon their *Credulity*, by presenting them a *Revelation* of another *Sort*, and in the pretended Character of their *Pastor*, and Guide, to ascend the Pulpit, and deliver that, as an *Oracle of God*, which he knew in his Heart to be an *abominable Lie*.

With what HORROR must all *honest* and *sensible* Men behold this *Hypocrite*; in the very *Act of Delusion*, lifting up his Eyes to *Heaven*, and thundering out *Damnation* to *others*, while he *himself* was offending against common *Honesty*.

Were there no *Officers* of the Parish to take Notice of his Conduct, and report it to his *Superiors*?

No *Superior* to restrain such an IMPOSTOR as this? who could thus abuse his Trust, and prostitute his *Character* as a *Priest* of the Church of ENGLAND to serve the *vilest* Purposes, to delude the People he undertook to instruct, and make Religion a Jest, by mixing it with *lying Tales* and *pretended REVELATIONS*.

N U M B E R III.

An Account of *pretended* extraordinary Inspirations vouchsafed to Mr. WHITFIELD, and accompanying him in his *Office* as a *Preacher*.

Journal I. Pag. 44. "In the Midst of my Discourse, the
" Power of the Lord *Jesus* came upon me—Pag. 46. GOD
" gave me particularly toward the Close of my Sermon to
" speak with *divine* Energy.—*Journal* VII. Pag. 66. The
" LORD gave me the Text, I preached on, just before the
" Meeting, directed me to a Method as I was going up the
" Pulpit Stairs, and enabled me to discourse with an uncom-
" mon Clearness, Freedom and Power,—Heard of one that
" received the *Holy Ghost* immediately upon my preaching
" Christ,—the Divine Presence was strong upon me." &c.

Lord Bishop of London's Observations, Pag. 14, 15.

N U M-

N U M B E R I V.

Notwithstanding their *Professions* of Obedience to the Church of England, it is evident, that they have attempted to set up a new Form of Church-government over ASSOCIATIONS, and *monthly* and *quarterly* MEETINGS, under the Directions of *Superintendents*, *Exhorters*, and *Moderators* through the Kingdom: In Contempt of the *Authority* of our BISHOPS, and without any *Authority* from the State.

“ Our *Saviour* was much with me, teaching and helping me (Mr. *Whitfield*) to fill my Place of *Moderator* in a particular Manner.” Then for VISITATIONS—“ in the mean Time I visit the Classes, I have settled *Stewards* and *Visitors*,—a *Visitor* of eight Counties,—I think to move hence and visit the Churches in *Wiltshire*.

Observations, Pag. 20, 21, 22.

N U M B E R V.

Atheistical DOCTRINES and PROPOSITIONS tending to destroy the *essential Attributes* of GOD, and ruin his *Character* as JUDGE of the World: Being directly *contradictory* to our SAVIOUR'S Declaration, that *he will reward every Man according to his Works*, and quite destructive to the *Morality*, and therefore, to the well-being of a State.

“ Be persuaded that there is no clogging *Qualification*, no *Worth* to be possessed, no DUTY to be performed, in Order to your full Participation of Christ and his Riches: Only *believe*, and they are all your own: Not by legal *Works*, and laborious perquisites.” *Theron and Aspasio*. Vol. 3. Dial. 16—Pag. 29, one would think by this, that it is just the same, whether we do right or wrong—No say THEY if you attempt to do *right*, you do very *wrong*.

“ He who attempts to do any Thing easy or difficult, under the Notion of an Act of believing, or any other Act, in Order to his Acceptance with God, only heaps up more *Wrath* against himself.”—And again,

“ The whole New Testament speaks aloud, that as to the Matter of Acceptance with God, there is no Difference between one Man and another:---No Difference betwixt the most accomplished *Gentleman*, and the most infamous *Scoundrel*:---No Difference betwixt the most virtuous *Lady*, and the vilest Prostitute:---No Difference betwixt the most Reverend Judge, and the most odious Criminal standing convicted before him, and receiving the just

“ Sen-

“ Sentence of Death at his Mouth :--In a Word, no Difference betwixt the most fervent Devotee, and the “ greatest Ringleader in Profaneness and Excess.” A plain *Account of Faith, &c.*

NUMBER VI.

Abuse of the Clergy in *general* and of the great LIGHTS of the *Church* in *particular*.

“ Mr. *Whitfield* (Journal IV. Pag. 38.) addressing himself to his Brother Teachers, and speaking of the established Clergy, desires that they would not suffer the “ Sheep to “ be as though they had no Shepherd, or worse than none, “ those blind Leaders of the Blind”——I believe there are few Clergymen, but what have better Eyes than he,—— But however he says Pag. 32. “ This Afternoon I was “ carried out much in my Testimony against the *unchristian* “ Principles and Practices of the Generality of our Clergy”——I hope our *Principles* are better than those in the foregoing Number, for if such be true—It is no Manner of Concern, what may be our *Practice*, or theirs either.

Abuse of the great LIGHTS of the Church.

Mr. *Whitfield's Journal* Pag. 19. It cannot be expressed how many carnal Hearts were disturbed by my Testimony against Archbishop *Tillotson*.—But before I have done, I do not despair of seeing People bring his Works, as they once brought the Books of curious Arts, and burn them before all Men.—Journal VII. Pag. 2. The Man's Wife was a great Admirer of Archbishop *Tillotson*, but having her Eyes now opened to discern Spiritual Things, can no longer take up with such Huffs, fit only for carnal, unawakened, unbelieving Reasoners, to eat.

After having laid down his own Scheme he adds, this the Author of *the whole Duty of Man*, was wholly ignorant of; otherwise he would not have laid such a Foundation—There is no Hopes of bringing People to a right Knowledge of the Gospel, till their favourite, though erroneous Authors are discountenanced and laid aside, *Whitfield's Letter from New Brunswick.* See *Observations*, Pag. 11, 12, 13.

NUMBER VII.

A *Specimen* of the RELIGIOUS-AMOROUS, or melting and *aptus* Expressions. Mr. *Whitfield* asks the *Women*, how they feel themselves when their Lovers approach them—See *London*

London Mag. for July 1739. " Their Disciples are not only
 " *Lambs—but dear Lambs—poor, dear precious Lambs—*
 " poor little Lambs,—sweet Lambs,—O what a sweet Love-
 " feast we had last *Wednesday-night!* a sweet Love-feast,
 " the Holy Ghost came down with such Power, that the
 " dear Lambs could scarce *contain themselves.*—a choice
 " Love-feast—a precious Love-feast,—I send you a *thousand*
 " Kisses."—Pity! that such an *inspired* APOSTLE should
 prove so extravagantly *foolish* and *ridiculous*.

He sends his wanton Lambs a *thousand* Kisses :
 Pray! to the *Masters?*—Sir, or to the *Misses?*

NUMBER VIII.

IMAGINATION of some GREAT WORK, of which God
 makes them the Instruments.

— Mr. *Wesley* (*Journal* II. pag. 39.) speaking of the Con-
 versation he had with some *Moravians* in *Holland*, adds,
 " The rest of the Day we spent with all the Brethren and
 " Sisters, in hearing the *wonderful Work* which God is be-
 " ginning to work all over the Earth.—And to the same
 Effect Mr. *Whitfield* (*Journal* III. p. 107.) Nothing con-
 firms me more in my Opinion, that God intends to *work a*
great Work upon the Earth, than to find how his Children of
 all Denominations every where wrestle in Prayer for ME.

To the same Purpose are the Declarations in the Letters.

I believe that God hath a *great Work* to do on the Earth,
 No. 1. Vol. 3. pag. 30.

I believe, our Lord is going to do a *great Work* indeed,
 No. 2. Vol. 2. pag. 49.

I am sure God is going to do *great Things* among us.

NUMBER IX.

An Account of the pretended extraordinary Descent of the
 Holy Ghost upon Mr. *Whitfield*, and his Assembly.

Pag. 72. I was much carried out; I felt the Power of
 God come upon me, and I spoke with Demonstration of
 the Spirit to the Hearer's Souls.

Journal VI. Pag. 23. Before I had done, the Power
 of the Lord came upon the Congregation, the Holy Ghost
 overshadowed them, and a gracious melting was visible in
 most that heard.

Pag. 30. Towards the Conclusion of my Discourse,
 God's Spirit came upon the Preacher and the People.

NUMBER

N U M B E R X.

A Specimen of some Papers given up in St. Saviour's Church, shewing the *Notions* of the poor People to *correspond* with the delusive *Artifices* of their Leaders, exposed in the NUMBERS foregoing. The *Grammar*, and *Spelling* are just as they came, from these *wife Children* of God.

Sir, The Prayers of this Congregation (and yours in particular) is desired for several notorious Sinners and especially for one here present (who has been partly awakened by the late preaching of the Reverend Mr. Jones,) that the Lord would be pleased to shew him the State and Condition of his Soul.

The Prayers of this Congregation is Desired for a young Man who having been made sensible of his Sins thought to Get an Interest in Christ which God having not thought fit to Give him, he has falling like the Sow to his Vomit and like the Dog that was washed to Wallow in the Mire.

Prays is Earnestly Desired for a woman who In Providence is Calld from the word and into a *carnal* Family that the Lord would be Pleasd to keep her near to himself from the Power of Temptation and give her Zeal for his Glory.

Preas are deisd fra tow Wiow theat the Lord jesus wold be ther Speritul husband.

The prayers of this Congregation is desired for a parson that desires to know hur Intress In the Lord Jesus Christ.

The Prayers are desired for A Backslider distressed in Soul that god for Christ sake would once more to restore her.

Your prayers are desire by a wooman that she may neuer roase tll she reast in christ.

Prayers is desired for one who hear the word beg that the word may come with *power* to his soul.

The Prayers of this Congregation is Desired for a woman that God would *manifest* himself unto her and *Shew* her the True State of her Soul and grant that the Residue of her life may be Dedicated wholly to his Servis.

The Prayers of this Congregation is Desir'd for a Young man who has taken hold of the Plow but the Devil and his Companions wants to tempt him to look Back.

The Prayers of this Congregation is Desir'd for a Young man who the Devill is very Buly with.

The prayers of this Congregations is desired for a grate Sinner that Wonts to Repent but cannot beg the prayers of all good christian that it may pleas the all almighty for to tack a way her hart of Stone aud give her a hart of flech.

Your prayers are desire for to old peeple that know nothin of god

The Prayers of the Congregation are desired for a Woman under a deep Sense of Guilt and Sin that Lord Jesus would be pleased to *manifest* himself to her. *Quære*, What is here meant by *manifest*?

Sir

Sr a young man who has been a Slave to Sin 25 years and the Lord has Lately visited him and by *free grace* has brought him back desires to Return thanks for the same.

Prayers are Desired for one Who Desires to know Christ *Experimentally* and the *Power* of his Resurrection.

For a poor man that is in debt and is greetly destrest by his creditors that the Lord would be pleas'd to stop there hands.

Sr your prayers are desired for one that Cannot pray for himself.

Sir your prayers are desired for those how are a going a long journey to see a dear Relation that it would please god to preserve them in there journey and give them an agreeable sight with hearts *united* in his praise for all the Benefits we daely receive.

The Prayers of this Congregation is Desir'd by a Young man for the *Conversion* of his *father Mother and Sister* and having a Young Brother he Begs of God that as he Grows in Years so he may Grow in Grace.

The prayers of this Congregation is desired for one that the Lord would be pleas'd to give her the Spirit of prayer and Supplication.

The Prayers of this Congregation is Desir'd by a Young mn for Converting the of his Sister who was once a follower of Christ but now follows the World the flesh and the Devil.

The Prayers of this Congregation are desired for a Youth who is deprived of many Opportunities of hearing the *Word*, that the Lord would be pleas'd to restore them unto him again.

One who humbly desires to know christ and the power of his resurrection.

Sr your prayers are desired for one that is dangris ill and is no saving nolog of Christ.

Quere. How were they qualified to judge of This.

The *Reader* may see by the Papers here published, that these poor People resolve the Whole of Religion into *fancied* MANIFESTATIONS, REVELATIONS, ANTICIPATIONS, FEELINGS, or EXPERIENCES; which all end in *passive* QUIETISM. The only *active* Part of their Religion seems to be what they call *hearing the Word*; but they generally mean the *Nonsense* of some impudent Enthusiast, who pretends Authority to delude the rest. As to the *Practical Duties*, and *moral VIRTUE*; it is plain, that they neglect so much as mentioned in their SYSTEM, which is their own Words, and attested by their own

Dr. *F R E E*'s
E D I T I O N

O F T H E

Rev. Mr. *John Wesley*'s

First PENNY-LETTER, &c.

With NOTES upon the *Original* T E X T,

Addressed to

Mr. *W E S L E Y*;

And Likewise

A DEDICATION to the Reverend AUTHOR.

The SECOND IMPRESSION.

And it came to pass at Noon, that Elijah mocked them.

1 Kings xviii. 27.

*The Lips of Truth shall be established for ever: but a lying Tongue
is but for a Moment.*

Prov. xii. 19.

ΑΛΛ' ἐι μὲν ἐστὶ τὰ ζιζάνια, ἀνάγκη εἶναι καὶ τὸν σῖτον· ἐκ γὰρ τῆς
ἀλλήλων παραθέσεως, ὃ μὲν σῖτος γνωρίζεται ὅπερ ἐστίν, αὐτῶς καὶ
τὰ ζιζάνια· καὶ θαυτὶς μὴ ὄντος ἐδὲ τὸ ἕτερον γνωρίζεται ὅπερ ἐστίν·

Justin. Martyr. Respons. ad 22. Q. ad Orthodoxos.

L O N D O N :

Printed for the AUTHOR, and sold by Mr. SANDBY, at the *Ship*,
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Mr. STEVENS, in *Pater-noster Row*; Mr. COOKE, at the *Royal
Exchange*; Mr. PARKER and Mr. PRINCE in *Oxford*, and Mr.
FREDERICK in *Bath*. 1759.

[Price SIX-PENCE.]

A D V E R T I S E M E N T.

*T*OWARDS the End of my Preface to the Sermon preached before the University of Oxford, on Whitsunday last, I publickly told Mr. Wesley, "that in Case he were not convinced by the Extracts there printed, that the People, who pass under the Denomination of Methodists openly maintained such Opinions, as I had charged upon them, &c. he should have the Civility of a particular Answer, &c." imagining when I used the Word Civility, that I should have no Occasion to depart from my Purpose, by Reason of any Disingenuity on the Part of Mr. Wesley, more than what had appeared in his first Letter: But having since received a Second, wherein there is likewise such a strange Mixture of Sanctity and Prevarication, such praying, sneering, canting, and recanting, expunging, forging, I cannot think myself strictly bound to adhere in every particular to my first Intention.

Nor is it fair to expect from a Man concerned with such an Adversary, that he should keep the same unalterable steady Countenance though he maintain the same Argument; the Reader therefore must impute the Variety of Humour in my Remarks, to the various Shifts and Evasions of the Proteus, with whom I engage, it being necessary to pursue him in all his Forms, till I shew him in that, which may probably be his last.

T H E
D E D I C A T I O N

To the Reverend JOHN WESLEY, M. A. late FELLOW of Lincoln College in Oxford; FOUNDER of the Methodists, at the Foundery, on Wind-Mill-Hill, near St. Luke's Hospital in London, &c. &c.

Reverend SIR,

AS you are a Scholar, you must know, that it is no uncommon Practice in the *learned World*, for Persons, who have a particular Esteem for an *Author*, to be desirous of putting out the most elaborate and elegant *Editions* of his Works, and dedicating them likewise to such as are supposed to be his greatest *Admirers*.

For this Reason, as I imagine, that there is no Body fonder of you than yourself, I dedicate this new Edition of your last little Pieces to you : The Gems are small indeed, but I hope, they will receive some Lustre from the Pains, which I have bestowed upon them.

I confess however, that next to obliging you, I was willing likewise to seize so fair an Opportunity of serving myself. For we *Sinners*, being humble Imitators of you *Saints*, feel something of the like Passions, and are actuated by a Love of Fame as well as you ;

Sic fulgente trahit constriētos Gloria Curru

Non minus ignotos generosis——

Hor.

And therefore being not quite so capable of attaining it, by *compassing Sea and Land*, and performing *Signs*, and *Wonders*, as you have done, I was willing to lay hold of your Cloak, or *stick in your Skirts* a little, that in your Ascent to the ærial Temple of *Renown*, I also might be shewn

to *this Generation*, by being so remarkably honoured with your good Company.

And now, Sir, having frankly told you the Motives, which urged me to this *Dedication*; that it was to please you, and acquire some Degree of Reputation to myself by such extraordinary Connections: It only remains, that I make some Apology for my new Manner of Addressing you, and tell you, as I have hinted to the Publick, that you have been the Occasion of all this, by first shewing an Example of surprizing Levity yourself. For you must certainly be in Jest; and jesting too with the most sacred Things, when you set out with such a solemn Account of your “*Fear of God, your Truth and Love, that you durst not return Evil for Evil, or Railing for Railing,*” and yet a little after talk in such a different Strain; nay, rave and rant, and domineer, and scold: There is no Body doubts, but that you were in Earnest here, and therefore the former Part, however solemn, must be all a Jest.

To be sure this Character of yours is such, as requires some Skill to fix: But notwithstanding, I think that I have hit upon it. What do they call the Name? *Μῖμος, ὑποκριτής, Mimos, Hypocrita*? You must know—for you are very well acquainted with the GREEK; *Castalis*, I think, renders it by *Histrion*, that is a *Comedian* or *Player*, one that acts a *personated* Part to get a Penny by it. For *Persona* is a Mask, and *Persona tragica* is still a Mask, though perhaps with a *grievous Countenance*.

For my Part, I choose to appear without the Mask; and so, Sir, as I am of a sociable Disposition, and can laugh with those, who are disposed to laugh; though I may not carry my Jokes so far as you, upon some Subjects, yet where the Matter will bear it, we will lay aside this Severity a little, this *Wormwood and the Gall*, which you complain of, and use occasionally a little *Merriment*: Which Method perhaps may discover to the World, on which Side the Truth shall lie, as effectually as a *serious* Argument. I am therefore for the Sake of Truth in this, or any other Manner,

Reverend Sir,

Your very humble Servant,

Southwark,
Nov. 4, 1758.

JOHN FREE.

A

Letter to the Rev. Dr. FREE.

By JOHN WESLEY, M. A.

Divided into *Chapter* and *Verse* by the EDITOR.

CHAP. I.

CONTENTS. *Mr. Wesley quotes a Passage from Dr. Free's Pamphlet to the Salters; acquiesces in the Doctor's Opinion, as far as he understands it: But afterwards reads wrong, or wilfully mistakes in his reading; Reasons from this Mistake; and so Blunder begets Blunder and his Brethren, to the End of the first Chapter.*

TULLAMORE, May 2, 1758.

REVEREND SIR,

- I. **A** LITTLE Tract appearing under your Name was Yesterday put into my Hands.

Dr. Free's Notes upon Mr. Wesley's Letter, addressed to Mr. Wesley.

CHAP. I.

Reverend Sir,

YOUR Letter bears date May 2, 1758. from a Place called *Tullamore*, as I am informed, in *Ireland*—a little unlucky! For whether it be owing to the Climate, or not, you make, what they call a BULL at first setting out: And to afford you some Diversion,
you

you will see him *baited* by and by, in the Note upon the third Verse of this Chapter.

Dr. Free's Note upon Chap. I. Verse I.

Obsecro, Populares! The World is hereby desired to take Notice, that by his own Confession, the Reverend Mr. *Wesley* generated this memorable *Pseud-apostolick* Epistle in the Compass of one Day, in the Year of our Lord 1758. *id Populus curat Scilicet.* And he makes this Declaration--that his Followers may learn to admire his *Inspiration* or *Ingenuity*, and entertain at the same Time, a proper Contempt of the *Meanness* or *Slowness* of his Adversary. Though *Tully* somewhere says *Opinionum Comenta delet Dies.* In this Sense, I believe Mr. *Wesley's* Epistle may be the *Being* of one Day; and considering the Fate of some ingenious Writers, I draw some Comfort too from another Passage of the same Author, to this Effect, *ARISTOTELES ait omnes ingeniosos esse melancholicos libenter igitur me fateor tardior.*

Mr. Wesley's Letter.

2. You therein call upon me, To speak, "if I have any Exceptions to make to what is advanced,"

3. And promise to "reply as fairly and candidly as I can expect, provided those Exceptions be drawn up, as you have set the Example, in a short Compass, [and in] the Manner wherein all wise and good People would chuse to manage a Religious Dispute." *

4. "In a short Compass," Sir, they will certainly be drawn up, for my own Sake, as well as yours.

5. For I know the Value of Time, and would gladly employ it all in what more immediately relates to Eternity.

Dr. Free's Note.

These Verses contain a very imperfect, as well as unfair Representation of the Words of Dr. Free ; as will appear to any one, who has read his *Postscript* to the Articles proposed to the Company of *Salters* ; for the Passage is really this :

P. S. To the Publick.

“ As the *Author* foresees, that the *Self-sufficiency* and *Ignorance* of many of the low
 “ People among the *Methodists* may prompt
 “ them to shew their Skill in *Divinity*, and
 “ change a Word with him upon this Occasion :
 “ To save these Gentlemen a needless Trou-
 “ ble, he thinks proper to DECLARE ; that if
 “ either of the Mr. *Wesleys*, who still pass un-
 “ der that *Denomination*, have any *Exceptions*
 “ to make to what is here advanced, provided
 “ those *Exceptions* be drawn up, as he has set
 “ the Example, in as short a Compass as the
 “ Nature of *Controversy* will admit, the Man-
 “ ner, in which, all *wise* and *good* People,
 “ would choose to manage a *Religious Dis-*
 “ pute,” &c.

Now, Sir, how comes it to pass, that you represent what was addressed *jointly* to you and your Brother, as *solely* directed to yourself? This is by no Means a fair *Quotation*, and your false Dealing is much aggravated by the *Interpolation* of the Words—[and in] which affords you an *Handle* for some idle *Declamation*—
 whereas

whereas the Original has not any such Words as—[*and in*] the Manner”—but runs thus,—“ in as short a Compass as the Nature of Controversy will admit, the Manner,” &c. This material Change must proceed either from *Inattention*, *Ignorance*, or bad *Design*.

If it proceeded from *Inattention* ; it must shew great Contempt of the Publick not to read a Thing over before you committed it to Print: If it proceeded from *Ignorance* ; as you affect the *Patriarch* or *Apostle*, you may be ashamed not to have your *Wits* as much about you, as when you was a *School-boy*. For to be sure you then knew the Meaning of *Apposition*, and understood your *Grammar* ; you should not have forgot it here, *oportebat fuisse Memoriam*. Lastly, if it was through bad *Design*, that you made this Alteration, why then you cannot be really an *honest* Man. And to say nothing of what the World may think of you, it is my Opinion, that if you want *Honesty*, Jesus Christ will never own you for his Disciple, let your Pretences to *Religion* be what they will.

Mr. Wesley's Letter.

6. But I do not promise to draw them up in that Manner, whereof *you have set the Example*.

7. I cannot ; I dare not ; For I fear God, and do really believe there is a Judgment to come. Therefore I dare not *return Evil for Evil* ; neither *Railing for Railing*.

8. Nor can I allow, that your Manner of treating this Subject, is that “ wherein all *wise* and *good* People, would “ chuse to manage a Religious Dispute.” Far, very far from it.

9. I shall rejoice, if a little more Fairness and Candor, should appear in your future Writings.

10. But

10. But I cannot expect it; for the *nigræ succus loliginis*, Wormwood and Gall seem to have infected your very Vitals.

Dr. Free's Note.

The Tract of mine, which Mr. *Wesley* so belabours in these Verses, is that entitled *Certain Articles* proposed to the serious Consideration of the Company of *Salters* in *London*, &c. Of which the *Reader* may see a Vindication in the Preface to my *Sermon* before the University of *Oxford*: And therefore I hope he will excuse me here, if I take no farther Notice of this notable Passage.

Mr. Wesley's Letter.

C H A P. II.

CONTENTS. *Mr. Wesley tells a Story about his convincing Bishop Gibson—confesses his Weakness; prays to the GOD of Truth and Love to assist him—Promises a Thing which he is not able to perform, tells a Fib about answering an Objection,—loses his Understanding and talks without Coherence or Connexion, denies a notorious Fact supported by the most evident Proof, and ends with a false Assertion.*

I. **T**HE Quotation from Bishop *Gibson*, which takes up Five out of Nineteen Pages, I have particularly answered already *.

2. And in a Manner wherewith I have good Reason to believe, his Lordship was entirely satisfied. With his Lordship therefore I have no present Concern: My Business now is with you only.

3. And seeing you are “now ready,” (as you express it) “to run a Tilt,” I must make what Defence I can.

4. Only you must excuse me from Meeting you on the same Ground, or fighting you with the same Weapons.

* In a Letter to the Right Rev. the Lord Bishop of *London*.

C H A P. II.

Dr. Free's Notes.

FRIEND *Wesley*, from a Man desirous, as thou wouldst seem to be (but a little before) of employing all thy *Time*, in what relates to *Eternity*, is not this an *idle* and invidious Reflection? What Matter is it, as to the Argument, how many Pages of my Pamphlet are taken up by the Quotation from Bishop *Gibson*? If what Bishop *Gibson* says be true, the “*God of Truth and Love*,” whom thou invokest but a little after would never have directed Thee, to have reflected upon me for *ministring* to the *Truth* by introducing the *Bishop's* Testimony. I thought it *better than my own*; and is it consistent, in the very Minute, that thou makest such *Profession of Candor* and *Christian Charity*, to be thus *sarcastical* upon my *Humility*? The *Pharisee* in the Gospel, thanked God that he was not a *Sinner*, and if this be your Practice, I thank God, that I am not such a *Saint*. For there is much of human *Frailty* in this Conduct, which is quite inconsistent with thy *Christian Perfection*. I have now done with my Plainness, Sir, and shall henceforth keep my Distance.

As to your Answer then, to the late BISHOP of *London*, for which you refer us to your Letter—you should have told us the *Page*: For I cannot find it—No!—No!—no such Answer, I assure you—I can find no such Answer.

And

And therefore I am the more astonished how you could tell us that the *Bishop* was so entirely satisfied with it. For my Part I want Satisfaction upon the Subject, and am sorry to hear you cannot meet me on the same *Ground*, or fight with the same *Weapons*, that I do. For had this been the Case, I should have given, or received Satisfaction, before this Time. My *Ground* is sure Ground, Sir, and my *Weapons* such as will seldom fail me. Whereas you make use of some little *Instruments* beside the *Truth*, which will always break in your Hands, and leave you at the Mercy of your Adversary.

to

Mr. Wesley's Letter.

5. My Weapons are only Truth and Love. May the God of Truth and Love strengthen my Weakness !

Dr. Free's Note.

I should like this Declaration much better, if I could think, that such a Principle steadily influenced your Practice : But as you have misrepresented me so grossly in your Quotations, and so designedly ; and now trifle thus with your solemn *Protestations*, I have Reason, (though I may be sorry to say it) even in this Particular, to doubt of your Integrity, notwithstanding your serious Mention, of what ought to affect every thinking Man, our Relation to *Eternity*.

Mr. Wesley's Letter.

6 I wave what relates to Mr. V—'s personal Character, which is too well known to need my Defence of it: As likewise the Occurrence (real or imaginary I cannot tell) which gave Birth to your Performance.

Dr. Free's Note.

I take an Opportunity from this *Passage*, to inform the *Publick*, that the Reason, why I gave myself the Trouble of printing Mr. *W*'s Letter in this Manner, was not barely for the Sake of *examining* it myself, and, as I saw Occasion, to answer it: But also to set this Gentleman and his Adherents an Example of *fair Dealing* in *Controversy*; to which they seem to be entire Strangers. For what Reader, but would imagine from these Words of Mr. *Wesley*'s, that his Friend Mr. *V*— had suffered in his *personal* Character by my Writings? The Tract to the *Salters* is easily read over. Let any one judge from the Reading, whether I have concerned myself with this Mr. *V*— any otherwise than in his *Character* of a *Methodist*, a *Character*, which on Account of his Connexion with the *Methodists*, and his preaching *their Doctrines*, had even in the Esteem of his own *Hearers*, been justly fixed upon him. Of the Influence of this *publick Character* upon the *personal*, Mr. *Wesley* shall hear a little more hereafter; since, in his *second* Letter, he has revived the same *Objection*; but this by the Way. I am only led to take Notice here, of his *Manner* of QUOTATION,
of

of which I would desire the unprejudiced Reader to be also observant, that he may be the better able to do me Justice.

Mr. Wesley's Letter.

7. All that I concern myself with is your Five vehement Assertions, with Regard to the People call'd *Methodists*. These I shall consider in their Order, and prove to be totally false and groundless.

8. The first is this, † “ Their whole Ministry is an
“ open and avow'd Opposition to one of the fundamental
“ Articles of our Religion.” How so? Why “ the 20th
“ Article declares, We may not so expound one Scripture,
“ that it be repugnant to another, ‡ And yet it is noto-
“ rious, that the *Methodists* do ever explain the Word
“ *Faith* as it stands in some of St. *Paul's* Writings, so as
“ to make his Doctrines a direct and flat Contradiction to
“ that of St. *James*.”

Dr. Free's Note.

So then, Sir, you chuse to enter the Lists, not upon your *own* Account, or for *particular Opinions of your own*, but as a *Champion* for the *Cause* of the People called *Methodists*? In the Words of my *Postscript* above-cited, I spoke with Hesitation, as if I did not know, but that you had been disposed to have quitted that Profession, this afforded you an Opportunity of disavowing it, if you would; but as you take to it so very *formally*, by declaring yourself their Advocate, what a Weather cock must the World think you, when in your *second Epistle* you renounce the *very Name*, and declare, that you are no such Person. But of this hereafter.——

To

*To be, or not to be? ay! there's the Question,
Which WESLEY's Meditations can't resolve.
Conviction tells him he has gone astray:
But yet the PENCE the fætid PENCE of BRASS
Which at the Found'ry, weekly load his Palm,
Incline him still to ACT the METHODIST;—
ACT, y't DISOWN,—strange inconsistent Part!
Which Characters the double-minded Man,
UNSTABLE still, yet variously the same.*

Mr. Wesley's Letter.

9. This stale Objection has been answered an hundred Times, so that I really thought we should have heard no more of it.

10. But since it is required, I repeat the Answer once more. By Faith we mean, *The Evidence of Things not seen*: By justifying Faith, a Divine Evidence or Conviction, that Christ loved me and gave Himself for me. St. Paul affirms, that a Man is justified by *this Faith*; which St. James never denies; but only asserts that a Man cannot be justified by a *dead Faith*. And this St. Paul never affirms.

Dr. Free's Note.

Mr. Wesley is here affronted at what he calls a *stale* Objection. No wonder, for when Things grow stale, they sometimes grow very strong, and if held to your Nose they will be still more offensive: How to get out of the Smell of this Objection is the Difficulty. To say, that it has been answered an hundred Times, is only telling a *stale* Lye. It is plain to me, Sir, that you cannot answer it now; and I am afraid your Apology will appear to the Reader no better than Nonsense. For your Words are, Verse 10. “by justifying
“ Faith, we mean, a Divine Evidence or Con-
“ viction,

“ viction, that Christ *loved* me, and gave
 “ *Himself for me.*” Now for the Consequence!—*Ergo*—“ The *Methodists* do not explain the Word *Faith*, as it stands in some
 “ of St. *Paul's* Writings, so as to make the
 “ Doctrine of St. *Paul* a direct and flat Contradiction to that of St. *James.*”——Is this what you call Connexion?——

I'll tell you one Thing, Sir, *Silver and Gold I have none*, for that as well as the *Brass* generally goes to the *Shops* of the *METHODISTS*, but such as I have, I will give unto you; therefore, I say, if you can make this lame Argument walk, and bring it to the Growth of a regular *Syllogism*, I don't know but I may honour you with another *Dedication*. *Et eris mihi magnus Apollo.*

But beside the Fault in the *Argument*, Sir, here is a *Whim* or *Conceit* in the *Phrase*, which must not pass without Notice. For if one were to be inquisitive about *Chapter* and *Verse*, pray, Sir, in which of St. *Paul's* Writings, is it expressly said, that *Jesus Christ* died in particular for Mr. *John Wesley*? Don't you see, that there is something mighty odd in the wording of this Passage? For by the *Phrase* it amounts to this; St. *Paul* affirms, that a Man is justified by having a *Divine Evidence* or *Conviction*, that *Jesus Christ* gave himself for Mr. *John Wesley*!—Are you then in your Senses? Or do you think, that other People have lost theirs, that you can venture to talk such Stuff to them as this?

From what *Moravian* have you borrowed these *Singularities*? I have heard indeed, (I don't say, I know it to be true) that you have *extracted* near 14 Volumes all *Quintessences*, to be sure, from the *Fanaticism* of the *Germans*, the *English*, and other Nations. For all *Nations* and *Religions* have their *Fanaticks*.

*And thus, you dim your Eyes, and stuff your Head,
With all such Reading, as was never read?* Pope.

Mr. Wesley's Letter.

11. " But St. *James* declares, *Faith without Works* is *dead*. Therefore it is clearly St. *James's* Meaning, that " a Faith which is without *Virtue* and *Morality*, cannot " produce Salvation. Yet the *Methodists* so explain St. " *Paul* as to affirm that Faith without *Virtue* or *Morality* " will produce Salvation." Where? In which of their Writings? This needs some Proof: I absolutely deny the Fact.

12. So that all which follows is mere *Flourish*, and falls to the Ground at once: And all that you aver of their * " open and scandalous Opposition to the 20th Article," is no better than an open and scandalous Slander.

Dr. Free's Note.

As you are pleased to call my Argument in this Place a *Flourish*, I must reply, Sir, that it is but a short *Flourish* on your Side. For I refer the Reader to the *Preface* and *Appendix* of my *Sermon* preached at OXFORD, where to the Misfortune of your Cause, he will find this open and scandalous *Slander*, as *You* term it, supported by a *Cloud of Witnesses*, and Facts too stubborn to yield to any *flimsy* LIE.

Mr.

C H A P. III.

CONTENTS. *Mr. Wesley continues to produce from Dr. Free's Pamphlet to the Salters some mangled and disjointed Quotations, relating to the Doctrines of the Methodists, of which Doctrines, as he pretends, he never heard before; or at least does not remember them, and therefore desires his Opponent to refresh his Memory.*

- I. **Y**OUR second Assertion is this, “ the * *Methodist*,
 “ for the Perdition of the Souls of his Followers,
 “ openly gives our Saviour the Lie, loads the Scripture
 “ with Falshood and Contradiction: (And pray what
 “ could a *Mahomedan*, or *Infidel*, or the *Devil* himself do
 “ more.) Yea, openly blasphemeth the Name of *Christ*,
 “ by saying, That the Works of Men are of no *Conside-*
 “ *ration* at all; that God makes no Distinction between
 “ Virtue and Vice, that he does not hate Vice or love
 “ Virtue. What *Blasphemy* then and *Impiety* are those
 “ Wretches guilty of, who in their diabolical Phrenzy,
 “ dare to contradict our Saviour's Authority, and that in
 “ such an essential Article of Religion?”

C H A P. III.

Dr. Free's Note.

THIS first Verse, as likewise the greatest Part of this Chapter, being made up of *Extracts* from my first *Pamphlet* to the Company of *Salters* thrown together in a very irregular Manner, the Reader is desired to peruse them as they stand in their proper Places, in Order to form a just Notion of their *Extent* and *Meaning*. And for the Evidence, which Mr. *Wesley* so often calls for to support these Passages, I refer the *Reader*, once for all, to
 C the

* P. 7, 8, 9.

the *Preface* of my SERMON, and to the *Appendix* containing the *Blasphemies* and *Delusions* of the *Methodists*, particularly NUMBER V. and to what I have farther to say in my Notes upon Mr. *Wesley's second Letter*, which Notes are just now published, under the Title of a perpetual *Comment*.

Mr. Wesley's Letter.

2. Here also the Methodists plead not guilty, and require you to produce your Evidence: To shew in which of their Writings they affirm, That GOD “will not reward every Man according to his Works; that He “makes no Distinction between Virtue and Vice; that “He does not hate Vice or love Virtue.” These are Positions which they never remember to have advanced. If you can, refresh their Memory.

Dr. Free's Note.

I cannot say whether it has been any *Refreshment* or not: But I believe by this Time you feel that I have *rubbed up* your Memory, upon this Subject, in the Preface and Appendix to my Sermon. Number V. And in my *Edition* of your *second Letter*.

Mr. Wesley's Letter.

3. You assert, Thirdly, the *Methodists*, by these Positions, “destroy the essential Attributes of GOD, and ruin “his Character as *Judge* of the World.” Very true——if they held these Positions.

4. But here lies the Mistake. They hold no such Positions. They never did. They detest and abhor them. In arguing therefore on this Supposition, you are again *beating the Air*.

Dr.

Sir, you must certainly be mistaken here. For instead of *beating the Air*, I think, that I am beating the *Methodists*. But perhaps you mean by this, that *you Prophets are become WIND, and the Word of the Lord is not in you*; if so, indeed, I may be *beating the Air*, in beating the *Methodists*.

Mr. Wesley's Letter.

5. You assert, Fourthly, The *Methodists*; “teach and propagate * downright Atheism (a capital Crime; and “Atheists in some Countries have been put to Death,) “Hereby they make Room for all Manner of Vice and “Villainy, by which Means the Bands of Society are “dissolved. And therefore this Attempt must be considered as a Sort of *Treason* by *Magistrates*.”

6. Again we deny the whole Charge, and call for Proof:

7. And, blessed be GOD, so do the *Magistrates* in *Great-Britain*.

8. Bold, vehement Affeверations will not pass upon them for legal Evidences.

9. Nor indeed on any reasonable Man.

10. They can distinguish between *arguing* and *calling Names*.

11. The former becomes a Gentleman and a Christian: But what is he, who can be guilty of the latter?

Dr. Free's Note.

You may *deny* as you will, Sir, and as you think consistent with your *Credit*: But the *Charge* is supported by *Fact*, and such *Proof* has been given of it, as none but those, who

C 2

have

* P. 10, 11.

have lost all *Sense of Shame*, as well as *Understanding* can offer to deny.

The Reader may see by the *Testimonies* produced in the *Preface* and *Appendix* to my SERMON; what *Affurance* I have from their own Writings, that the People who pass under the *Denomination* of METHODISTS, nay, who *call themselves* METHODISTS, have maintained such Propositions as these, *viz.*

“ That Men are (*absolutely* and *finally*)
 “ justified *without the Deeds* of any Law
 “ whatever, either *natural, ceremonial* or
 “ *moral* ;” to the utter Exclusion of all good Works.

“ That there is no *Difference* betwixt
 “ the most fervent Devotee and the greatest
 “ Ringleader in Prophaneness, &c.

“ That he, who attempts *to do any Thing*
 “ easy or difficult, under the Notion of an
 “ ACT of Believing, or any other ACT, *in*
 “ Order to his Acceptance to God, only heaps
 “ up more Wrath against himself.”—

Such *Pernicious PRINCIPLES*, I said, tended to destroy our Notions of the essential Attributes of God, and ruin his *Character*, as Judge of the World. And in the Articles to the *Salters*, Page 9. in support of my Assertion, I argued thus ;

“ *First*, If there be no *Distinction* between
 “ human Actions, or a *Distinction* of no Con-
 “ sideration, then there can be no such Thing
 “ as Good, or Evil : And consequently no
 “ Room for a future Judgment at all. For
 “ where there is no Law broken, there is no
 “ Harm

“ Harm done ; and therefore no Call for
 “ Judgment.

“ But *Secondly*, If there be a real Distinc-
 “ tion between Good and Evil ; then to say
 “ that God does not *regard* it, or take it into
 “ *Consideration*, but rewards or punishes at
 “ random, is making him so foolish as not to
 “ distinguish Vice from Virtue ; or so unjust
 “ as to prefer Vice before it ; which Defi-
 “ ciency would render him quite unfit to be
 “ the Judge of the World.

“ In the first Place therefore, according to
 “ this Doctrine, we are to have no *Judgment*
 “ of the World at all.

“ In the next Case—God is represented as
 “ *unfit* to be that *Judge*.

“ Now if this be not downright *Atheism*,
 “ I would be glad to know what it is.”

These are the Proofs, Sir, which I submit
 to the Examination of any Man alive, who
 enjoys the Use of his *Understanding*. If you
 can call such *plain Testimonies* and fair *Reason-*
ings only, “ bold and vehement *Asseverations*,”
 Men of *common Sense* will doubt your *Honesty* ;
 and the *learned* will be apt to apply to you and
 your Tribe the *Reflection* of the Roman Orator,
Licet concurrant omnes plebei [concionatores]
non modo nihil unquam tam eleganter explicabunt,
sed ne hoc quidem ipsum quam subtiliter conclusum
fit, intellegent. Allow this then to be *Argu-*
ing, Sir, to save your own Credit as a *Scholar*,
 and to be consistent with the Concession
 which you made [V. 3.] but a little before.

That

That if the *Methodists* held such *Positions*, they would thereby “destroy the essential “ *Attributes* of God, and ruin his *Character*, “ as Judge of the *World*.”

This *Charge* against the People of your *Denomination* being thus supported by *Fact*: It is no Matter to the Publick, whether from among the *Methodists*, you are one of the identical Persons concerned, or not. It may be some Advantage indeed to you to ‘*escape a Scouring*, but in the mean Time the same *Hurt* is done to the *Community*, whether it be done by Mr. WESLEY’s Gang, or be done by Mr. Wesley. And I would advise you, if you would avoid all Suspicion of *evil Communication* and Correspondence with such Sort of People, to speak no longer in their Defence. For it is apparent that under the Name of *Methodists*, such *Persons* and such *Opinions* do actually exist. And as I said to the worshipful Company of *Salters*, I say once more to you, “ *Atheism* has been deemed a *capital Crime*, “ and *Atheists* in some Countries have been “ put to Death, as Persons very dangerous to “ a State, at least in the Opinion of those, “ who govern it.

“ For that all wise *Lawgivers* and good “ *Magistrates*, beside that they resent the “ Dishonour done to God, consider the Propagation of *Atheism* as an Attempt to destroy their own *Commonwealth*. Because by “ releasing Men from their natural Fears of a “ Deity, it discharges them from all *moral* “ Obligation; makes Room for all Manner
“ of

“ of *Vice* and *Villainy*; by which Means the
 “ *Bands* of Society are dissolved, the *Communi-*
 “ *nity* is forced to separate; and the *Magis-*
 “ *trates* themselves, when all *Government* is
 “ overturned, can in that *Character* subsist no
 “ longer.

“ You see then, that this Attempt must be
 “ considered as a Sort of *Treason* by (wise)
 “ Magistrates; because it is an Attack upon
 “ themselves: by ruining their Subjects it
 “ takes away their very Office; there being,
 “ as I observed, no Place for Governors in a
 “ Society quite dissolute and abandoned.

“ This then is the Consequence of destroy-
 “ ing the Morals of a State, by the Introduc-
 “ tion of *direct* Atheism: And therefore to
 “ secure the Morals of their People, Magi-
 “ strates make Use of that Instrument, which
 “ we call Religion, as being in their Opinion,
 “ what will contribute most to harmonize
 “ and regulate Society, and produce Effects
 “ quite opposite to those, which they dread
 “ from Atheism.

“ But if *any Form* of RELIGION discourage
 “ *Morality*, it can be no Instrument for their
 “ Purpose, because it does the *Work* of *Athe-*
 “ *ism*. And therefore they must be as much
 “ alarmed at the Introduction of *such a Reli-*
 “ *gion*, as at the Introduction of *Atheism*; and
 “ look upon it in the same Light, as it is at-
 “ tended with the same Consequence.”

Now the Form of RELIGION introduced by
 the *Methodists* is such, as thus discourages *Mo-*
rality, and to be consistent with their Profes-
 sion,

sion, their Teachers often call the *Divines* of the CHURCH of *England*, by Way of *Derision*, MORALISTS: Yet Mr. *Wesley* represents our *Magistrates* themselves as well affected to this Sort of People.

What I have to observe upon this Representation is, *first*, that I cannot believe it to be *true*: and *secondly*, that if it be true, and any of our *Magistrates* are no better principled than is here represented, that then they are by no Means wise or good *Magistrates*, and consequently not fit to hold or discharge any Office of Importance in this Country.

As to the Representation, therefore; notwithstanding, that Mr. *Wesley* uses the Term MAGISTRATES as *universal*, or at least *unlimited*, yet probably he may be able to *specify* no more than the Sheriff of *Bedford*, who appointed him to preach the *Affize* Sermon: Or the *London* Sugar-baker, who, according to the News-Papers, publickly nominated Mr. *Jones* the *Impostor*, for his Chaplain.

If this Officer was guilty of such an Insult upon the Church of *England*, to which he pretended occasionally to conform, I do not doubt, but that he will be properly noted by his *Fellow-Citizens*, as a Person not very fit to hold or discharge the Trust to which he has been promoted. For had this Man been acquainted with any Thing beside his *Sugar* Pans, or formed the least *Idea* of the Office, he pretends to serve, he must have been sensible, that it frequently belongs to the Business of an *English* SHERIFF to be present at the *Execution*
of

of the *Laws* against notorious *Criminals*. For Instance, *Cheats* and *Impostors* by the *Laws* of *England* are reckoned *notorious Criminals*. I think *Bracton* calls a *Traitor* *Seducer*, and had Mr. *Jones* been formally convicted as a *Cheat* and *Impostor*, and ordered by the Court to have been led down *Cheapside* by the *Sheriff* of *LONDON*, to the *Royal Exchange*, with the * Letter from *the Mansions above* pinned to his Back and Breast, and there to have suffered the *Penalties*, which the *Laws* inflict; why the *Sheriff* would have found it his Duty to have attended his *Chaplain* upon this Occasion. By which the World would have been apt to conclude, that either through Ignorance he knew not how to conduct himself in the Office to which he was promoted, or else that he made use of his Authority to countenance Deceit in *Breach* of his *Oath*, as being in *Breach* of the *Laws* of *England*.

For *Deceit*, which is defined by the *Lawyers*, to be a subtle Trick and Device whereunto you may draw all Manner of *Craft* and *Collusion*; and against which there is a Writ called *Breve Deceptione* is an *Offence* both at *common* and *statute LAW*. It is generally punished by *Whipping*, or the *Pillory*.

Religious DECEIT, or *DECEIT* by Prophecy hath other *Penalties*. “ For if any Person
 “ shall advisedly and directly advance, *publish*,
 “ and *set forth* by Writing, Printing, Singing,
 “ or any other *open Speech* or Deed, any fond
 “ fantastical, or false Prophecy, thereby to
 D “ make

* See it in the Appendix to Dr. Free's Sermon.

“ make any Dissention, or other Disturbances
 “ in the Realm, he shall for the *first* Offence
 “ be *imprisoned* for a Year, and *forfeit* ten
 “ Pounds ; and for the *second* Offence be *im-*
 “ *prisoned for Life*, and *forfeit his Goods*;
 “ half the *Forfeitures* to the KING, and half
 “ to *him*, who shall sue for them in any Court
 “ of Record.” 5 *Eliz. c. 15.*

These being the *Laws* and *Constitutions* of
 this Kingdom, one would ask this *Sheriff*, how
 he could consistently with his *Oath*, make
 choice of such a *publick DECEIVER* for his
 CHAPLAIN? For a Clause of the Oath is.—
 “ *I will truly and diligently execute the good Laws*
 “ and Statutes of *this Realm*, and in all Things
 “ *well and truly behave myself in my Office*, for
 “ *the Honour of the KING*, and the Good of
 “ his SUBJECTS, and discharge the same accord-
 “ *ing to the best of my Skill and Power*: So help
 “ me God.” 3. *Geo. c. 15. Sect. 18, 19.*

If these be the *Laws*, this the *Oath* to ob-
 serve those Laws, and this the *Conduct* of the
Magistrate, who took it: We have Reason to
 apprehend, what would be the Fate of this
 KINGDOM; were the *Magistrates*, as Mr.
Wesley represents, all so well disposed to fa-
 vour the *Methodists*.

C H A P. IV.

CONTENTS. Mr. Wesley supposes an Infallibility in the Church of England like that of the Church of Rome; talks of the Articles as a Rule of Faith preferable to the Holy Scriptures; makes no Difference between fundamental Articles and disputable Points of Faith. Accuses Dr. Free of writing against the Articles, but cannot see the Place; domineers like a *Pædagogus*, till he is quite out of Breath, but recovering himself to say something of Arabia and Japan, is seized with a Fit of Meekness, uttering among his last Words Fairness, Candor, Christ.

1. **Y**OU assert, Lastly, That any who chuse a *Methodist* Clergyman for their Lecturer, * “ put into that Office, which should be held by a Minister of the Church of England, an Enemy who undermines not only the legal Establishment of that Church, but also the Foundation of all Religion.”

2. Once more we must call upon you for the Proof: The Proof of these two Particulars, First, that I, *John Wesley*, am “ an Enemy to the Church, and that I undermine not only the legal Establishment of the Church of England, but also the very Foundations of all Religion.” Secondly, That “ Mr. F— is an Enemy to the Church, and is undermining all Religion, as well as the Establishment.”

3. Another Word and I have done. Are there “ † certain Qualifications required of all Lecturers, before they are by Law permitted to speak to the People?” And is a *Subscription* to the Thirty Nine Articles of Religion, one of these Qualifications? And is a Person who does not “ conform to such Subscription” disqualified to be a Lecturer? Or, who “ has ever held or published any Thing contrary to what the Church of England maintains?”

4. Then certainly you, Dr. *John Free*, are not “ permitted by Law to speak to the People.” Neither are you “ qualified to be a Lecturer” in any Church in London or England, as by Law established. For you flatly deny and openly oppose more than One or Two of those Articles. You do not in any wise conform to the Subscription you made,

made, before you was ordain'd either Priest or Deacon. You both *bold* and *publish* (if you are the Author and Publisher of the Tract before me) what is grossly, palpably "contrary to what the Church of *England* maintains," in her Homilies as well as Articles :

5. Those Homilies to which you have also subscribed, in subscribing the 36th Article. You have subscribed them, Sir : But did you ever read them ?

6. Did you ever read so much as the Three first Homilies ? I beg of you, Sir, to read these at least, before you write again about the Doctrine of the Church of *England*.

7. And would it not be prudent to read a few of the Writings of the *Methodists*, before you undertake a farther Confutation of them ? At present you know not the Men or their Communication. You are as wholly unacquainted both with them and their Doctrines, as if you had lived all your Days in the Islands of *Japan*, or the Deserts of *Arabia*.

8. You have given a furious Assault to you know not whom : And you have done it, you know not why.

9. You have not hurt *me* thereby ;

10. But you have hurt yourself : Perhaps in your Character ; certainly in your Conscience.

11. For this is not doing to others as you would they should do unto you. When you grow cool, I trust you will see this clearly : And will no more accuse, in a Manner so remote from Fairness and Candor.

Rev Sir,

Your Servant for CHRIST's Sake,

JOHN WESLEY.

Dr. Free's Notes upon Chap. IV. of Mr. Wesley's Letter.

IN my Remarks upon this Chapter, I shall take the Liberty to consider and dispatch, in the first Place, a few scattering Objections at the End of it, relating to my Knowledge of the *Methodists*, and Behaviour to Mr. *Wesley* ; that I may not be interrupted when I come to speak upon a more important Subject, that is, the

the different Nature, Design and Obligation of the different Articles of the Church of *England*, and the Case of the Subscribers to the Articles and Homilies. Where besides the Importance of the Subject; the Errors of Mr. *Wesley* appear to be more particularly gross, and considering, that he is such a Pattern of Christian *Meekness* delivered with some Degree of Arrogance.

First then, for my Conduct to you Mr. *Wesley*. You tell me that by writing the Pamphlet to the Salters, *I have not hurt you*, tho' you say, *that it is not doing to others, as I would they should do unto me*. As for hurting you in particular; the Design of that Piece was *universal*, and calculated as far as you were concerned, not to hurt, but to convince you: Unless Conviction gives you Pain; if so, you must be subject to some perverse Passions, or strong Prejudices. For *Dispassionate* REASON, clear of these Incumbrances, finds a Pleasure in Conviction, as it desires always to be informed.

And *for doing, as I would be done by*. Please to consider at the Time you wrote this Letter, what Dealings in the literary Way, I had with you. Why truly only this *Communication*; I had with all good Manners said, that if either you or your Brother had any Exceptions to make in the Manner there expressed, and as I expected, I would reply, &c. as fairly and candidly as you could expect from a Man differing in Opinion from yourselves. Now then, Sir, if you put the Question, whether I should
take

take Offence at such a civil *Challenge*? I declare upon my *Honour*, that I should not. I have therefore thus far done by you, as I would be done by.

And further than this. I made no other Address to you in your own *Person*, nor concerned myself any farther with your *Writings* in particular, than just transcribing a Passage from Bishop *Gibson's* Pastoral Letter, which contained, it seems, an *Extract* from one of your Journals. This also I believe no Man, beside yourself, would ever have considered as an Offence, at least I should not; unless there had been some *Interpolation* or base *Omission*, which had perfectly altered the Sense, a Circumstance, which no doubt you would have complained of, if I had afforded you any Cause. But you had no Cause for such Complaint, and might have been used with the same Tenderness throughout, if you had not forfeited my Esteem by quibbling with Testimonies which you cannot deny, and your signal Dishonesty in Misquotation.

Instances of which I shall produce to your Shame, when I come to examine your second Letter: Falshood and Hypocrisy, Sir, have no Title to Civility from me. For in my Opinion, that Man countenances Iniquity, who is civil to it.

You tell the World, *Sir*, " That I have
 " given a furious Assault, to I know not whom:
 " And I have done it, I know not why."—
Sir, I attacked the Methodists, because, People, who pass under that Denomination, propagate

pagate a dangerous Sort of *Atbeifm*, and talk *Blafphemy*: This was the *Reason* why, and I think, a fubftantial Reason: And for the *Perfons whom*,—I could not be fo much a Stranger to them, as you represent, fince I have produced the Writings of fome, and both the Names and Writings of others.

Must it not then appear even to yourfelf, a ftrange Flight and Abfurdity, to tell the *Publick*, that I know no more of the *Methodifts*, and their *Communication*, than the Inhabitants of *Arabia* and *Japan*? When you cannot but remember, that I have often had Opportunities of hearing your Opinions from your own Mouths. As your Brother was of the fame *College* with myfelf; and you, of the fame *Univerfity*. And when your younger *Apoftle* WHITFIELD obtained (I fuppofe upon a Promise of better Behaviour) *Priest's Orders* at *Oxford*, from the *Bifhop of Gloucefter*; being of the *Presbytery* of the *Cathedral*, I was obliged to lay my Hand upon his Head, and yet you tell me that I know neither the Men nor their *Communication*.

But, I think for this *Sally*, you have received a fufficient Check, from a Pamphlet entitled, *Confiderations on fome Modern Doctrines and Teachers*; of which, fince you take no Notice of it in your fecond Letter, I will give you a Specimen here.

“ This, fays the Author, * is a tip-top cant

* Page 12, &c. of the Pamphlet entitled CONSIDERATIONS on fome Modern Doctrines and Teachers, humbly addreffed to the worthy Inhabitants of *St. Alban, Wood-ftreet, and St. Olave, Silver-ftreet, &c.* By C. Grange, an Inhabitant, &c.

“ Expref-

“ Expression of the Methodists, and I have
 “ heard it made use of by the Brethren, when
 “ any attempted to interpret *Scripture* contrary
 “ to their Liking—I speak thus freely, because
 “ the Doctrines thus charged upon the *Methodists*,
 “ are false Doctrines;—Mr. *Wesley* him-
 “ self; continues he, proves those Doctrines
 “ to be false, by his so strenuously contending,
 “ and affirming the *Methodists* do not teach
 “ them.”---This Gentleman however testifies
 the contrary.---“ For pondering a little upon
 “ these Things, says he, brought to my Re-
 “ membrance, that ten or a dozen Years ago,
 “ or more Time I believe has elapsed since,
 “ passing near the Borders of the *Foundery*,
 “ Curiosity led me to set my Foot over the
 “ Threshold, when I beheld one of the *Lay-*
 “ *Brethren* up aloft and ready to exhibit; and
 “ I have had something like an Impression up-
 “ on my Mind ever since, that his whole *Ha-*
 “ *rangue* was upon the Excellency of *Faith*,
 “ exclusive of *Works*; and that a *Hymn*, or
 “ whatever it might be called, was sung upon
 “ the Occasion, which had the same Tenden-
 “ cy, two particular Lines of which were
 “ still fresh in my Memory.”

“ But that I might not accuse any Person
 “ wrongfully, I borrowed of an Acquain-
 “ tance one of their *Hymn-Books*, where I find
 “ the very Words, being the two last of their
 “ *Hymn* 32d, intitled, CHRIST *the Friend of*
 “ *Sinners*. The Words are:

“ *Believe*, and all your Sins forgiven;

“ *Only believe*, and yours is Heaven.

“ Other

“ Other of their *Hymns*, have the same Tendency ; in the 44th, it is said ;

“ Look, and be fav'd by *Faith* alone.”

By this then it should seem, that the *Exclusion* of good *Works*, notwithstanding the present Professions to the contrary was once in Fashion at the *Foundery* itself.

This being so universally the Case, Sir, it is no Wonder I should affirm of the *Methodists* in general, that their whole Ministry was an open and avowed Opposition to the 20th Article of the Church of *England*. For those who preach the Doctrine of Salvation without good Works, must father it upon some Parts of Scripture. Because natural Religion has no such Absurdities. But if they father it upon Scripture, they make some Parts of Scripture contradict the Rest, which is charging Scripture with Falshood. For what is Contradiction cannot be true.

I then assert for this Reason, and for others which have been mentioned, Sir, that those who chuse a Clergyman for their *Lecturer*, *Priest*, or *Parson*, who shall be the Author, Retailer, or Publisher of such Doctrine, either by Printing, Preaching or Singing, “ put into
“ that Office, which should be held by a Minister of the Church of *England*, an Enemy,
“ who undermines not only the *legal* Establishment, but also the Foundation of all Religion.”

And if either you, or your Friend Mr. V—, have openly vilified and set at naught *Morality*, and such Acts of *Piety* as publick *Devotion*, you

in such Hymns as have been just now attested to be sung at your *Foundery*, and each, or either of you, in your Writings or Sermons, why then, Sir, as you ask me the Question, you are so far, both included in the same Condemnation.

Such, Sir, are the Consequences of opposing a fundamental Article of the Church of *England*, which was established with a View to secure the holy Scriptures from the Reproach of being a System of opposite Doctrines, and Contradictions. Questions respecting disputable Points not very clear, and therefore not very essential to Salvation, should never be drawn into Articles of Faith, or made to require the absolute unconditional Assent of all Men. If in Times of publick Hurry and Confusion, or to favour any particular Party, or through the mere Ignorance of the Compilers such Articles have crept into a System, and for the Sake of Peace have been suffered to remain, I do not find, that by Men of Sense, they have been considered as any better than temporary Institutions, which may be neglected, opposed, or even expunged, if carried beyond their due Meaning, and made the Cause of Disturbance.

The Writers of the * *Weekly Miscellany*, in which Paper, the Father of a certain Person was supposed to be concerned, represent it as the Opinion of *Chillingworth*, *Laud*, *Sheldon*, *Stillingfleet*, that there was a wide Difference between the Obligation of some of the Articles of the Church of *England* above others, that

* *Weekly Miscellany*, vol. 2. Page 83.

they

they are not all of them Articles of FAITH *fundamentally* necessary to Salvation : This allows a Liberty of Interpretation to Men approved of, and licensed by the Governors of the Church, as capable of being entrusted with that Liberty : And they do Religion a Service if by their Learning they are enabled to use it, in such a proper Manner, as to reconcile its Difficulties.

And now, Sir, after this Preface, which I hope may tend to your Information and Reformation ; what have you to say about Dr. *Free's* Preaching against the *Articles* ? Does he preach against the *fundamental* Articles ? as has been charged upon you and your Associate Mr. *V—*. If he has he deserves the same Treatment, and will stand or fall by his own Laws. Does he preach against any Articles ? You do not give any Instance where. Till you can find the Place, therefore I reply to you in the Words of St. *Bernard*, for the Honour of God, and in my own Defence.—*Mibi pro minimo est, ut ab illis judicer, qui dicunt bonum malum, & malum bonum, ponentes lucem tenebras, & tenebras lucem, libens excipio in me detrabentium linguas maledicas, & venenata spicula Blasphemorum, ut ad ipsum non perveniant.*

But it seems I must stop here to say my *Catechism*. For speaking of the *Homilies*, in furious Zeal, you ask me—You have subscribed them, Sir, but did you ever read them ?—I believe, I might—but now you talk of reading—*Si satis debacchatus es, Leno*,—Did you never read the Story of the *Caliph*, who, when

the *Sarazens* had got Possession of *Alexandria*, was solicited by some of his Officers, at the earnest Entreaties of the Townsmen, to spare their antient Boast and Glory, the *Ptolomæan* Library, the noblest in the World: To which the *Musselman* replied, that the Books in the Library either contained the same Matters as the *Alcoran*, or they did not.—If they contained just the same things as the *Alcoran*, they were useless; but if opposite, they ought by no Means to be preserved; which latter Article, not being very clear, it was the World's Misfortune, that they should be burnt.—Now not to make a Comparison between the Worth of the *Ptolomæan* Library and our *Articles* and *Homilies*, the Inference I would draw from the History, is this, that as a *Christian*, I ought to be allowed to think as highly of the *Bible*, as this *Turk* did of the *Alcoran*; and therefore by Parity of Reason, I say, that the *Articles* and *Homilies*, either contain the same Things as the Scriptures, or they do not: If they contain the same Things as the Scriptures, then I have them in the Scriptures.—But if they contain Things different from, that is, *opposite* to the Scriptures; then they may be neglected at least, if they ought not to be burnt.—But, Sir, as you have here clapped your Wings and crowed so much, I must not dismiss you yet, till I have made you a little more sensible, that there was *no room* for *Triumph*. You tell me in your *second* Letter, that you once thought of the *Articles*, &c. as I do now, but say with a *retreating* Sacer, “that
“ some

“ some of you were *perverted* by reading the
 “ *Homilies*, after your Return from *Georgia*.”
 Pray, Sir, how was it that you came to conceive one Way of the *Doctrines* or *Articles* of the *Church* of ENGLAND before you went to *Georgia*, and another Way afterwards. I suppose from a Child you have known the holy Scriptures, I am clear, that when you became a Man, you was obliged to study them; in Consequence then, I gather that you first interpreted the *Articles* by the *Scriptures*, they being your Guides before the *Homilies*; but afterwards, when you *changed* your Opinion, that *Change* was owing, it seems, to the *Homilies*; so then the *Homilies* taught you to understand the *Articles* one Way, and the *Scriptures* taught you another. But, Sir, can you with any Face, as a *Protestant*, set one of these *Guides* in Competition with the other? Do you think that the *Homilies* are more *infallible* than the *Scriptures*. If this be your Meaning, the PROTESTANTS in *England* and in *Ireland* will be a little alarmed at such *popish* Notions; tho’ you may delude them in other Shapes: Are not you aware, Sir, that its *Pretences* to *Infallibility* make one grand *Objection* of the *Protestants* to the *Church* of ROME? How could you imagine then, that the *Homilies* of a *Protestant* Church supposed by its own * *Synod*, or *Convocation* to be a *fallible* Church, should be esteemed as a *Rule* of FAITH preferably to the holy *Scriptures*, from whence they profess to derive all their *Authority*?

* See *Articles* of Religion the 6, 19, 20.

We are not required by the *Compilers* of the *Articles*, to entertain an higher Opinion of *them* or their *Authority* than they entertained themselves: Please to consider then, as their *own Words* express it, what was the Estimation or Value, which they set upon such *Compositions* or *Conventions* as these.

“ They tell you, that particular *Churches* had erred, and might err hereafter, and consequently that the Church of *England* being one of those particular Churches might err as well as the rest.”

“ That the fundamental Maxims, which we are to adhere to upon a Suspicion of the Churches Error, and which were to determine the Measure of our Assent were first, that the Church *may not ordain any thing that is contrary to God's Word written*: In the next Place, that it so explain *each Part* of Scripture, as to keep the Whole consistent with itself.”

These are the Conditions on which we subscribe to the Articles, and when, and where the Condition is made void, the Obligation ceases.

I have given you here, Sir, the *true Spirit* of *Protestantism*, the only *vital Spirit*, which in all wise *Men*, and in all wise *Establishments* however they may differ in *Modes* of *Faith* and *Worship*, is still *invariable* and the *same*. One might produce to this Purpose the Opinions of several of the ablest Divines *abroad*, but I shall content myself with that of the *ingenious* and *judicious* OSTERVALD, some time Minister of *Neuchâtel* in SWITZERLAND.

“ *Cecy*

“ *Cecy merite d'estre examiné, mais avec Atten-*
 “ *tion, & sans Préjugé. Icy, il faut se defaire*
 “ *de l'esprit de parti, & reconnoître de bonne*
 “ *foy les défauts où il y en à. Autrement, si*
 “ *chacun demeure dans la Prevention en faveur*
 “ *de la Societé dont il est Membre, on ne reme-*
 “ *diera jamais à rien. Car, supposé qu'il y ait*
 “ *des défauts,—ne sera ce pas le moyen de cano-*
 “ *niser les abus?*”---L'ESTAT DE L'EGLISE.

Thus much, Sir, of the AUTHORITY of the *Articles*, which gave a *Sanction* to the *Homilies*. You may see (and not only You, *sed omnes, quotquot estis, cujuscunque Ordinis, Sacrificuli minores*) from the Account, that our *Reformers* give of themselves, that the *Subscription* they require is not *implicit*, *blind*, and *absolute*, but in the *Nature* of the Thing a *conditional* SUBSCRIPTION, that it supposes an *Opinion* in the Person *subscribing*, that the MEN, who then *presided* in the Church, and may *preside*, are *fallible*, and may *err*; and that you assent to the Doctrines of this *fallible* Church, so far and no farther, than as they shall appear to be *consistent* with themselves, and *consistent* with the holy SCRIPTURES.

In this Sense I subscribed to the *Articles* myself; and I find the rest of my Brethren, with whom I can converse freely, in the same Sentiments.

This being the State of the Case, Sir, the Ministers of the Church of *England*, who, at this Day are many of them much better *Scholars*, and much greater *Masters*, both of *Scripture* and *Reason*, than some of our *Reformers* were,

were, have a Right to scan the Merit of their *Compositions*, especially in *disputable* Matters, where their Skill might reasonably be called in Question: But no *Minister* has a Right to preach against those *Articles*, which establish the *Being*, and *Attributes* of GOD. Because this is doing the Work of *Atheism*. Therefore, I say it again, and I say it aloud, that if there be any *Government* in *England*, such People will be for ever excluded from any *publick* Function.

These are Points, Sir, which if you had joined to an honest Heart, the *Learning* of a *Divine*, and the *Sagacity* of a *considerate* Man, you might have determined many Years ago in your own Breast; had not the Itch of Fame and Popularity, the romantick Project of being the *Founder* of a Sect, and the opening Prospects of Advantage and Success, prompted you first to go a madding Yourself, and wherever you found People, that were like-minded, to seduce them to take the same wild Courses after you.

I have lent you the Clue to regain the Paths of *Truth* and *Soberness*, if you please: But if you do not choose to make use of it, as you are gone out from us, I may probably leave you to enjoy your *Errors*; after giving you another Round of *Animadversions*, which you will find sticking in the Sides of your *second* LETTER.

The E N D.

Dr. F R E E's

E D I T I O N

O F T H E

Rev. Mr. John Wesley's

S E C O N D L E T T E R,

With *Prolegómena* for the better Information of
the studious *English* Reader: And a perpetual
Comment upon the original Text, addressed to
the Reverend Author.

— *Simili frondefcit Virga Metallo*

VIRGIL.

Πέρον γέγοντα παιδαγωγέσω σ' ἐγώ.

Tragædus Vetus.

L O N D O N:

Printed for the AUTHOR; and sold by WILLIAM SANDBY, near
Temple Bar; J. SCOT, and R. STEVENS, in *Pater-noster-row*;
S. PARKER, in *Oxford*; and at the *Royal Exchange*, 1759.

(Price One Shilling.)



/

PROLEGOMENA,

O R,

FORE-READINGS, &c.

SINCE it has happened through the Artifice of our *modern* Teachers, who make it their Business to disturb weak Minds, and to draw Money from the Disturbance; that many well-disposed People of the lower Class, to whom Providence had allotted other Sort of Cares, have been seduced from attending the Duties of common Life, their proper Calling, to spend their Time in reading religious Disputes, and perplex themselves with the knavish Subtleties of crafty Men: I thought it would be no unkind Office, seeing that they will be so engaged, to help them a little through the Difficulties of their new Employment, by laying before them some of those *Rules* and *Distinctions*, which the Learned have thought proper to observe, in order to guard themselves from the *Errors* of *Controversy*; which, without such Marks and Directions, would be a Wilderness to the Understanding, and a *Labyrinth* that never ends.

The *English* Reader then is to understand, that in every Dispute, there are some Things

granted on both Sides, while others remain *to be determined*.

The Things *granted* are called in the *Greek* διδόμενα, in the *Latin* DATA, by which Name, through the Difuse of our own Words, they are sometimes called in *English*; or else *Axioms* or *Maxims*; as Things of prime Evidence, and *worthy of all Men to be received*.

Now the *Maxims*, or *Things granted* in this Controversy between me and Mr. *Wesley*, with Respect to the Credit of the Christian Religion, for which we both profess a common Concern, I take to be these, that follow.

MAXIMS *respecting the Credit of the Christian Religion.*

MAXIM 1st. That the RELIGION of *Jesus Christ*, or the GOSPEL, is a true Religion.

MAXIM 2. That *Jesus Christ* and his *Apostles* preached one and the same Doctrine.

Agreeable to those Texts of Scripture, *Jesus Christ* the same Yesterday, to Day, and for ever (*Heb.* 13. 8.) For tho' the Enthusiasts of that Age, said, *I am of Paul, and I am of Apollos*, &c. (*i. Cor.* 1. 12.) Yet it appears from the very same Scripture, that *Christ is not divided*.

MAXIM 3. That supposing there were not an Uniformity between the Doctrine of *Christ*, and his *Apostles*; in such Case the Authority of *Christ* himself, being the Son of God, would be superiour to that of any one *Apostle*, or of all his *Apostles* put together, (For the Servants are not above their Lord.)

MAXIM 4. That the Christian Religion *being true*, it cannot be opposite to the *Laws* of God.

MAXIM

MAXIM 5. That the Religion of the Gospel contains *practical Rules* and *Precepts*, as well as the *Religion* of the *Jews*, and the *Religion*, or *Law* of *Nature*.

MAXIM 6. That the Precepts or Laws of the Gospel were delivered by Jesus Christ, in Order to have them obeyed. For otherwise it would have been Foolishness to have delivered them. Because to do a thing to no Purpose, and with no Design is *Folly*.

MAXIM 7. That if *Christ* designed, that the Laws of the Gospel should be obeyed, they must not be such as exceed the Powers and Faculties of human Nature, but such as Mankind in general, may in some Sort, obey. For to command Things *Impossible*, is to command, what can never be obeyed.

MAXIM 8. If what the Gospel commands be not impossible; then there must be in Mankind some Degree of *Liberty* or *Power* of Action suitable to the Thing commanded, and which may enable them to perform it: For otherwise the Laws of the Gospel, tho' *possible* to other Beings, would be *impossible* to *Men*, if they were thus absolutely destitute of all Power to obey them.

MAXIM 9. Moreover the Laws of the Gospel to be practicable, and to command *Obedience* from *Mankind*, must be consistent with each other.

For Instance, if the GOSPEL in *one Place* should command a Man to *stand stock still*, and in *another Place*, command him to *move his Limbs*

Limbs a little, and endeavour to get forward: A Man could not tell, in this Case, how to obey the GOSPEL: Because receiving both Precepts upon the same Authority, he is as much obliged by the same Authority to obey the one, as to obey the other: But since to *move*, and to *stand still*, at the same Time, are inconsistent, it is *impossible* when a Man is commanded to *do both together*, that he should do *either*. And therefore the Gospel, to command Obedience, must be *consistent* with itself; those who make it otherwise, render it useless, scandalous, and ridiculous.

MAXIM 10. The *general* Tenor of the Gospel, or the *collective Body* of its *Precepts*, and likewise of its *Doctrines*, is not to give Way to a *single* Text. For at this Rate a Part would out weigh, and be greater than the whole.

MAXIM 11. Further any *Text* of the New Testament, which shall contradict the general *Tenor* of the GOSPEL, and the *Light of Nature*, cannot be true.

(Corollary.) And therefore as the Gospel was before allowed to be true, any *Text* alleged as capable of such Contradiction must be a *Text* that is *misinterpreted*.

MAXIM 12. The Religion of Christ being allowed to be *true*, and consequently *uniform*, the *Misinterpreters* of Scripture, who thus busy themselves in finding *Contradictions* in it, and publishing the same for *Doctrines* of the
GOSPEL

GOSPEL, must be ignorant, or dishonest Men, or both together.

MAXIM 13. *Ignorant* and *dishonest* Men are not fit to be *Teachers*, or *Preachers*.

MAXIM 14. PREACHERS misinterpreting the Gospel through *Ignorance* or *Dishonesty*, or both together, hurt the Cause of *Christianity*, and strengthen the Cause of *Infidels*, who triumph in the Weakness of such Pastors, and make their *Concessions* and *Doctrines* an Handle to expose Religion.

MAXIM 15. PREACHERS thus misinterpreting the Gospel; and appealing to the *Authority* of the Church of *England*, in Support of such *Misinterpretations*, highly disgrace the Doctrine of Church of *England*.

The End of the Maxims.

As a farther *Prevention* of ERROR, it may not be improper to subjoin to these a few DEFINITIONS or EXPLICATIONS of certain *Theological* Terms and Phrases, which being capable of various Meanings, the *Methodist* Teachers use them *undefined*, that their *Æquivocation* may confuse the Minds of their Hearers, and render them more subservient to their delusive Purposes. To prevent which let the Reader observe.

EXPLICATION, I.

That the Word GRACE in Scripture primarily signifies *Favour*. It has other Meanings indeed else where, such as *Beauty*, *Decency*, *Decorum*, but among Christians *Favour* is its general Meaning in religious Matters.

Ex-

EXPLICATION 2. Retaining this Sense, but used *Rhetorically*, or by a *Figure*, it may stand for the whole of the *Christian Religion*, because that is a *favourable Religion*. In *St. Paul's Writings*, the whole *Christian Dispensation* is often called by the Name of *Grace*, to distinguish it from the *Law* of the *Jews*; which as it laboured with many *Ceremonies*, is therefore by Way of *Opposition* or *Disesteem*, for its *Labouriousness*, styled *Works*.

EXPLICATION 3. When the Apostle speaks of such *WORKS*, or being *saved without them*, he does not mean *Morality* or *Christian Virtue*, but *Jewish Ceremonies*.

EXPLICATION 4. Of the Derivation of the Word *GRACE*. It comes from the Latin *Gratia*, which is usually put to explain the Word (χάρις) *Karis* in the *Greek Testament*: This Greek Word (χάρις) *Kharis* has several Meanings: It is sometimes rendered into *English* by the Word *Charity*, tho' in itself it signifies sometimes *Gracefulness*, sometimes *Kindness*, and *Affection*; to which last Sense it is generally restrained in Scripture. Thus the *Grace of our Lord Jesus Christ*, in *Greek*, signifies the *Favour* or *Affection of Jesus Christ*, but does not specify any *particular Marks* or *Degrees* of it.

EXPLICATION 5. The Word *Justification*, as used by some *School Divines*, has two Meanings; it is either *initial*, or *final*: If this *Distinction* be not observed, the Word *Justification* must lead People, as indeed it has, into many *dangerous Errors*.

EXPLICATION 6. *Initial JUSTIFICATION* is proper to *Profelytes*, and means little, if any Thing, more than their *Conversion* to the Christian Faith. Good *Works* may follow this Sort of JUSTIFICATION, but if they do not, it is all undone again; the Man *relapses* from his *justified* State, may continue in his *Relapse*, and notwithstanding such Sort of JUSTIFICATION may be *damn'd* at last, so improper in this Case, is the Use of a *Phrase*, to which People are so apt to fix an Idea of *Salvation*.

EXPLICATION 7. Observe therefore, that it is with a View to this *imperfect* Sense of the Word only, that our 12th *Article* of Religion affirms, that good Works which are the Fruit of Faith *do follow after Justification*, by which the Authors meant no more than *Conversion*, and so far they are right. For a Man must be *converted* to the Christian Faith, before he can *practise* it. If he continue in a Course of Virtue, and observe the Precepts of our Saviour to the last, that *Continuance* in well-doing, which follows his *initial* or *first Justification*, will *precede*, or go before the *final*.

EXPLICATION 8. Further, it deserves particular Notice, that it is only the *final* Justification (which happens not till Death) that can ensure *Salvation*: and that these several Sorts of *Justification* so essentially differ, that good *Works*, which follow the *Initial*, do always go before the *Final*, and under the *Favour* of Christ, and the *Application* of his *Merits*, are the *Cause* or *Condition* of our *Salvation*. For in

some Respects a *Condition* is a *Cause*, as you will see in the following Instance.

Suppose a poor *Labourer* be permitted to inhabit a *Cottage* upon the Waste, upon *Condition* of his paying a *Pepper-Corn* the Year for Rent, to the *Lord* of the *Manor*: The *Acknowledgment* is small indeed for an Habitation, but yet for all that, under the Favour of the Lord, this small Acknowledgment, or Observation of the *Condition* is the *Cause* of holding it.

The End of the EXPLICATIONS.

The State of the Controversy between Mr. Wesley and me.

Having said thus much of the *Maxims*, or *Data*, which I expect to be *granted* in this *Dispute*, and added an *Explication* of the *Terms*, which are most capable of *Æquivocation*, or misuse, I proceed to speak of the Articles in *Question*, which may be divided into *two CLASSES*: because they are somewhat of a *different Nature*, and debated at *different Times*.

The first in Time are those contained in a *Pamphlet*, which I had occasion to address to the Company of *Salters* in LONDON, who were then solicited to choose a *Methodist* to a Lecture in the City.

Mr. *Wesley*, upon the Perusal of this Piece, writes me his *first* Letter, denying “that the
“ *Methodists* held any such Opinions, as in this
“ Pamphlet I had charged upon them; but
“ allowing withal, that if they did hold such
“ Opinions, their fatal Tendency was such,

as

“ as I there represented.” The Reader is to note, that this was the *first*, and *principal* Point in Controversy, “ whether they held such “ Opinions or not.”

This Letter from Mr. *Wesley* was not received till I was publishing my SERMON, preached before the University of *Oxford*, entitled, “ Rules for the Discovery of false Prophets,” &c. in which, or in the *Dedication Preface*, or *Appendix* to the same, having brought such Proofs as literally, and to a Title supported the Accusation in the former Treatise: (for I had been urged to this Service by some nameless Opponents, who to shew their Parts, were desirous to be before-hand with Mr. *Wesley*) I thought it would be sufficient to acquaint him, as I did at the End of the *Preface* to my Sermon, then in the Press, “ that if he “ were not thereby convinced, that such *Posi-
“ tions*, as he calls them, were held by People, “ who pass under the Denomination of *Me-
“ thodists*, and would please to signify, that “ want of Conviction, in a private Letter, by “ the same Hand, which conveyed to me the “ former Papers, he should have the Civility of “ a particular Answer, Paragraph by Para-
“ graph, if he thought it necessary, &c.”

Mr. *Wesley* did not choose however to give me this private Information, but for Ostentation, I suppose, or to preserve his Credit with the Sect, by still appearing to be their Advocate in Print, he publishes a *second Letter*; he assigns indeed other *Motives* for the Publication, the

Propriety of which, I shall consider in my Comment upon the Place, wherein they stand.

What I have to observe here by Way of Introduction, concerning this *second Letter* from Mr. *Wesley*, is that it produced not only my *Reply* to his *first*, in the Form of *Annotations*, but that it has also afforded some *new Matter* for *Controversy*, not quite so *material* indeed, as that relating to the *main Question*, about the *Principles* of the *Methodists*, which was the *sole Object* of Debate at first.

Whereas now beside this, here are Objections raised, either against the Truth of some *Facts*, related in the *Dedication* or *Preface* to my Sermon, concerning the *Rise* and *Progress*; the *History* and *State* of *Methodism*; or against my Manner of treating these Subjects, supposing what I had said upon them, to be true.

As to these *new Matters* then since called in *Question*, or *misrepresented* by Mr. *Wesley*, I have only to observe, that they shall be examined in their Places, and set in a true Light, yet not so as to hinder the *Reader's* view of the *main Question*, *to wit*.

“Whether the *Methodists* held or published “such Doctrines, as I had charged upon them “in my Pamphlet to the *Salters*,” which in the second Edition, I call a *DISPLAY* of the *bad Principles* of the *Methodists*, I have informed the *Reader* that this was the Piece, which moved Mr. *Wesley* to write me his *first Letter*, wherein he undertook to make an *Apology* for all the *Methodists* in general, without

out distinguishing *Particulars*, but in his *second*, he appears to have *contracted* his Defence, and craves Allowance only for himself, his *Brother*, and his *Quondam* associate Mr. *Whitfield*, and then sneaks off, leaving all the Rest to Mercy, who are so far from making any Defense against the Charge, that they *confess the Fact*, and glory in the *Accusation*.

So that the *Reader* is likely to find this Point very clear, *viz.* “ that the Generality of the *Methodists* hold to this Day, the blasphemous, and “ atheistical Principles, that I mentioned; ” and notwithstanding that Mr. *Wesley* at present, professes to have renounced them, as * *horrid and detestable*, yet I am afraid it will appear in the Course of the Evidence, that he was formerly pretty deep in the same Opinions; and consequently, that I was much to be justified in charging in general, the *same Principles* upon People, who had confessedly been of the *same Denomination*. I have indeed in great Measure anticipated the Business of a Reply to his *second Letter*, by the full Evidence I gave upon these Articles in my *Answer* to the *first*: However the *Reader* may not be displeased to see additional Testimonies upon this Head; as he may desire likewise to be better informed about the *new Matters*, which have been started since; so bearing this *State of the Controversy* in Mind, he may now, if he pleases attend the Examination of Mr. *Wesley*’s particular *Arguments* and

* *First Letter to Dr. Free, Ch. iii. v. 4. Dr. Free’s Edition.*

Objections, which mostly deserve *Ridicule*, at other Times a little *serious* Remonstrance.

Sic Sermone opus est modo tristi sæpe jocosò, HOR.

In either Case, I believe I shall have it in my Power to avoid *Prelixity*, as Mr. *Wesley's* Letter is not only short, but excepting its *Fals-hoods*, in many Passages so insignificant, as not to merit *Observation*, or *Answer*.



The Reverend Mr. WESLEY's
 Second Letter to Dr. FREE,
 divided into Chapter and Verse, by the *Editor*.

C H A P. I.

The CONTENTS Mr. WESLEY sets out with a Paradox : He expresses his great Desire to live peaceably with all Men, but chooses to shew that Desire by carrying on the War for the Methodists ; under the Pretence of being publickly called upon to vindicate himself, though that be the Reverse of what was demanded by his Opponent, and out of the Course of the Dispute ; which required a general Defense of the Methodists, which at first he undertook, but in this Letter, after a few idle Cavils, is obliged to drop.

Fonmon Castle, *August*, 24, 1758.

REVEREND SIR,

I. **I**N the Preface to your Sermon lately printed, you mention your having received my former Letter, and add, That “if the Proofs you have now brought do not satisfy me as to the Validity of your former Assertions. If I am not yet convinced, that such Positions are held, by People who pass under the Denomination of *Methodists*, and will signify this by a private Letter, I shall have a more particular Answer.” I desire to live peaceably with all Men ; and should therefore wish for no more, than a private Answer to a private Letter, did the Affair lie between you and me. But this is not the Case : You have already appealed, to the Archbishop, the University, the Nation. Before these Judges you have advanced a Charge of the highest Kind, not only again me, but a whole Body of People. Before these I therefore must either confess the Charge, or give in my Answer.

Dr. FREE's Comment upon the Revd.
 Mr. WESLEY's 2d Letter addressed to
 Mr. *Wesley*.

REVEREND SIR,

HAVING in the Course of this Dispute, in great Measure exhausted my Stock of Compliments, and being unwilling to offer you
 a few

2. But you say, " I charge Blasphemy, Impiety, &c. upon the Profession of *Methodism* in general. I use no *personal* Reflections upon *you*, or any Invective against you, but in the Character of a *Methodist*." That is, you first say, " All *Methodists* are Pickpockets, Rebels, Blasphemers, Atheists : " And then add, " I use no Reflections upon *you*, but in the Character of a *Methodist*." But in the Character of a Pickpocket, Blasphemer, Atheist." None but ? What can you do more ?

Dr. Free's Comment, &c.

a few *Flowers*, unless I had found Materials sufficient for a compleat *Noségay*, I have omitted, for this Time the *sweet Savour* of a DEDICATION, and substituted in it's stead, a short but useful Entertainment, which I call my *Prolegomena*. I address it indeed to the *Reader* ; but *under the Rose*, as it contains, what I take to be a *true State* of the *Controversy*, it may keep us from Rambling, and be of some Service to *You* and *Me*, as we shall find, perhaps if we have *Recourse* to it upon some *particular* Occasions.

For Instance now, in your *first* Letter you say, " all that you concern yourself about is my " *five* vehement *Affertions* with Regard to the " People called *Methodists*".—and yet in your *second* you affirm that—" if a thousand Sets of Men, " *pass under that Denomination*, they are " nothing to you.— " You are no way concerned for their Principles or Practice." &c.

If you apply to the *Prolegomena*, I believe you will see that this is changing the Controversy ; and that you are some how or other got on the *wrong Side of the Post*. And therefore would it not have been better to
have

have followed my *Advice*, and given me your *Opinion*, or Recantation in *Private*, than thus to have summoned, as you declare you do, the *Archbishop*, the *University* nay the whole *Nation* together, to hear you *contradict* yourself?

From this short View of a Scheme so ill laid and so *contradictory*, it becomes very difficult to understand your *Exordium*, which in the Nature of the Thing, should have given us a clear and distinct Idea of what you proposed to maintain, and the Manner, wherein you intended to draw up your Defence.

“Before these *Judges*”. You tell me (that is before the Archbishop, the University and the Nation) “that I have advanced a Charge of the highest Kind not only against you, but against an whole Body of People, &c.

The Charge, Sir, how high and of what Kind soever has been and may be again, and again made good, if you think it prudent ever again to require it: but observe Sir, that you may not wrap yourself up in your Delusions, and think that no body sees you because you see nothing yourself, observe I say, that the Word Charge, as you here use it, appears to have a double Meaning.

All the *Charge* that I know of against you in *particular* is that of being the Father of the *Methodists*: And can you disown the Title here, when in your † *Pamphlet* called the *Character* of a *Methodist*, you take to the Thing so cordially yourself? Any otherwise than in this

Capacity, where your Name is not mentioned, the Charge is not against you, but the *Sect* in general, all who bear the *Name*, and come within the *Definition*, which, to fix their Character, I gave of the *Methodists*, in the Preface to my Sermon.

This then being premised about the *Charge*, let us hear how you proceed in the *Defence*.—"Before these," you say (that is the *Audience*, which in your *Imagination* attend you, the *Archbishop*, the *University*, the *Nation*.

In Vacuo Sesser Plauserque Theatro.)

You must either confess the Charge, or give in your Answer". It may be necessary therefore to ask you which *Charge* you mean, the Charge against yourself in particular, or the Charge against the *Methodists* in general; as likewise what you would understand by your *Answer*, whether an Answer for *yourself*, or an Answer for *them*.

For after much shuffling and casting about for Expedients, it is plain at last, that you admit the *Charge* against *them*, and give in the *Answer* only for *yourself*. For you say* (Chap ii.) "I shall not concern myself with any Thing in the Appendix but what relates to me in particular".—very well!

This short Enquiry then being made, to know more precisely what you would be at, namely that you no longer answer for the *Methodists* in general, but only for *yourself*, or those in *Partnership* with *yourself*: Let us now try the Cause upon this Issue, and hear how you begin your *Apology*, why truly not by stating

* Chap. ii. Verse 4. of this Edition.

your *own Opinions*, but by a Method the most remote from your Purpose in the World.

By running foul of my Writings and making a Blundering or *base* Misquotation from thence where the Subject affords not any Thing for your Vindication, and has no Manner of Relation in particular to yourself, the whole Passage referring very clearly to the Case of Mr. *Ven*.

For the Reader's Satisfaction I will produce the very Words* "What I have said of scandalous Opposition to the Church of *England*—Blasphemy, Impiety, &c. is charged upon the *Profession of Methodism* in general, I use no personal Reflections upon Mr. *V*— nor any Invective against him, but in the Character of a *Methodist*". These are my Words confined and limited as well by the *Initial* Letter of his *Name*, as by the *Sense* and Argument, to the *Individual* Mr. *Ven*. And yet you represent it to the Reader as tho' I had said in this Passage, that "I use no personal Reflections upon *You*."!—Pray, Sir, how comes it about that you so suddenly take the Shape of Mr. *Ven*, or that Mr. *Ven* so suddenly takes the Shape of Mr. *Wesley*? This untimely Appearance of two *Sofas* upon the Stage at once, has discovered too much of the *Plot*, and at the same Time so puzzled the *Action*, that it is impossible for the *Audience*, (and consider whom, you represent that *Audience* to be) to know which is performing his *Part*, unless you leave them

* Preface to the Sermon before the *University of Oxford*. p. 7.

some *Mark*, whereby to distinguish for the future *yourself* from your *t'other self*.

*Certe, ædepol, quum illum contemplo, & Formam cognosco tuam;
Quemadmodum in Speculum inspexi; nimis similis est Tui.*

Upon the whole, this was a capital Mistake. The SPIRIT of *Deception* played you a Trick here, Sir, to discover to us, or leave us so much Room to suspect, that you had such a notable *Coadjutor* as Mr. *Wen*, and that you were forced lay your *inspired* Noddles together and club for such a Production as this, and then as in most promiscuous Generations, be puzzled yourselves or puzzle the World, to know which was the real Father.

Verse 2. As to the Offence you take at my calling Mr. *Ven*, or *You*, a *Methodist*, (for at present we cannot tell which is which,) and asking me what *I could do more*? I think by your own Account, that *I could do more*, and that the Matter does not deserve so much of your Repentment as it might, if Things were aggravated.

For if the *Methodists* have been branded with all the *ignominious* Names, you here repeat, such as *Pick-pockets*, *Rebels*, *Blasphemers*, *Atheists*, I certainly use *Him* or *You* with the greater Civility, if in the Room of these I give you the *gentler* Appellation. For I would by no means press you with the Name of *Pick-pocket*, as I have a Suspicion, that it would
cause

cause Offence; it not being clear to me, that you have any visible Way of *getting Money*, that the LAW allows; may I ask you? Are you within the ACT of *Toleration*? I do not dwell upon this: Neither have I Time to examine Mr. *Whitfield's* Accounts, or to enquire whether the Orphan-house in *Georgia* be now made the *private* PROPERTY of a *particular* Person? Or whether the *Fools-pence* that were gathered in the *Fields*, under the Pretext of serving that *Charity*, were intended by the *Donors* to be converted into *private* PROPERTY, any more than the *Situation* and *Materials* of some large *Tabernacles* here at home? The Persons, who have been concerned this Way are those, to whom such *Inquisition* properly belongs. In my Sermon before the *University* of OXFORD, I only laid down RULES for the *Discovery* of false *Prophets*, which Rules I left to other People to apply as they saw Occasion: For I am not of the *Grand Jury*, nor bound to prepare the *Indictments*, or find the *Bills*.

For my Part, I am very sorry you introduced the Word *Pick-pocket*, for I do not remember, that in all our Correspondence, I ever honoured you with such a Name. I must ask you one Question too, about the Word *Rebel*.—I have complained indeed of the *Principles* of the *Methodists* as dangerous to any STATE, and particularly our *own Constitution*, but where did I ever expressly call a *Methodist* a *Rebel*? I am afraid this is another of the *disbonest Liberties* which you make no Scruple to take in altering my Words and Phrases --- A REBEL is a
Traitor

3. But this, you say, *is the Practice of all honest Men, and a Part of the Liberty wherewith Christ hath made you free.* Nay surely there are some honest Men, who scruple using their Opponents in this Manner. At least, I do: Suppose you was an Atheist, I would not bring against you *a railing Accusation.* I would still endeavour to *treat you with Gentleness and Meekness,* and thus to *show the Sincerity of my Faith.* I leave to you that exquisite “Bitterness of Spirit, and extreme Virulence of Language,” which you say *is your Duty,* and term *Zeal.* And certainly *Zeal, Ferver, Heat,* it is. But is this Heat from Above? Is it the Offspring of Heaven? Or a Smoke from the Bottomless Pit?

Dr. Free's Comment, &c.

Traitor, who appears in Arms.---I never yet laid such a Thing as this to the Charge of the *Methodists.* They never, that I know of, appeared in *Arms*; though if the Government have not a watchful Eye upon them, as their *Turbulence* and *Numbers* go on to increase, it is not so unlikely but they may: If there should happen to be a Confusion in the State, what so probable a Course, for a forreign Enemy to take, as to gain over; or if a *Invasion* succeeds, command their Leaders to join their Party?

As to their *Behaviour* in other *Respects,* I have allowed you already, that some People may be better, than their *Principles* would incline us to think of them; and that is all the *Concession* I can make, for I must still contend, that by their *Principles,* those People are capable of doing any Thing, who profess, as some of the *Methodists* in their Writings do, to make no Distinction between *Good* and *Evil,* and rail at the common People in their Harangues for still regarding, what they call their *naasty flinking*

ing good Works, so mean is their Opinion of moral Virtue.

Verse 3. Sir, of your Letter discovers in the Beginning how honest you are in making Extracts from the Writings of your Opponents and obliges me in Justice to the Reader, and myself to produce at Length the Passage, you have thus perverted in the Preface to my Sermon, my Words are these. " But if all this
" be true why should it not be *said* the *Scripture* declares (*Gal. iv. 18.*) that it is our
" Duty to be *zealously affected in a good Thing*
" and can there be any thing better than the
" Cause of God? Where this is concerned I
" am not to regard the Persons of Men, or
" treat with *Gentleness, Meekness, Mildness.*"
" Those, who with the Face of *Meekness* are
" doing the Work of *Atheists*, but I am rather
" to shew the *Sincerity* of my *Faith*, by what,
" they are pleased to consider as it's Reproach,
" the Heartiness of the Zeal, wherewith I op-
" pose them. This will lay me under a Ne-
" cessity of using such *Words*, whether they
" sound agreeable or not, as by the *common*
" *Consent* of Mankind belong to such and such
" Persons, or such and such Things, which is
" the Practice of all *honest* Men, and which,
" as they found occasion, was the Practice
" of *Christ* and his *Apostles*," &c.

As for your professed Civility to *Atheists* I think you may be ashamed of it: For in my Opinion a *Government* would be scandalous both before God and Man, that should suffer them to *propagate* their Opinions, or treat them,

if

4. O SIR, whence is that Zeal which makes you talk in such a Manner to his Grace of Canterbury? *I lay before you the Disposition of an Enemy who threaten our Church with a general Alteration or total Subversion: Who interrupt us as we walk the Streets, (Whom? When? Where?) in that very Dress, which distinguishes us as Servants of the State, (Altogether Servants of the State?) in the now sad Capacity of Ministers of the falling Church of England. Such being the prostrate, miserable Condition of the Church, and such the triumphant State of its Enemies, none of the English Priesthood can expect better Security or longer Continuance than the rest. They all subsist at Mercy.—Your Grace and those of your Order will fare no better than those of our own.* Sir, are you in earnest? Do you really believe *Lambeth* is on the Point of being blown up?

Dr. Free's Comment, &c.

if they discovered themselves, with *Gentleness*, or *Meekness*. And as for that exquisite *Bitterness of Spirit* and extreme *Virulence of Language* which you have the *Modesty* to say, I esteem my Duty; I must tell you, since you will not apprehend, that these Phrases are none of mine, but the impudent Imputation of your own Party.

Verse 4. My Zeal (since you ask me whence it is) which impelled me so earnestly to address his GRACE of Canterbury, proceeds from my Concern for the Church of ENGLAND.

I see it deserted by some People at the Helm, who, if they were *Constitutionists*, would think themselves in Duty bound to preserve the political System of ENGLAND, of which the Church and Clergy are a Part: The Violation of these is a Violation of the Constitution: and therefore I put them in Mind, that in this Department, we are the LEGAL Servants of the State, and as such ought not to be injured, sensible

sensible though, at the the same Time, that we sustain a much *higher* Character, namely that of the Embassadors of *Jesus Christ*; but to what Purpose would it be to mention such a Circumstance to People, whose Behaviour affords you the strongest Reason to suspect how *little* they regard him. As for the *Ministers* of State in *England*, is not long ago since *some* of them were taxed with a *strange* Inclination to the * *Jews*.

Others have the Credit of being Authors of a very extraordinary ‡ Law, which compells the *Clergy* without their *Consent*, first obtained (their being no *Convocation* then sitting) to perform a certain *Office* at the Hazard of their Lives and Liberties; which is a kind of Treatment very *unchristian*: Others again, who have borne *high Offices* and been † *Secretaries* of STATE have been open Patrons of *Infidelity*. The *religious Principles* therefore of these People being unsettled and *unknown*, (as yours may be) it would be idle to apply to them in such their *uncertain* Character, but as they *always* profess to be *Servants* of the *Constitution*, and of his *Majesty King GEORGE*; I therefore appeal to them, in *what they profess*; desiring them to be *consistent* with their *Profession*; being assured, that they will hurt his *Majesty* very much, if they appear to use his Authority, to hurt the *Church* of *ENGLAND*.

The *Insults* offered to the *regular Clergy* in

* The *Jew-Bill*.

‡ *Marriage-Act*.

† *Bolingbroke*.

every Place, where the *Methodists* have been permitted to encrease, have been for some Years past so notorious, that every one, who resides in such Places, must wonder at your want of Modesty in making these Things a Question. I am persuaded that you yourself are not a Stranger to the — *whom? when? where?* as you term it. You are well acquainted with *Bristol*. Did you never hear, that Dr. *Tucker* now Dean of *Gloucester*, when it was his Fortune to be engaged with the *Methodists*, as it is now mine, gave this Account of their Behaviour?

“ Some of Mr. *Whitfield's* Followers have
 “ *insulted and reviled* me in *passing along the*
 “ *Streets*, and declared, that they looked up-
 “ on me as the *Enemy of God*, and his *Reli-*
 “ *gion*. This was owing to Mr. *Whitfield's*
 “ pointing at me so often in his Prayers, and
 “ describing me in his *Harangues* to the
 “ People, &c.” See more of this in the *Lon-*
don Magazine. For JULY 1739. Pag. 341.

Of such Abuses offered to the Clergy in *these Parts*, as well as *Bristol*, there have been Instances too many to be here recited, for they would fill a Volume of themselves. Nay, the Outrages are sometimes so excessive as to be attended not only with great Danger to the Person who is the Object of their Fury, but also with such an insolent Breach of the *Peace* as shews that in their religious Phrenzy, these People set the *Laws* and *Magistrates* themselves at *Defiance*. We see this in the Case of the Revd. Mr.

C.—who after Preaching at St. *Olave's* was not only insulted in the Church, but pursued by these People on the *Lord's Day*, like so many *Hell-bounds* quite over *London Bridge*. What their Behaviour was to me at *Bermondsey Church* is related in the Remonstrance to the *Bishop of Winchester* prefixed to my SPEECH to the *London Clergy*. And besides the Riot then committed by their collective Body; they have often met me singly since, threatening me with the Consequences of giving *Opposition* to their Cause, and signifying amongst other Things, that they had it in their Power to hurt the *Income* of my *Lectureship* at *Newington*, and that I must expect to feel their *Power* and *Influence* in that Quarter.

Was it a Wonder, Sir, that in Times like these I should say, that the *Clergy* “subsist at “*Mercy*” or tell his GRACE, “that in a “*general* Defection of the People his Grace, “and those of the *Episcopal* Order, would “fare no better than ourselves.” You ask me indeed upon this very triumphantly.—“Sir, “are you in earnest? Do you think that “*Lambeth* is on the Point of being blown “up.”—Since you will have it then, let me tell you, Sir, that this *Sneer* carries with it an *Air* of Confidence and Complacency; which had better been concealed. For it discovers your inward Assurance of Success, which however covered upon some Occasions, is at other Times published in a very particular Manner. You may imagine, that we sometimes see the

publick *News Papers*, which are continually made the Trumpeters of the *Success* of your *Party*, and the Increase of your Power and Fame.

When one of your Saints departed, the *Gazetteer* of *Wednesday Jan. 1759*. Informed us, “ from *Abergavenny*, that a *Gentlewoman* of that
“ Place to testify her Regard for the Memory
“ of the late *Worthy*, the Reverend Mr. *James*
“ *Hervey*, went into Mourning, though no
“ Ways related to him.”— From Mr. *Whitfield's* great *Booth*, we had a pompous Article on *Saturday* the 20th of *October*, 1759, in the *St. James's Evening Post*.

How that the Day before “ the Reverend
“ Mr. *Whitfield* preached three *Thanksgiving*
“ Sermons, two in the Morning at the *Taber-*
“ *nacle*, and one at his Chapel at *Tottenham*
“ Court, to numerous Audiences of Persons of
“ Distinction.” By which it appears that being
without Law, he did not think it Decency to
wait till his MAJESTY appointed the Day of
Thanksgiving; but pert, forward, an *Enthu-*
siastick sounds his own Trumpet, sets up his
own Standard, and is attended in his Irregu-
larities by numerous Audiences of Persons of
Distinction: Though if there be such a
Number of them, it may be some Importance
to the People of *England* to know who these
Persons of Distinction were.—But to return
Mr. *W*— is not singular in this Practice. There
is something of the same Magnificence in your-
self. When your GRACE leaves your *Castle*
of

of * *Mock-fun-man* in Ireland, to return to *England*, it is given out as an Event as considerable as the Return of a *Lord Lieutenant*.

And when the other *Mock-Archbishop*, Mr. *Whitfield* returns from his Visitation in *Scotland*, he publishes it more than once. The *Daily Advertiser* of Friday October, 27, 1758, has this Paragraph. "For this Month past, we
" hear, the Reverend Mr. *Whitfield* has been
" preaching twice a Day to very large Audi-
" tories, in various Parts of *Yorkshire*, *Lanca-*
" *shire*, and *Staffordshire*, and is expected in
" Town this Week."—And again Saturday, October, 28. "On Thursday Evening the
" Reverend Mr. *Whitfield* came to Town from
" *Scotland*, and the North of *England*, and we
" hear, preaches To-morrow at *Tottenham*
" *Court Chapel*, and the *Tabernacle* in *Moorfields*."
---That is, in plain *English*, giving us to understand, that in all these *Counties* or *Places*, he had been seducing many of his MAJESTY's poor *Subjects* from their proper *Pastors*, and (which is the Consequence of their Revolt) leaving them in a State of *Cabal* and *Ferment*. These are the Proceedings, which in my Opinion threaten the *Church* of ENGLAND, with a general Alteration, or total Sub-version, in which Case, I apprehend his Grace, and those of his Order, would be in some Danger, as well as the inferior Clergy, in this *Crisis* though, it seems you have your Eye upon the *Palace* at LAMBETH, which I had never mentioned: but

* This Letter of Mr. *Wesley's* is dated from *Fox-mou Castle*.

however,

5. You go on. *In the remote Countries of England, I have seen a whole Troop of these Divines on Horseback, travelling with each a Sister behind him.* O Sir. "what should be great, you turn to Farce." Have you forgot, that the Church and Nation are on the brink of Ruin? But pray when and where did you see this? In what Year? Or in what Country? I cannot but fear, you take this Story on trust: For such a Sight, I will be bold to say, was never seen.

Dr. Free's Comment, &c.

however, as you ask me whether I think it on the Point of being *blown up*. I answer very seriously, that I suppose, *when he has got Possession* of it, JOHN by *Divine Providence*, will take *Care* of THAT.

Verse 5. "You say, O Sir, what should be "great, you turn to Farce."--- By the *Commas* about this Sentence, I saw that it was meant as a *Quotation*, and had Reference to some *Author*, but I could not presently recollect from which of our *English* Divines you gathered it, at Length I was informed that it belonged to a Poem of Mr. *Prior's*, called the *Ladle*, and that the Couplet of Verses stood thus.

What should be great, you turn to Farce.

I would the LADLE in your——

This Ladle Sir, which you kept in *Petto*, considering how the Author has placed it, will make but an odd Appearance in a Theological Treatise. It is really surprizing to see how *Doctors* differ; some of them, as I have heard have written *de Virginibus velandis*, and others it seems *de nudandis Vetulis*. But did you really take your Quotation from the Passage
above-

abovementioned? If so, it is a *Farce* indeed. But it is a *Farce* of your own making, and wherein you are likely to be the *principal* ACTOR. Let any one conceive the *Apostolical* Mr. JOHN WESLEY. How old are you?—Well, such a one as *Wesley*, (*ὁ πρεσβύτερος*) the aged, with the same *demure* Countenance, that you wear in your *new* Picture, where you are represented as a *Firebrand*:—(Who bid you call yourself a *Firebrand*?) I say with the same *demure* Countenance fixed in deep Contemplation upon such an *Object* as is here represented,—(*quod Ego nunquam vidi, neque velim*) and I defy Mr. *Hogarth* with all his Humour to entertain us with a *Scene*, which shall have more of the *high* RIDICULOUS.

But, Sir, your *Merriment*, though at your own Expence must not divert me from my *serious* Purpose. I look upon the Times to be dangerous, and seditious, when a Parcel of *fanatical* People, Men and Women-preachers shall thus *travel* the *Country* disturbing his *Majesty's* poorer Subjects, and giving them ill Impressions against the *National* Religion, as it is taught by their *regular* Ministers.

If the same *Liberty* was allowed to a *Troop* of *Popish* Priests, the *Country*, and that justly, would be *up in Arms* about it; and therefore I see no Reason, why People, who wish well to the Constitution, should so quietly behold the Increase, and *turbulent* Proceedings of the *Methodists*. Since their *Enthusiasm* is in many Respects *similar*, in other Respects *worse* than *POPERY*, and as capable of being heated to attempt

tempt any *Revolution* in the STATE. In support of this Assertion I appeal to the Observation of a worthy *Dutch* Clergyman, who though, what we call a *Dissenter* or *Presbyterian*, yet being a truly sensible * Man and alarmed at the *Growth* of these People *abroad*: (For all *Religions* ought to be aware of them) speaks forth the *Words* of *Truth* and *Soberness* upon this Occasion. "When *Fanaticism*" says he, "has got the *upper* Hand, and works "with all it's Forces, it is not only able to corrupt RELIGION, but to overthrow civil Society. The Spirit, which animates it, is too eminent, too divine, to subject itself to any human Power: On the Contrary, all must buckle to, and obey it's Orders. A *Fanatick* in his *Dreams*, often sees an *earthly* Kingdom, where the *Faithful* are to exercise an absolute Power over the WORLD. Now if he is supported by a powerful Party, why should he not take it into his Head that the *Time is come?*" The Author proceeds farther and for the Conviction of his Brethren bids them cast their Eyes upon the Impieties and Excesses committed at *Munster*, of which the Reader may see more in my † Remarks upon the *miraculous* Letter read in the *Pulpit* by Mr. *Jones*. When I behold Things similar to these in *England*, we may begin to be afraid of the like Consequences. And as you affect to doubt, Sir, of the Truth of some *Facts*

* Mr. *Stingra* on *Fanaticism* P. 44. translated by Mr. RIMMUS.

† Remarks on Mr. *Jones's* Letter. p. 54, to 59.

6. With an easy Familiarity you add, *My Lord, permit me here to whisper a Word* (Is not this *Whispering in Print* something new?) that may be worth remembering. In our Memory some of the Priesthood have not proved so good Subjects as might have been expected, till they have been bought over with Preferments, that were due to other People. Meaning, I presume to yourself. Surely his Grace will remember this, which is so well worth remembering, and dispose of the next Preferment in this Gift, where it is so justly due. If he does not, if he forgets either this, or your other Directions, you tell him frankly what will be the Consequence. *We must apply to Parliament*: p. 6. Or to his Majesty. And indeed how can you avoid it? For it will be using him, you think, extremely ill, not to give him proper Information, that there are now a Set of People, offering such Indignity to his CROWN and GOVERNMENT.

Dr. Free's Comment, &c.

here related and attempt to turn them to a Jest, by asking when? where? in what Year, and what County I saw this *Cavalcade* of Men and Women Preachers? I will answer particularly. The Year was 1753, the Day of the Month, *October* 8th or 9th, the Place's Name was *Gisburn* in the County of *York*: The *Mercury*, or chief *Speaker* of this Company of *Deaconesses* and travelling *Apostles*, was a Man who had lost an *Arm*, I don't say where he had lost it, but perhaps by this Description, you may know him.

In *Vers* 6. You think, that you observe an "easy Familiarity" in my saying to the *Archbishop*, "*My Lord permit me,*" &c. Sir the Word *permit*, has been used here in *England* to a crowned Head, and sure that is good enough for an *Archbishop*, which is good enough for a KING.

Where then is the *Familiarity*? If I ask *Per-*
E *mission*

mission to approach ; it implies, that I find my Self at a *Distance* : And how a Man can be *familiar*, that keeps *his Distance*, I profess I cannot discern : You may be assisted by a *Jealousy*, which may enable you to see Things in another Light : I am not acquainted with your *Connections* Sir, so leaving this Subject, let us examine your *Whispering in Print*, which you observe to be "*something new*." Something *new* I believe it is : For I never heard of it before. But I know it to be *no new Thing* ; to *see that in Print*, which a Man, at some Time or other, may have *desired to whisper*. And therefore to this *Chaff of WIT*, let us apply the *Burning-glass* of REASON, and you shall see it *snoak*, and vanish in a Moment.

Where have I ever said "My Lord permit me to whisper" *in Print* ? You perceive now, I suppose, that this is your *Interpolation* ; and that the *Novelty* and *Nonsense* are likewise all your own. But how came you to *father* your Absurdities upon me ; when at the End of your Letter you say, that you are my *Servant for Christ's Sake* ? If this be the Way, you serve me for *Christ's Sake* : your *Christian Religion* is a *very bad Religion* ; I desire no such *Christian Service*.

As for my next Words, since you are not so *just*, as to give them either a fair *Quotation*, or candid *Construction*, I must tell you, that by *Preferments* due to *other People*, I meant *other People beside myself*, who are neglected to this very Day. I do allow however, that in Consideration of my *Father's Sufferings* in the Time of

K. GEORGE the *first*: And because in the late *Rebellion*, I so strenuously took the Part of his *present* MAJESTY, supported his Cause, defended his Government, and made out his *Pedigree* and Title to the Crown, better than all his *then* Ministers of State, when put together, (for which I was at that Time no more considered notwithstanding the Importance of the Service, than I have been now for writing for the Church of *England*), I did expect after all, that I should have *some* Preferment at *some* Time or other: But *Thomas Holles*, Duke of *Newcastle*, I believe was then *Secetary* of STATE; and *Philip* now called *Earl Hardwick* was then Lord Chancellor. They say, that they went at *that* Time, to *resign* together: But I believe they did not, and I am sensible as well as Mr. *Pitt* and the Nation, that they *are in Power still*, which I take to be the true Reason why I have been so long neglected and oppressed, and that one of *your* Sort should have it now in your Power to play the *Jesuit*, and laugh at me for having thus misapplied my *Time* and *Labour* in defending the *present* KING, and the *present* Church-ESTABLISHMENT. I am obliged to you to be sure for *opening* my Eyes a-little, I suppose you meant among *other* Things, that it should save me for the future some expence in *Paper* and *Print*, and teach me to resolve with *Homer's* Soldier,

*When bleeding GREECE again
Shall call ACHILLES, she shall call in vain.*

POPE.

So let it pass: But as *Matters* seem to rest with these *Laymen*, I do not think it was right in you to draw his GRACE of *Canterbury* into your *Conundrum*; and reflect upon him. For the *World* will be apt enough to do that, without your Assistance, if there be Occasion. And therefore I think it would have became you better to have spared your *Reflections* and stuck to your *Argument*: For by introducing this *Episode* you have so far forgot yourself that I shall convict you of a shocking Falshood in the next Sentence; where you say, that “*I* “*frankly tell the Archbishop, if he forgets* “*to dispose of the next Preferment in his* “*Gift, where it is so justly due, we must apply* “*to Parliament.*” The Words in my Dedication, Sir, have clearly another meaning; I suppose you will be ashamed to see that they are only these! †

“*My LORD, an honest sober Mind must be* “*shocked at these infernal Devices, these* “*strange IDOLS of a new JESUS, and a new* “*FAITH. If such wild Notions were propa-* “*gated only in our high Ways and Hedges,* “*they must soon be attended with fatal Con-* “*sequences. But what shall we say, if the* “*Heathen are come into our Inheritance, and* “*have Permission to occupy our very Churches?* “*Would any Earthly Power, at War with a-* “*nother, suffer the Enemy to erect their Bat-* “*tries within their Walls? Or trust them*

† Dedication to Dr. Free's Sermon at Oxford new Edition. p. v. and vi.

7. However we are not to think, your opposing the *Methodists* was owing to *Self-interest alone*. Tho' what if it was? Was I to depart from my Duty, because it happened to be my Interest? Did these Saints ever forbear to preach to the Mob in the Fields for fear lest they should get the Pence of the Mob? Or do not the Pence and the Preaching, go Hand in Hand together? No, they dont: For many Years neither I nor any connected with me, have got any Pence, as you phrase it, in the Fields. Indeed, properly speaking, they never did. For the Collections which Mr. Whitfield made, it is well known, were not for his own Use, either in whole or in part. And he has long ago given an Account in Print of the Manner wherein all that was received, was expended.

8. But it is not my Design to examine at large, either your Dedication, Preface, or Sermon, I have only Leisure to make a few, cursory Remarks on your *Definition* of the *Methodists* (so called) and on the Account you give of *their first Rise*, of their *Principles* and *Practice*: Just premising, that I speak of those alone, who began (as you observe) at *Oxford*. If a thousand other Sets of Men pass under that Denomination, yet they are nothing to me: As they have no Connexion with me, so I am no Way concerned, to answer either for their Principles or Practice: Any more than you are to answer for all who pass under the Denomination of Church of England-Men.

Dr. Free's Comment, &c.

“ with the keeping of the *Citadel*? — WE
 “ CANNOT AS PRIESTS OF THE CHURCH OF
 “ ENGLAND STAND STILL, AND BEHOLD SUCH
 “ A PIECE OF TREACHERY AS THIS. We
 “ must apply to our *Commanders*,——If YOUR
 “ GRACE, and my LORDS the BISHOPS have
 “ not Power sufficient to afford us Redress,—
 “ We must apply to Parliament.” This is very
 different from your Account. Where is the
 Word *Preference*?

Verse 7. The Substance of the next Verse, as the *Occasion* required, has been considered under the Word *Pickpocket*, which you unfortunately put in my way, Page the 20. of this Comment. Therefore you and the Reader may consult that Passage if you please. For I de-
 light

o. The Account you give of their Rise is this. *The Methodists began at Oxford. The Name was first given to a few Persons, who were so uncommonly Methodical, as to keep a Diary of the most trivial Actions of their Lives, as how many Slices of Bread and Butter they eat, how many Dishes of Tea they drank, how many Country-Dances they danced at their dancing Club, or after a Fast, how many Pounds of Mutton they devoured. For upon these Occasions they eat like Lions, having made themselves uncommonly voracious.* Of this not one Line is true: For, 1. It was from an antient Sect of Physicians, whom we were supposed to resemble in our regular Diet and Exercise, that we were originally styled *Methodists*. 2. Not one of us ever kept a Diary of the most trivial Actions of our Lives. 3. Nor did any of us ever set down, what or how much we eat or drank. 4. Our *Dancing-Club* never existed: I never heard of it before. 5. On our *Fast-Days* we used no Food but Bread; on the Day following we fed as on common Days. 6. Therefore our *Voraciousness* and *eating like Lions* is also pure, lively Invention.

Dr. Free's Comment, &c.

light not in repeating Grievances, and I believe it will be quite as agreeable to you, to have these Matters forgot.

So we will proceed to *Verse 8.* of this Letter, which I have already observed, contains a Contradiction to the Profession you made in in your *first*. I have only a small Remark to offer here upon the *Manner* of Expression; you say with regard to the other *Methodists*, that “you are no way concerned to answer
“ either for *their* Principles or *Practice*, any
“ more than I am to answer for all, *who pass*
“ *under the Denomination* of Church of England
“ Men.” I beg your Pardon, Sir, I think our *Case* is somewhat different. For in the *first* Place, I never gave Rise to any of the *disorderly* People of the Church of ENGLAND. Secondly, I never *kept them Company*: And Thirdly, I never took upon me *to write in their Defence*.

fence. And therefore by Reason of these *Connexions* you are much more answerable for the *Principles* and *Practices* of the *Methodists*, than I am for the Conduct of the *disorderly* People of the *Church* of ENGLAND, with whom I have no such *Connexions*.

Notwithstanding your quibbling and prævaricating (in *Verse* the 9.) I must insist upon it, that the Account I give of the Rise of the *Methodists* at *Oxford* is in every Circumstance very true. The Person, who gave you this Name, knew nothing in all Probability of any such antient *Seet* of Physicians as you mention: Nor was there any *Similitude* between your Profession and theirs, that could induce him to distinguish you by that Title. Neither did you ever at that Time of the Day pretend to *derive* the Origin of your Name from that Occasion *yourselves*: But having since dipped into Dr. *Freind's* History of *Physick* and met with such a *Seet* of *Physicians*, you thought it would look better if you affected to be their Relations, choosing rather to draw upon you the Denomination of *Quacks*, than that the World should remember your being *nick-named* from the *whimsical Method* of keeping a *Diary* of all your Actions. Which however I know to be Fact, having seen at that Time a *Journal* of that Sort in the Hands of one of your Disciples. And that the Reader may be convinced of the same from other Testimonies, he will not only see the Word *Diary* in the *Dealings* cited by the Lord Bishop of *Exeter* in his Book entitled the *Enthusiasm* of the *Methodists* and *Peppys* compared

10. You go on. *It was not long, before these Gentlemen began to dogmatize in a publick Manner, feeling a siron Inclination to new-model almost every Circumstance or Thing in the System of our National Religion.* Just as true as the rest. These Gentlemen were so far from feeling any Inclination at all, to *new-model* any Circumstance or Thing, that during their whole Stay at Oxford, they were *High-Churchmen* in the strongest Sense: Vehemently contending for every Circumstance of *Church-Order*, according to the *Old-Model*. And in Georgia too, we were rigorous Observers of every *Rubric* and *Cannon*: As well as (to the best of our Knowledge) ever Tenet of the Church. Your Account therefore of the Rise of the *Methodists*, is a Mistake from Beginning to End.

Dr. Free's Comment, &c.

pared, part 2. p. 13 of the small Edition: But also find the *Practice* strongly recommended by *Mr. *Hervey*, as a *Method* he had been advised to by an old Friend (most probably yourself) in order to shew People, how often they were amused with *Trifles*, and therefore the *Trifles* must be registered. And if there be any Difference between *trivial Actions*, and being employed on *Trifles*, it is such as, I confess, I cannot discern. As for the *Dancing-Club* at *Christ-Church*, how came your Brother to make a *Tocm* upon it, if it never existed? And for your Voraciousness, I think, it might well be said, that you *eat like Lions*, if two of you could devour a Leg of Mutton.

Further you say, *Verse 10.* "That these *Gentlemen* were so far from feeling any Inclination to *new-model*, &c. that during their whole Stay at Oxford, they were *High-Churchmen* in the strongest Sense:" Part of this may be true in one of the strong Senses. For otherwise one of your first *Adherents* would scarce have been ready with so much Alacrity

* *Theron and Affixes*, vol. 2. p. 280.

to have played the *Chaplain* to a certain *Person*, whom they called *his Royal Highness*, at a certain Place. This, as you are a *true KING GEORGE'S* Man, can be no *Reflection* upon you; but as you are talking of *old Models*, I am obliged just to ask you, which of the *old Models* you mean: Because I remember, that the Gentleman afore-said, at the Time you mention, vehemently contended for mixing *Water* with the *Wine* in the Holy Sacrament, which I suppose you may not think quite *so necessary* now, and am therefore persuaded you will allow me to put you in Mind of this as a *new Model*, since I believe it to be none of our SAVIOUR'S *Institution*; and to conclude that, instead of being a *Mistake*, all this is true from the Beginning to the End.

C H A P. II.

CONTENTS, Mr. WESLEY begins nibbling at my Definition; is guilty of scandalous Misquotations one after another, by which means he gets quite bewildered in his own Mistakes: drops the name of Methodist, that they may have no Namesakes; takes it up again, distinguishing the Sect into Originals and Non-originals; excepts against the Non-originals, as their Testimony bears against him, yet when he comes at length to the main Question about their Principles, witnesses the same Thing against himself. Talks wild of the Monthly Reviewers, Connecting them with one Roger Balls a Methodist, complains of my Severity, though guilty of so much Dishonesty in misquoting my Works, and then retires in Confusion to appear no more.

C H A P. II.

1. I proceed to your Definition of them : *By the Methodists was then and is now understood, a Set of Enthusiasts who pretending to be Members of the Church of England, either offend against the Order and Discipline of the Church, or pervert its Doctrines relating to Faith and Works and the Terms of Salvation.*

Another grievous Mistake. For whatever is now, *by the Methodists then was not understood, any Set of Enthusiasts, or not Enthusiasts, offending against the Order and Discipline of the Church.* They were tenacious of it to the last degree, in every the least Jot and Tittle. Neither were they *then understood as pervert its Doctrines, relating to Faith and Works, and the Terms of Salvation.* For they thought and talk'd of all these just as you do now. 'till some of them after their Return from Georgia were perverted into different Sentiments, by reading the Book of Homilies. Their Perversion therefore (if such it be) is to be dated from this Time. Consequently, your Definition by no Means agrees with the Persons defined.

Dr. Free's Comment, &c.

In this Chapter you take a most unwarrantable Liberty, in altering and curtailing my *Definition* of a *Methodist*, and introducing it as mine in that imperfect Form. This you had no Right to do, as it was to stand or fall by its own Meaning; and that remaining entire, and not else, you were at Liberty to dispute, if you could, what I had established therein as the *Marks and Characters*, that denote a *Methodist*. This you attempt indeed, but how insignificant your Objections are, you will soon discern; for if you were so *tenacious to a Title* at your first setting out of the *Order and Discipline* of the *Church of England*, why did any of you so long

ago

2. However, *As a Shibboleth to distinguish them at present, when they pretend to conceal themselves, throw out this or such like Proposition, "Good Works, are necessary to Salvation."* You might have spared yourself the Labour of proving this? For who is there that denies it; Not I: Not any in Connexion with me; So that this *Shibboleth* is just good for nothing.

And yet we firmly believe, That a Man is justified by Faith, without the Works of the Law: That to him that worketh not, but believeth on him that justifieth the Ungodly, his Faith, without any Good Work proceeding, is counted to him for Righteousness. We believe (to express it a little more largely) that we are accounted Righteous before God, only for the Merit of *Christ*: by Faith, and not for our own Works or Deservings. Good Works follow after Justification, springing out of true, living Faith. so that by them living Faith may be as evidently known, as a Tree discerned by the Fruit. And hence it follows, that as the Body without the Soul is dead, so *that* Faith which is without Works is dead also. This therefore properly speaking is not Faith; as a dead Man is not properly a Man

Dr. Free's Comment, &c.

ago begin to distinguish yourselves by a riotous Preaching in the Fields, when it is absolutely forbidden by the Laws of the Land? As to your Concession concerning the powerful Change that was wrought in *some of you*, by reading the *Homilies*, after your Return from *Georgia*, I want it not in this Argument, having Proof enough without it, and for its Merit in another View, you have had my Sentiments already in the Notes upon your *first* Letter, pag. 39 of my *Edition*, to which I refer the Reader, that I may not swell this PAMPHLET *beyond all Size*, by needless Repetitions.

Verse 2nd. Notwithstanding your Remarks upon my *Shibboleth* (*Verse 2.*) I fancy, it will answer the Purpose very well, for I find, that you do not care to *pronounce* it. You say indeed, that I might have spared myself the Trouble

of proving this PROPOSITION, "*that good Works are absolutely necessary to Salvation*" "For who is there denies it? not *You*." And yet you endeavour to *contradict* it in the next Paragraph. For otherwise, you are guilty of idle knavish *Sophistry*, by introducing the Sentence with, *and yet*; that is, by a Phrase of *Opposition*, where you pretend to mean no *Opposition*, to which *Opposition* notwithstanding, what immediately follows, in all Appearance corresponds. For who is there amongst us now, that thinks *Christians* are to observe the *Ceremonies* of the *Jewish Law*? And therefore, if by the *Works of the Law*, you mean, that a Man is justified *without* the Works of the *Law of JESUS CHRIST*; you affirm, and deny in the same Breath; it being a direct *Contradiction* to the *Proposition*, which just before, you said, I might *have spared myself the Trouble of proving*, as it is likewise a *Contradiction* to our Saviour's own Declaration, *that he will reward "every Man according to his Works;"* the very Thing I charged upon the *Methodists* as *abominable*, which you have all along on your own Part pretended to deny, and yet appear to hold it at the last. Sir, are you such a Stranger to your own Opinions, as not to know what you *hold*? or what you *do not hold*? In this disordered and bewildered State, are you fit for *Disputation*?

Again, If in the next Sentence by "*him, that worketh not,*" you do not mean the *Neglect of actual Obedience*, and do not think, that *without* such *Obedience*, *Abraham* was accounted Righteous

teous, then it is very idle to *oppose* this *Text* to my *Doctrine*, if it contain in it no Opposition: But if on the Contrary, you so understand the Words *worketh not*, as to infer from thence that *Abraham* obtained Salvation without any *Works*, then you are *again* guilty of the Charge I brought against the other *Methodists*; and though but the Minute before, you affected, to disown it, are now *again*, if doing any Thing, actually preaching *Salvation* without *Obedience*. And indeed, unless it were to countenance such an Opinion, why should you say in the very next Sentence, "We believe (to express it a "little *more largely*) that we are accounted " *Righteous* before *God*, only for the Merit of *Jesus Christ*," without adding, that though this be the *sole Attonement* for our Imperfections, yet, that we *cannot be saved* without *Obedience*: For otherwise, Sir, the Word *Only*, taken as you call it, *more largely*, and in its *full Extent*, would exclude from our *Righteousness* all *Morality*, and all *Obedience*, which is once again the Doctrine I charge upon the *Methodists*; and at the same Time that it is, as I contend, a *Perversion* of the *Doctrine* of the Church of ENGLAND. For I have already explained, the Force of this Expression as it is used in the Church of *England*, in a Note upon the Preface to my *Sermon*,* and shewn that in this Sense, and upon the like Occasions, the word *Only* does not signify e-

* *Sermon* before the University of OXFORD, Preface, pag. vii. new Edition.

clusively but *conclusively*, meaning often *primarily* or *chiefly*, being put to denote *Pre-eminence*, as it is to be understood in the *Communion-Service*.

“Thou *only* O Christ with the Holy Ghost, “are most high,” &c. For if the word *Only* were here to be taken *strictly* and *exclusively*, it would signify “thou *Only* O Christ, *without* “the Holy Ghost, art most High in the Glory “of God the Father.”

Further, the word *Justification*, as you have used *it here*, cannot mean *final justification*, (the Nature of which I have explained in the *Prolegómena*,) but only *Conversion*. If it means the former, you relapse again deeply into the same Error with the other *Methodists*, from which within the Compass of two or three Sentences you pretended so vehemently to demand an Absolution. For if a Man were to be *finally justified* before he grew virtuous, *good Works* would be utterly excluded from any Way effecting his Justification. Because if they only follow after it, they could not be the conditional Cause of effecting it, which excludes Morality from any Share or Operation in the Business of Salvation: And if by Justification you mean only the *initial justification*, or *Conversion*, then the Word has here a very *delusive* and dangerous Tendency amongst common People, as it is so Connected, unless you had added withal the proper *Distinctions* and *Explications*.

I refer the Reader therefore to the MAXIMS and EXPLICATIONS in my *Prolegómena*, particularly *Maxim* the 2, 3, 5, 6, 8, 10, 11, 12 and *Explication* the 3, 5, 6, 7, 8, &c.

And

3. You add, *The original Methodists affect to call themselves Methodists of the Church of England: By which they plainly inform us, there are others of their Body, who do not profess to belong to it. Whence we may infer, the Methodists who take our Name, do yet by acknowledging them, as Namesakes and Brethren, give themselves the Lie, when they say they are of our Communion! Our Name! Our Communion! Apage cum istâ tuâ magnificentiâ!* How came it, I pray, to be *your Name*, any more than Mr. Venn's? But waving this: Here is another Train of Mistakes. For 1. We do not *call ourselves Methodists* at all. 2 That we call ourselves Members of the Church of England is certain. Such we ever were, and such we are at this Day. 3 Yet we do not *by this plainly inform* you, that there are others of our Body, who do not belong to it. By what Rule of Logic do you infer this Conclusion from those Premises. 4 You have another Inference full as good. *Hence one may infer, That by acknowledging Them, as Namesakes and Brethren, they give themselves the Lie, when they say they are of our Communion.* As we do not take the Name of *Methodists* at all, so we do not acknowledge any *Namesakes* in this. But we acknowledge as *Brethren* all Dissenters (whether they are called *Methodist* or not) who labour to have a Conscience void of Offence, towards God and towards Man. What lies upon you to prove is this: Whoever acknowledges any Dissenters as Brethren, does hereby give himself the Lie, when he says he is a Member of the Church of England.

Dr. Free's Comment, &c.

And now what are we to think of all these Sayings, and Unsayings, this incoherent Series of jarring Propositions so strangely put together? Have not I detected you at your *old Trick* of *entangling the Doctrines* of the Church of England, with *Absurdities* and *Contradictions*? Can you be a Friend to that Church, who affect thus to shew your *Dexterity* in forming *Difficulties*, from some of its improper and ill-chosen Phrases, which through Time perhaps have lost or chang'd their *Meaning*, and thus by your *Cobweb-Sophistry* to expose it to the Derision of its Enemies?

If this be your Conduct with Respect to the Church, Sir, it is no Wonder that the next *Verse* (3) affords a notable Specimen of your Iniquitous Dealings, with Respect to me. For your *Conviction*, I shall first produce the *Passage*, which you have so disfigured by a false Quotation, as entirely to alter the Meaning. My Words are these * “ This may be the Way “ then to discover the ORIGINAL *Methodists*, “ who it seems for *Distinction*'s Sake affect to “ call themselves *Methodists* of the Church of “ *England*.

“ By which however they plainly inform us, “ that there are others of their *Body*, who do “ not profess to belong to our *Communion*: And “ therefore it is just to infer that the *Methodists* “ who take our Name, do notwithstanding “ disavow *something*, which these disavow; “ and embrace *something*, which they embrace; “ and therefore by Acknowledging them as “ *Namesakes* and *Brethren*, give themselves the “ Lie, (which they are not ashamed to do) “ when they say, that they are entirely with us, “ and of *no other Communion*.”

These are my Words, Sir, this Paragraph is mine, and I do not see that you could find any thing to contradict in this: Though after the Misinterpretation you have made in misciting it, what a Parcel of Nonsense is here of your own coining, which you would impudently ascribe to me? You ask me ignorantly enough as well

* Page viii. of the Preface to my *Sermon* at OXFORD, the Third Edition.

as well as dishonestly by what Rule of Logick, I infer this Conclusion from these Premisses? I answer by none in the World. For none but a Man that was an entire Stranger to Reason, could ever have made it, let me bring you to a Sense of Shame if I can, if you are not past Feeling. Are these *my Premisses*? Sir, or are those my Words at the End of the other Conclusion? am I to follow you in your Blunders, and to be directed by a Man, who is so bewildered, that he knows not what he is about? Let me ask you, Sir, how you came to be so base? As to put in these Words, “ of *our Communion*” when my Words were “ of *no other Communion*.” Had you made such an *Erasement*, and Alteration in Papers, conveying property, your *Life* might have been in Danger. Do you think that any Person, who, has any Regard for his Reputation, will have any farther Dealings in *Controversy* with one, that can be guilty of such *foul Play* as this? To such Reproach, Sir, is your Conduct liable when examined by the Rules of *Common Honesty*: And if there be this Defect of *common Honesty*? What are we to think of your RELIGION, your *Christian Religion*? Can we believe, that when capable of this Falshood you were under the Influence of that? No, SIR, that would have deterred you from such an Attempt. And as a *Christian* you would have *reasoned* thus; “ I am going to do by Dr. *Free* as I would, by “ no Means, be done by: I am going to alter “ *his Words*, and *misrepresent* his Meaning in “ *Print*; which is misrepresenting him, as far

“ as I can to *all the World*; at least this Pamph-
 “ let of mine will go into the Hands of *Hun-*
 “ *dreds of the deluded Methodists*, whose Preju-
 “ dices will never let them peruse any *Reply*,
 “ which Dr. *Free* may publish in his *Defence*;
 “ and so I shall fix all these *poor People* at least
 “ in a wrong *Notion* of his *Meaning* and *Under-*
 “ *standing*.”—A pretty *Soliloquy*!—And could
 you as a *Christian* do all this?—No, Sir! The
Christian Religion would not permit you. And
 therefore from *henceforth* you *oblige* me to con-
 sider you as *an Heathen Man, and a Publican*,
 how much soever you may complain of my
Severity. I cannot leave this remarkable Para-
 graph without making a distinct Remark upon
 a very singular Passage, towit;—“ That you do
 “ not call yourselves *Methodists* at all.”—Why
 did you then, write the *Character* of a *Metbo-*
dist? “ You say that it is certain you call your-
 “ selves *Members* of the *Church of ENGLAND*!”
 —Thus much by my *Definition* of a METHO-
 DIST you find I know.—“ Such, you ever
 “ were, and such you are at this Day.”—But
 how can this be, Sir, when your *Meeting* at the
Foundry, if *licensed* at all, must be licensed as
 a *DISSENTING Meeting*, of some *Denomination*
 or other? And again,—when the People you
 often employ to *preach* there, and elsewhere,
 have never had *Episcopal Ordination* and conse-
 quently oppose the 23. *Article* of the *Church of*
England, which proves, that you are not of the
Church of England: — And that you are still
Metbo-

4. However you allow. there may be Place for Repentance For *if any of the Founders of this Sect, renounce the Opinions they once were charged with, they may be permitted to lay aside the Name.* But what are the Opinions which you require us to renounce? What are, according to you, the *Principles* of the *Methodists*?

You say in general, *They are contradictory to the Gospel, contradictory to the Church of England, full of Blasphemy and Impiety, and ending in downright Atheism :*

1. For 1. *They expound the Scripture in such a Manner, as to make it contradict itself :*

2, With Blasphemy, Impiety and Diabolical Phrenzy, *they contradict our Saviour, by denying that he will judge Men, according to their Works.*

3. By denying this they destroy the essential Attributes of God, and ruin his Character as Judge of the World.

In support of the First Charge, you say, *It is notorious, and few Men of Common Sense attempt to prove what is notorious, 'till they meet with People of such notorious Impudence as to deny it.*

I must really deny it. Why then you will prove it, by Mr. Mason's own Words. Hold, Sir : Mr. Mason's Words prove nothing. For we are now speaking of ORIGINAL *Methodists*. But he is not one of them : Nor is he in Connexion with them ; neither with Mr. Whitfield nor me. So that what Mr. Mason speaks, be it right or wrong, is nothing to the present purpose. Therefore unless you can find some better Proof, this whole Charge falls to the Ground.

Well, here it is. Roger Balls—Pray, who is Roger Balls? No more a Methodist than he is a Turk. I know not one good Thing he ever said or did, beside the telling all Men, I am no *Methodist*, which he generally does in the first Sentence he speaks, when he can find any to hear him. He is therefore one of your own Allies. And a Champion worthy of his Cause !

If then you have no more than this to advance in support of your First Charge, you have alledged what you are not able to prove. And the more heavy that Allegation is, the more unkind, the more unjust, the more unchristian, the more inhuman it is to bring it without Proof.

5. In support of the Second Charge, you say, *Our Saviour declares our Works to be the Object of his Judgment. But the Methodist, for the Perdition of the Souls of his Followers, says our Works are of no Consideration at all.*

Dr. Free's Comment, &c.

Methodists, and within the Terms of my Definition, shall be proved to every Body's Satisfaction, except your own.

Who says so ? Mr. *Whitfield* ? Or my Brother ? Or I ? We say the direct contrary. *But one of my* anonymous Correspondents says so. Who is he ? How do you know he is a *Methodist* ? For ought appears, he may be another of your Allies, a Brother to *Roger Balls*.

Three or Threescore *anonymous* Correspondents, cannot yield one grain of Proof, any more than an Hundred *anonymous* Remarks on *Theron* and *Aspasio*. Before these can prove what the *Methodists* hold, you must prove, that these are *Methodists* : Either, that they are ORIGINAL *Methodists*, or in Connexion with them.

Dr. Free's Comment, &c.

Verse 4. and 5. Suppose we set about it now ? Indeed I have not your *Orders* or *Direction* for it, just yet ; but to be plain ; as I am not quite satisfied with your Manner of laying out a Subject, I am not always bound to follow it ; nor do I choose it here : and therefore I attack a distant Passage first, and tell you, that I think, I have taken a right Step, by *proving*, first what *Opinions* the accused Parties hold in order to *prove* that they are *Methodists*. You shall see in the Course of the Dispute whether I am mistaken or not. It may be necessary first to *premise*, that in this Chapter you raise a Difficulty about the *promiscuous* Use of the Word *Methodist*, distinguishing them, for the geater *Exactness*, into *Originals* and *Non-originals*. In the first Class you put *yourself*, your *Brother*, and Mr. *Whitfield*, as People of the *same Opinion*, — In the other then, as you only make an Exception for *yourself* and *Co.* we are at Liberty, I suppose, to rank all the rest ; such as Mr. *Hervey*, Mr. *Romaine*, Mr. *Venn*, Mr. *Elliot*, Mr. *Jones*, *Roger Balls*, whose Lay-Profession, I know not ; and the *Clock-maker* Mr. *Mason*.
 &c.

&c. Should we not add another *Layman* supposed to be a *N—L—*, who in his Answer to Dr. FREE discovered (a Thing more surprising than the *Longitude*) the *Medium* between *Truth* and *Falshood*, and tells us * that some † *Accounts* of Things (though containing many Propositions) “ may be received as neither “ *true* nor *false*, this must be a *Conjurer* to be sure ; shall I add him to the rest ?

Well you tell me, that “ *before these can* “ *prove what the METHODISTS hold; I must prove,* “ *that these are METHODISTS,*” &c. that is I suppose you mean, that I cannot from their Doctrines prove, what the *Methodists* hold, till I have first proved these People to be *Methodists*—An *Hysteron-Proteron* may be a *Figure* in *Rhetorick*, but it makes a strange *Figure* in *LOGICK*, to see the *Conclusion* before the *Premisses*. By your Leave I must ask the AUDIENCE, before whom you say, you are making your Defence, (that is, the ARCH-BISHOP, the UNIVERSITY, the NATION) whether this be a *Scholar-like* Arrangement of the *Propositions*, which you require me here to prove. For I think, that I ought *first* to shew, that the Doctrines, which these People hold, are the Doctrines of the *Methodists*, and then the *Proposition*, which you would have me prove *first*, must be *last* in SENSE and REASON and follow the other as a *Consequence* : For the Argument will stand thus, “ they hold *such Opinions* &c.”

* *Layman's Answer* to Dr. Free, Page 16.

† Letter from the *Methodists* above.

and therefore *they* are *Methodists*. For suppose I was to prove a Man to be a PAPIST. Must I not first shew, that he holds the *Opinions* of a PAPIST? Or can I *any way* shew, that he is a PAPIST, *without* his holding the *Opinions* of a Papist? I think not.—My LORD ARCHBISHOP, *Gentlemen* of the UNIVERSITY, and YE *Men* of *common Sense* throughout the NATION—I appeal—(since he will have it so) to you all to know, whether Mr. *Wesley* has not put a very *injudicious* Task upon me? And whether I may not be permitted to go on in *my own Way*, since he appears so incapable of directing me? Now then, having, as I suppose, obtained this Permission: Remember your Names ORIGINALS, and NON-ORIGINALS, as you stood before; and my *Definition* shall hold the Place of an *Indictment*.—But is this my Definition Sir? — No! — My *Definition* stood thus.—

“ A Set of *Enthusiasts*, who under the *Pretence* of being true Members of the Church
 “ of *England*, either pervert its DOCTRINES
 “ relating to *Faith* and *Works*, and the *Terms*
 “ of Salvation, so as to make them *repugnant* to
 “ the *Holy Scriptures*; or else offend against the
 “ ORDER and DISCIPLINE of the Church, or
 “ further, even attack the *Principles* of *natural*
 “ Religion, and still under the *Pretence* of be-
 “ ing Members of the Church of *England*, or
 “ at least Christians.”

—And now, Sir, pardon me if by the *Practices*, in which you still persist, and by the *Opinions*

pinions, you have held or hold, I prove you to be a *Methodist*: and that I comprehend in this *Definition, Discription or Indictment*, the CHARACTER of you the great ORIGINAL, the other ORIGINALS, the NON-ORIGINALS and afterwards of the *Secundarians, Subalterns* and all the rest: For I believe, that every Person will find his Place herein, who is, or has been esteemed or called either *Methodistical* or *Methodist*.

But *First*, against you *Gentlemen*, who are ORIGINALS; suppose I call in the EVIDENCE of the *Right Reverend* the Lord BISHOP of *Exeter*, the reputed *Author* of a † Book entitled the *Enthusiasm* of the *Methodists* and *PAPISTS* compared. What says his Lordship of the Revd. Mr. *John Wesley*, Mr. *Whitfield* and the rest? Why he proves you to be *Enthusiasts*, from your own JOURNALS and Accounts of God's DEALINGS: Among other Passages, to the same Purpose; suppose we consider these. Mr. *Whitfield* says, *first Dealing* Pag. 16. "God
" filled me with such *unspeakable Raptures*,
" particularly in *St. John's Church*. that I was
" carried out beyond myself." Again Mr. *Wesley* says, 3 *Journal* Pag. 19 "My Soul
" was got up into the *Holy Mount*, I had no
" Thoughts of coming down again into the
" Body."

By these Passages then, it appears that you are *both Enthusiasts*; which must make good

† Pag. 59. Part. 1.

the FIRST *Article* in my *Definition*: I shall now make it appear likewise, that you are *Enthusiasts perverting the Doctrines, and offending against the Discipline of the Church of ENGLAND &c.* For the *Church of ENGLAND* does not allow of any *irregular and unqualified Teachers*; it does not allow it's *Pastors* to preach in *irregular Places*; or to call themselves *Dissenters*: This is offending against its *DISCIPLINE*: and for offences against it's *DOCTRINE*, I reckon them to be such *Opinions* as these. * Mr. *Whitfield* says, " it is a dreadful mistake to deny the " *Doctrine of Assurances*, he knows Numbers " whose Salvation is written in their Hearts as " with a *Sun-Beam*." — 8 *Journal*, Page 17. Mr. *Wesley* says, " *Justification* the same as " *Regeneration* and having a living Faith,— " this always in a *Moment* — *Faith* and being " born of God — an *instantaneous Work*, as " *Lightening*.— My being born of God was " an *instantaneous Act*, enabling me from that " *Moment to be more than Conqueror* over those " *Corruptions*, which before I was always a " *Slave to*,"— *Journal* 2. And again *Journal* 3 " *At that Hour*, one who had long con- " *tinued in Sin* from a *Despair* of finding Mer- " *cy* received a full clear *Sense* of his pardon- " *ing Love*, and *Power to Sin no more*." Now all this is directly opposite to the 16 *Article* of the *Church of ENGLAND*, which supposes in the best of Men a *Possibility* of Sinning and

* Ep. of *Exeter's Book* Part 1. P. 32. 33. 34.

and that they may after such their Failings be restored.

But beside the *Opposition* of this Doctrine to that particular *Article* of our Church: I observe by these Accounts of an *instantaneous* living Faith, and of being *irresistibly born of God*, that the Man is represented as no longer a *Rational* Being, or *moral* Agent. For all these *Operations* are described as entirely the Acts of God. The Man then in these Cases is altogether *passive* and not capable of *any* Works. And therefore if this be the *Wesleyan*, or *Methodist* kind of *Faith*, it is a kind of Faith, from which the Man's own ACTIONS are utterly *excluded*: (very similar to Mr. HERVEY's Doctrine, as you will see hereafter) For being *more than Conquerors*, not by the *Assistance*, but by the entire *Force* and *Agency* of another POWER, he has no longer Occasion to *work out his Salvation with Fear and Trembling*. So that *Text* of Scripture is superseded, as well as all *other Scripture*, which is a *Rule* of CONDUCT; and with it another fundamental Doctrine of the Church of ENGLAND, which supposes a Man's good Actions to be his, by saying, that *they are pleasing in God's Sight*. For if the Actions were GOD's Actions it would be just as much Sense as saying, that *God was pleased with God*, or that he diverted himself with his Ingenuity in moving our Limbs, and determining our weak *mechanick* Powers to every particular Action. And thus God is represented as the Master of the *Servant*, and we as the *Peasants*, that *Speak*

and *Dance*, but at his Direction: From such frightful *Absurdities* in a NATIONAL RELIGION! *Good Lord deliver us.*

But beside this DOCTRINE of a STATE of *unfinning* and *unalterable* PERFECTION in this Life; which is set forth as the *sudden* and *irresistible* Gift of God, and which represents Man as a *Machine*, so totally *possessed* and *actuated* by Divine Power as to leave no Room for human FRAILTY, or human ENDEAVOURS: You have been accused of advancing another *Doctrine* as *destructive* of *Morality*, even that, which I charged upon the *Methodists* from the first, and which all the World is now convinced they hold. "The Doctrine of *Salvation* by *Faith alone* as it is understood to *exclude the Necessity of good Works.*" Even in this Pamphlet where I had said "they were *absolutely* necessary to Salvation," in repeating my Words, you drop the Word *absolutely*; and in the next Paragraph, so connect some *Extracts* from the *Articles* as considering the double Meaning of the Word *Justification* must according to *vulgar Apprehension* look most *favourable* to such an Opinion: 'Tis true you professed to deny it *before*; nay you have *written against* it, as I am informed, therefore this veering about again looks very inconsistent.

If you were once inclined to such an Opinion, I think, Sir, is pretty evident. Mr. C. Grange, if you remember, testifies in the 34 Page of my *Remarks* upon your first LETTER, that he heard

one of the *Lay-brothers*, whom you had *set up aloft* to harangue in your *Conventicle* at the *FOUNDERY*, inculcating the same; and tells us the *HYMN*, which was Sung upon the Occasion.

*Believe and all your Sins forgiven,
Only believe and yours is Heaven.*

He says that other of your *HYMNS* have the same Tendency, and mentions particularly the 44. *Look and be sav'd by Faith alone.*

This Opinion then, if you have not renounced it, will bear hard against you, and if you have even given it up; yet considering the *Evidence* we have just gathered from the *LORD BISHOP of Exeter's* display of your *Journals*, which contain your *ENTHUSIASTICK Flights and Fancies*; and your strange Notions of *FAITH*, as though in some Subjects attended with such a *PERFECTION*, as implies an Annihilation of *human AGENCY*: You must forgive me, if I find you *guilty* of the *Indisment*, and by the *Terms* of my *DEFINITION*, pronounce You, and *all* the *ORIGINALS*, which you describe to be in the *same way of thinking*, to be *ENTHUSIASTS*. For it appears that You are. —

“ A Set of *Enthusiasts*, who under the *Pre-*
“ *tence* of being true Members of the Church
“ of *England*, either prevent its *DOCTRINES*
“ relating to *Faith* and *Works*, and the *Terms*
“ of *Salvation*, so as to make them *repugnant*
“ to the *Holy Scriptures*: or else offend against
“ the *ORDER* and *DISCIPLINE* of the Church,
“ or

“ or farther, even attack the *Principles* of natural Religion, and still under the *Pretense* of being Members of the Church of England, or at least Christians.”

And having affirmed this of You and your declared ASSOCIATES, from the Knowledge you have given us in *Writing* of your *Belief* and *Practice*; let me now examine how far this APPELLATION may suit the REST: I shall allow them the *Title*, as by their *Doctrines*, they may appear to merit it; just in the same Manner, as I gave it you. Mr. *Hervey*, then (whom as I have heard, you called the FATHER of *Methodism* in your *Canonization* Sermon) whether that be true I cannot tell; but Mr. *Hervey* (for whom the *Gazetteer* of Jan. 10. 1759, tells us the Woman at *Abergavenny*, though unknown to him went into Mourning at his Death: If she had understood his Doctrine she might have mourned for that — This Mr. *Hervey*) though our SAVIOUR had declared, *Matth.* xvi. 27. To Him, to Me, and every Man alive, that *he will reward every Man according to his Works*, had the Presumption to *new-model* the *Terms* of the GOSPEL and to reply. † “ We are I grant “ *justified by WORKS — but not our own.*” If you ask him, *Whose then?* he answers, “ *The Works of Christ,*” so that the Man is required by his Scheme in *Opposition* to our LORD's, to do just *nothing* for himself. And therefore here is no more room for *Morality* in this *System* than there was in YOUR State of *unsinning* PERFECTION.

FECTION. The same § Mr. *Hervey* adds in another Passage (where he introduces one of *his Sort of Christians* reasoning thus.)—" 'Tis true, " I cannot fullfill the Conditions, and 'tis equally true, that this is not *required at my Hands* — JESUS CHRIST has performed all that was *Conditionary*." — What is become then of our LORDS *Declaration* and all his *Injunctions*? Why this *new Christian Religion* hath set the *old one* quite aside: And makes no manner of Account of any *human Actions*. For that there is not in the Estimation of the *divine Being* any Distinction between VICE and VIRTUE.—To this Purpose, hear the *Passages* before produced from the *anonymous* Remarker on *Theron* and *Aspasio*, he may be one of your own People for ought I know; but who he is, or what his Name may be, does not concern the *Argument*, provided that he has made his Quotations *fair* and *right*, so as to speak the *Meaning* of the Author; that the World may judge of this; the Passages are these, that follow.

" He who attempts to do any Thing easy
" or difficult, under the Notion of an Act of
" believing, or any other Act, in Order to his
" Acceptance with God, only heaps up more
" *Wrath* against himself."—And again,

" The whole New Testament speaks aloud,
" that as to the Matter of Acceptance with

“ God, there is no Difference between one
 “ Man and another:—No Difference betwixt
 “ the most accomplished *Gentleman*, and the
 “ most infamous *Scoundrel*:—No Difference
 “ betwixt the most virtuous *Lady*, and the
 “ vilest Prostitute:—No Difference betwixt
 “ the most Reverend Judge, and the most o-
 “ dious Criminal standing convicted before
 “ him, and receiving the just Sentence of
 “ Death at his Mouth:—In a Word, no Dif-
 “ ference betwixt the most fervent Devotee,
 “ and the greatest Ringleader in Profaneness
 “ and Excess.”

In another Place he says,—“ both *Grace* and
 “ *Truth* stand in direct Opposition to Works,
 “ *all Works* whatever, whether they be *Works*
 “ of the *Law*, or *Works of the Gospel*, done in
 “ a State of Nature, or *under the Influence of*
 “ *Grace*.—vol. 1. P. 273.”

Thus much for *Theron* and *Assafo*, and the
 Doctrines of the weak and crazy Mr. *Hervey*,
 one of the reputed FATHERS of *Methodism*,
 whose laboured *Antichristian* Theology, and
religious Blasphemy have been so zealously
 propagated through the Land, and revered as
 the Bible, by the *Methodists*. Now for the
 Opinions of Mr. *Remaine*, ; because you are so
 apt to ask me, “ *Who says so? Who is he, how*
 “ *do you know he is a Methodist?*--- I must beg
 leave to refresh your Memory, by referring
 you to a little Treatise, said to be your own,
 entitled a Letter to a Gentleman at *Brissel*,
 which contains Remarks upon a Pamphlet
 ascribed

ascribed to Mr. Romaine. Let us hear some of your *Conversation*.

Mr. Romaine. But a Man is not justified by
“ Works, but by the Faith of Christ. This ex-
“ cludes all Qualifications.

Mr. Wesley. Surely it does not exculude
the Qualification of *Faith*, &c.

Mr. Romaine. But “our Church excludes
“ Repentance and Faith from *deserving* any
“ Part of our Justification. Why then do you
“ insist upon them as *Qualifications requisite* to
“ our Justification.”

Mr. Wesley. Because *Christ* and his Apostles
do so. Yet we all agree, they do not *deserve*
any Part of our Justification. They ae no
Part of the *meritorious Cause*; but they are the
Conditions of it. This and no other is “ the
“ Doctrine of Scripture, and of the Church of
“ *England!*” Both the Scripture and “ our
“ Church allow, yea insist on these *Qualifica-*
“ *tions or Conditions.*”

Mr. Romaine. “ But if Repentance and
“ Faith would not be valid and acceptable
“ without the Righteousness of *Christ*, then
“ they cannot be necessary Qualifications for
“ our Justification.”

Mr. Wesley. I cannot allow the Consequence.
They are not acceptable without the Righte-
ousness or Merits of *Christ*. And yet He Him-
self has made them necessary Qualifications
thro’ his Merits.

But the grand Objection of this Gentleman
lies against the Dr’s. next Paragraph; the Sum
of

of which is: "The Merits of *Christ* were
 "never intended to supersede the Necessity
 "of Repentance and Obedience" (I would say,
 Repentance and Faith) "but to make them
 "acceptable in the Sight of God, and to *pur-*
chase for them" (I would add *that obey Him*)
 "a Reward of immortal Happiness."

I am not afraid to undertake the Defence of
 this Paragraph, with this small Variation,
 against Mr. *Chapman*, Mr. *Nyberg*, Count *Zin-*
zendorf, or any other Person whatever. Pro-
 vided only that he will set his Name to his
 Work: For I do not love fighting in the Dark.

And I (as well as Dr. *T.* affirm, That "to
 "say more than this concerning *Christ's* im-
 "puted Merits," to say more than, that "they
 "have purchased for us Grace to repent and
 "believe, Acceptance upon our believing,
 "Power to obey, and eternal Salvation to
 "them that do obey Him:" To say more than
 this "is *blasphemous Antinomianism*," such as
 "Mr. *Calvin* would have abhorred, and does
 "open a Door to all Manner of Sin and Wick-
 edness"

"I must likewise affirm, That to talk of *imputed*
Righteousness in the Manner many do at this
 Day, is *making the imaginary Transfer of Christ's*
Righteousness serve as a Cover for the Unrighteous-
ness of Mankind. Does not Mr. *Ch-p-n* do this
 at *Bristol*? Does not Mr. *M--rd--n*, at *London*?
 Let them shudder then, let *their* Blood run cold,
 who do it: Not theirs, who tell them that
 they do so." Thus far Mr. *Wesley* against Mr. *R.*

Eu!

Eu! Noster laudo, in melius quantum mutatus ab illo, why could not you write as well when you wrote to me? You here condemn Mr. Romaine's Opinions, as contrary to Reason and Scripture; and the Articles of the Church of England. But did not you know that these Men were *Methodists*? *Ridiculum, non enim cogitaras*. They may not be *Wesleyans* indeed, as *Wesley* shews himself in this *Letter* to a Gentleman; but notwithstanding that, they are all *Methodists* to a Man; if you are not already sensible of it, you must see it presently, *idem hoc tute melius quanto invenisses Thraso*?

For by the Way, will not this Remark, which you have made upon the *new* Terms and Phrases, used by Mr. Romaine, bear a little hard upon your Friend Mr. Venn? Has not he printed a Sermon under the Title of *Imputed Righteousness, and Obedience not to be separated*? You observe, that there are no such Terms in the *Article*, as, *ONLY* through Christ's *imputed Righteousness*: We remark also, that such Terms do not accord with the *Church* Liturgy. For I do not remember, that it any where uses this *Language* of IMPUTATION. It calls the Death of our Lord indeed, "a full perfect and sufficient *Sacrifice Oblation* and *Satisfaction* " for the Sins of the whole World" which enables him to *intercede*, and nominate such as fulfill his *Conditions*; or, are in their several *Captivities*, the proper *Objects* of REDEMPTION. But here is not a Word of *Imputation*. You and Mr. Venn, may possibly settle that Point be-

tween you, but here is another *Imputation-Man* who *cancels* all *Obligation* to Obedience. What shall we do with him?

Mr. *Elliot*, late Chaplain to the *Hospital* at *Hyde-Park-Corner*, in a Sermon, entitled *Encouragement for Sinners*, &c. After giving us his Account of *imputed* Righteousness, pag. 10. says, "Lastly it is concluded, that we are *justified by Faith only*, whereby ALL Works of every Kind, are *shut out*, as being wholly unnecessary and useless in this great Matter, even a Sinner's Justification before God." And it is plain, that he means *final* Justification by what follows. *James* ii. Ch. and 23. v. is alledged by this Man and others, as the *Ground* or *Foundation* for this DOCTRINE of *imputed* Righteousness, *Abraham believed God, and it was imputed to him for Righteousness*. But if these poor People could read their Testament in the original GREEK, (and till they can, they are not fit to be Teachers) they would see that there is no such Word as *imputed* there, the GREEK is ~~ἐκλογισθαι~~ *computed, considered, accounted, reckoned*, and never bore any other Signification, in that Language: that it should here be rendered by *imputed*, is wholly owing to the Ignorance, or Baseness of some TRANSLATORS. For the genuine Interpretation of the Passage is, *ABRAHAM put his Confidence in God, and for this he was accounted a just, or good Man, and was called the Friend of God*. But I only offer this by Way, as one INSTANCE of a thousand, that might be produced to shew how the Doctrines of these People are founded entirely

tirely in *Ignorance* and *Deception*, and have no Place in the true GOSPEL. This Man hath lately published a *Vindication* of the same Sermon, under the Tittle of SIN DESTROYED, &c. By which I suppose we are to understand, that there is now no such Thing as SIN, I have not seen this Pamphlet myself, for it is by no means pleasing to rake in such Filth.

But by the Account of it in the Monthly Review for *October*, it appears to be full of the same shocking Principles, which the Author impudently attributes to the Articles of the Church of *England*: And to shew how well this tallies with the Opinions of your acknowledged Associate, and Fellow-methodist Mr. *Whitfield*, I have heard, that this Man has been prayed for, at his Tabernacle as a BROTHER under Persecution.

The next upon the List, I think is *Roger Balls*, but you disclaim all *Acquaintance* with him, and make him an *Ally* of my own, is not this extremely Jocular? For I cannot say, that I ever heard of *Roger*, or knew there was such a Being in the World, till a good Woman, who sent me your Affize Sermon, accompanied it with a Piece of his wonderful Composition. I expressed my Concern to see you in such Company: But yet I think we must set him down for a *methodistical* Fellow, if not a *Methodist*. I cannot say indeed whether he calls himself of the Church of ENGLAND: But he professes to be a *Minister* of the GOSPEL, and under that *Profession* discards the old JESUS CHRIST

CHRIST, that was born in *Bethlehem*, and all his Injunctions and Commands, as of no worth at all, if compared to a certain *Jesus*, which he carries about him, a *Christus Engastrimutlus, et Gastrimargus*, which "he feels within him stirring to be born" And upon his bringing him forth, he calls out *lustily* here's a "Christ indeed, that will do you all some good" -- O brave *Roger* ! But if you think he has been guilty of a Misdemeanor, his *Evidence* shall be set aside, as we can spare him ; to make Room for the next. I hope you will admit of HIM, it is *W. M.* (that is *William Mason*) CLOCKMAKER, of *Rotherhithe Wail*. He is *very bold and faith*, that he the said *William Mason*, "is a *Metbo-*"
 "dist of the Church of *England*, &c. And
 "he concludes (for himself and Brethren) that
 "a Man is justified, (his Sins pardoned, his
 "Person accepted to God's Love and Favour,
 "and his Title to Glory evidenced to him)
 "by FAITH, without the *Deeds* of the *Law*,
 "either *natural, ceremonial, † or moral*," &c.
 But you cry *Hold!* "Mr. *Mason's* Words prove
 "nothing," why so ? Is not Mr. *Mason* a Man
 of *Veracity* ? I think this is cruel Treatment, to
 baulk the Gentleman so, and make him blush
 before such an *Audience*. You reply, that you
 are speaking of the *original Methodists*, and "he
 "is not one of them." This *Distinction* is now
 of no Service, he says he is a *Methodist* of the

* p. 13. Mystery of Christ crucified.

† Remarks &c. in a Letter to Dr. FREE, p. 18.

16. Will you say, "If these were not *Methodists* themselves, they would not defend the *Methodists*?" I deny the Consequence: Men may be far from being *Methodists*, and yet willing to do the *Methodists* Justice. I have known a Clergyman of Note say to another, who had just been preaching a very warm Sermon, "Sir, I do not thank you at all for this. I have no Acquaintance with Mr. *Whitfield* or Mr. *Wesley*. And I do not agree with them in Opinion. But I will have no more *Railing* in my Pulpit."

Dr. Free's Comment, &c.

Church of ENGLAND. And did not you at the Beginning of this Letter, make that the *Characterstick* of the ORIGINAL *Methodists*; that they were tenacious of its Rubricks, &c. yes, but "he has no *Connexion* with Mr. *Whitfield* "or *You*," so then now *Connexions* with *You* and Mr. *Whitfield* make the *Methodists*. Then is not Mr. *Venn* of the Number? And with Regard to Mr. *Mason*, I have really been informed, that he had so far *Connexions*, as to be one of your HEARERS, at Mrs *Gin's* Meeting-House in *Southwark*.

Ab think at least, thy Flock deserve thy Care;

Plants of thy Hand, and Children of thy Prayer, POPE.

Verse 16. But without dwelling upon this; I should have thought, he had been a *Methodist* by his writing for the CAUSE, as you do; and appearing so zealous, as to be before Hand with Mr. *Wesley* himself; but you say, that this is no Consequence: For you knew "a CLERGYMAN of Note, who said to another, "after he had been preaching a very warm "Sermon, that he would have no more Rail- "ing at Mr. *Whitfield*, or Mr. *Wesley* in his "Pulpit."— And yet he was no *Methodist*? Sir, I cannot believe it. I take this *old Thief*

to have been a *Methodist* in DISGUISE: One of those, who eat the Bread of the Church, and betray its Cause; or leave it to be defended by the poor Creatures, that starve by it. I am countenanced in my Opinion, Sir, by a Man of the best common Sense that ever wrote, who says: *Ni hæc ita essent, non cum illis fares Phædria.* And DIVINE Wisdom itself has assured me, that he, WHO IS NOT AGAINST A THING, IS FOR IT.

But as you and I cannot agree about these I must for *other Reasons*, which the *World will assent* to, if you do not; pronounce Mr. *Mason* and the rest of the People aforementioned, whether they have at present personal *Connexions* with you, who are ORIGINALS or nor, (a *Circumstance* not *essential* to the *Character*, if they are connected in Opinions) to be all METHODISTS. For they are ———

“A Set of *Enthusiasts*, who under the *Pre-*
 “*tence* of being true Members of the Church
 “of *England*, either prevent its DOCTRINES
 “relating to *Faith* and *Works*, and the *Terms*
 “of Salvation, so as to make them *repugnant* to
 “the *Holy Scriptures*; or else offend against the
 “ORDER and DISCIPLINE of the Church, or
 “further, even attack the *Principles* of *natural*
 “Religion, and still under the *Pretext* of be-
 “ing Members of the Church of *England*, or
 “at least Christians.”

And now Sir, you see what is become of your *ridiculous QUIBBLE*, that the People, who held and published these dangerous Doctrines,
 though

though proved upon them, and though they professed at the same Time, and gloried in the Name of *Methodists*, were not to be called so: because for the present, they were not in *Connection* with You: What is that to the WORLD, or ME? It is enough for us, Sir, that they all correspond so well with the *Definition*. You cannot be ignorant of a noted MAXIM in *Logick*.—*Quod convenit Definitioni convenit DEFINITO*—“What answers to the *Definition*, answers to the *Thing defined*. (Well, the *Thing defined* was a METHODIST) and you and these People answering to the *Definition*, you and these People answer to the *Thing defined*; and therefore you and these People are all *Methodists*. And are as easily discovered by the Marks, as a *stray-Horse* at *Country-Fair*.

Mr. Wesley's Second Letter.

17 From the Principles of the Methodists you proceed to their Practice. *They hunt, say you, for extraordinary Marks and Revelations. whereby to know the State of the Soul.* The Marks by which I know the State of any Soul, are the inward Fruit of the Spirit, Love, Joy, Peace, Meekness, Gentleness, Goodness, Long-Suffering, Temperance, Patience: Shewn not by Words only, but by the genuine Fruit of Holiness.

Again. *They magnify their Office beyond the Truth, by high Pretences to miraculous Inspiration.* To this Assertion we have answered over and over, we pretend to no other *Inspiration* than that which not only every true Gospel Minister, but every real Christiah enjoys.

Again. *The End of all Impostors is some Kind of worldly Gain: And it is difficult for them to conceal their Views entirely. The Love of filthy Lucre will appear, either by the Use they make of it, or the Means of getting it.* As to the Use made of it, you are silent. But as to the Means of getting it, you say, Besides, *Inhumanity wringing from the Poor, the helpless Widows, the woe-*

Verse

ing Orphans, (The Proof! the Proof!) they creep into Houses, and lead captive silly Women, laden with divers Lusts. 'Tis easy to say this, and ten Times more. But can you prove it? And ought you to say it, 'till you can?

I shall not concern myself with any Thing in your *Appendix*, but what relates to me in particular. This Premised, I observe on No. 1. There are several Instances in my Journals, of Persons that were in *Agonies* of Grief or Fear, and *roared* for the Disquietness of their Heart: Of some that exceeding *trembled* before God, perhaps *fell down* to the Ground, and of others whom God in his adorable Providence, suffered to be *lunatic* and sore vexed. The particular Instances hereof, to which you refer, have been largely vindicated already, in the two Letters to the Rev. Dr. Church, as well as that to the late Bishop of London.

In the six following Numbers I am not concerned. The eighth contains those Words from my second Journal, "The rest of the Day we spent in hearing the *wonderful Works*, which God is *beginning* to work all over the Earth." On this likewise I have spoken at large, to Dr. Church and Bishop Gibson. The Sum is: It is a *great Work* when one notorious Sinner is thoroughly changed in Heart and Life. It is wonderfully great, when God works this entire Change, in a large Number of People: Particularly when it is done in a very short Time: But so He hath wrought in Kingswood, Cornwall, Newcastle. It is therefore a truly *wonderful* Work which God hath now more than *begun* to work upon Earth.

Dr. Free's Comment, &c.

Vers. 17. By *Apologizing* only for yourself in this Place: It is plain, that you acknowledge the Charge against the other *Methodists*, of *bunting after extraordinary Marks and Revelations, whereby to know the State of the Soul.* The Reader may see a Proof of all this, by perusing Mr. Jones's miraculous LETTER from the *Mansions above.* and the other *Testimonies* printed in the *Appendix* to my Oxford Sermon. And as you profess *Connexions* with Mr. *Whitfield*; you and your *Company of Comedians* ought to be told of it afresh, as it is no longer

I have now, Sir, briefly answered for myself, which if required, I will do more at large. But I trust, it does already appear, to every impartial Reader, that of the many and heavy Allegations you have brought, with an unparalleled Bitterness of Spirit, and an Acrimony of Language almost without Precedent, you have not yet proved One. How far you are to be commended for this (unless by Messrs. *Balls* and the *Monthly Reviewers*) it is not for me to judge: Let all Lovers of Truth, of Humanity and Candor determine. At present I have no more to add, than that I beseech the Father of everlasting Compassion to shew more Mercy to you, than you have shewn to,

Reverend Sir, Your Servant for CHRIST's Sake,

JOHN WESLEY.

Dr. Free's Comment, &c.

ago than about the 8th. of this Month, since Mr. *Whitfield* himself exhibited a Farce of the like Nature, before Sir *Cb—H—* and his FAMILY. One would have thought that a *North-Country* BARONET should have been a Man of *keener Understanding* than to have *persuaded* his *Dependents*, or *commanded* his *Servants* to give Ear to such Delusions. For the Subject of the disorderly *Harangue*, it seems, was this, (if not in the very Words, to the same Purpose) “*That it was the Duty of CHRISTIANS*”
 “*to be continually as inquisitive after News from*”
 “*HEAVEN, as it is the Custom of Politicians*”
 “*to be always inquiring what is done on Earth.*”
 Which after all the *impudent* * *EVASIONS* and *AFFIDAVITS* shews us the *true Meaning* of Mr. *Jones's* Letter, since one of your ORIGINALS could thus publicly inculcate among his Followers, the delusive *Notion* of a *fittled Communication and Correspondence* between the

* See the Authors REMARKS upon Mr. *Jones's* LETTER and the *Affidavits*, &c. Pag. 21. &c. Sect. III.

able World, and this. Does Mr. Jones's LETTER pretend to more?--*Crimine ab uno Disce Cunctis*— o little Difference is there between you ORIGINALS, and the NON-ORIGINALS, that you may well be comprehended under the same *Definition*. And therefore from this recent Instance, it appears, that the Observation in my † *Sermon* was just, where laying down *Rules* for the Discovery of *false* PROPHETS, I admonished my Hearers to take Notice, whether *they did not magnify their Office beyond the Truth, by high Pretences to miraculous Inspiration, &c*

To this Assertion you say, you have *answered over and over*: but if this be the Case, you see there is still *Occasion* to answer *again*. And how well you have answered *before*, provided he will take this Relation with him, the Reader has my free Consent to enquire, if he pleases; I would advise him also at the same Time to peruse Mr. Stokes's Letter to the *inspired* Mr. Jones, upon a like Subject, to wit; when *he had his Text immediately from God*, which will expose the weakness of all such *Apologies*.

For the Matter in the next *Paragraph*, as it came in *Question* before, it has been replied to (p. 21 of this Pamphlet) already, in the following Sentences, I observe that you drop your *Chicken* Mr. WHITFIELD, which till now you had taken under Wing, leaving all your Incumbrances to shift for yourself. The

† *Sermon* before the University of Oxford. Pag. 21 new Edit.

Apology for the *Roarers* will never do you any Service, they *roar* so loud, that you cannot be heard. And for the *wonderful Work*, as it stands recorded, it remains a *Wonder* still. You claim indeed some *Merit* for reforming some bad People. I answer *do that which is good*, Sir, and you shall have Praise of the same. But is not here a strange *Dwindling* or falling off from the magnificent Account of Things, which I took Notice of in the *Appendix* to my SERMON? Does not this put you in Mind a little of the Story related by *Ælian*, concerning *Socrates* and *Alcibiades*, when the latter entertained such an high *Conceit* of the Extent of his Possessions, *Socrates*, says the Historian, took him into a Room, where there was a MAP of the World. He bid him look for *Attica*, or the *ATHENIAN Territory* which for it's smallness could scarce be seen; and for his own Possessions, they were *no where* to be found, Taking this Story along with you, pray consider what *Proportion* does *Kingswood*, *Cornwall*, or *Newcastle*, bear to ALL THE EARTH.

Your joining the *Methodist* ROGER BALLS with the MONTHLY REVIEWERS, I am afraid, will do me an *injury* with those GENTLEMEN; as it must put them in Mind, how I once exalted the *Horn* of WILLIAM ROMAINE against them, through which, he has since been *tooting* his *Solomon's SONG*. I say I am afraid, that this was meant as an *Artifice* to move that formidable Body to another Engagement with me, in order to take me off your Hands:

As

As you have felt what they can do, and know, that they and I are not always Friends. If this should come to pass, you will be sufficiently revenged no Doubt for my Severities; which however are meant for your good. For notwithstanding your *dishonest* Quotations; and though for the present, I am obliged by the Times to take my Leave of you, yet in any Thing, that may contribute to your Establishment in the Truth, you may perhaps find me occasionally,

Your very Humble Servant,

Southwark, Nov. 14,

JOHN FREE.

1759.

A short OBSERVATION upon APPEARANCES, and Mr. Wesley's Manner of writing, in this Controversy, addressed to the Publick.

The Reader must perceive, from the HISTORY of these People, and the Accounts they give of their Opinions and of themselves, that their Growth and Increase must be ascribed to other Causes, than the Truth of their Doctrine. Since it appears beyond Contradiction, that their Notions in Religion, are many of them *contrary* to the *Light* of NATURE, the *Attributes* of GOD, and the *fundamental Doctrines* of JESUS CHRIST.

As their System is thus *generally* shocking and detestable in itself; no Art of Man can ever make it worthy of a *rational* Assent. And therefore it is, that we see their great *Apologist* Mr. *Wesley*, thus shifting from one Opinion to another, as he is reduced to Difficulties, changing

ing his Posture, and even denying his Character to gain some *little Advantage* in his *Defence*. In one Place he is no *Methodist* at all, in another, He is a *Methodist* from the *Beginning*, and *the Father of it*. In his *first* Letter, he engages to refute my "five vehement Positions against the *Methodists*," in *this*, "he has no Concern at all for their *Principles or Practice*." In the *first* Letter he declares, that the *Methodists* would be highly blameable if they "held such Positions, but that they detest them, that they never did." And yet if the *Letter to a Gentleman* be his, it appears, that he, has written against the other *Methodists* for holding such Opinions, HIMSELF. In his *Character* of a * *Methodist*; they are such *Latitudinarians*, "as not to assent to this, or that Scheme of Religion; *they think*, and let *think*:" in this Letter, the Note is changed, "they are rigid Members of the *Church* of ENGLAND. This must be a wretched Cause, which in it's Defence, shall lead a Man of Parts and Learning into such *Inconsistencies*, that from hence forward, as a WRITER of APOLOGIES, we must deem him quite extinct.

Thus all Things have their STAGES and their DATE;
And Man's *Devices* still submit to FATE,
This great ARCH-METHODIST, who heretofore;
Roar'd till he shook the BOGS † of TULLAMORE,
And making CONVERTS compass'd Sea and Land,
Now falls to pieces, like a *Rope of Sand*.

* Pamphlet of Mr. *Wesley's* pag. 1

† A Place in *Ireland*, from whence Mr. WESLEY dated his first Letter to Dr. FREE.

In this Pamphlet, some of the capital ERRATA may be thus corrected.

- pag. 18. In the Note at the Bottom of the p. *read* v. 7 of this Edition.
19. In the Note at the Bottom, *read* pag. iv.
25. Line 1, for *tha* *read* that, l. 8. for *is* not, *read* it is not, l. 14. for *their*, *read* there.
28. Line 5. *read* Jan. 10. l. 23. for *an*, *read* and Enthusiastick.
29. Line 1, *read* Mack *fun-man*.
31. Line 8, *read* fine new *Picture*.
63. for *ae*, *read* *are*. Insert at Bottom, Dr. *Tucker's*.
65. At Bottom, *read* Captivities.
69. For 16, *read* 6.
70. For *or* nor, *read* *or* not.
71. For 17, *read* 7.
72. the same (the Author craves the *learned* Reader's Indulgence for the rest.)

Dr. *F R E E's*

R E M A R K S,

U P O N

Mr. *Jones's* LETTER,

And the *Affidavits* relative to the Compo-
sing, then publishing from the PULPIT;
and afterwards printing that scandalous
Forgery, the *pretended* Letter from the
Mansions above.

*Quoquo diffugias pavens, Mabili,
Nostrum non poteris latere Nasum.*

LILLY's Gram,

— *Id viso, tunc, an illi insaniant?*

TER.

L O N D O N :

Printed by E. OWEN, in *Holborn*, for the AUTHOR ;

And sold by W. SANDBY, at the *Ship*, opposite St. *Dunstan's*
Church in *Fleet-street*. 1759.

[Price One Shilling.]

T O T H E

Right Reverend Father in GOD,
BENJAMIN, Lord Bishop of *Win-*
chester, &c.

My LORD,

THE following Pamphlet owes its Original to a very uncommon Event, no less than a Letter from the other World; about which, I have had a Dispute with one of your Clergy, to whom your Lordship was pleased to give a particular ORDINATION, and introduce by your *Authority* (for I am confident it will appear, that he has no other) to be a *Preacher* in the great Church of St. Saviour's Southwark, where through your Lordship's *Indulgence* first, and now perhaps by the *Intercession* of, *the Lord knows who*, he has *Permission* to exercise on the *first Day of the Week*, that *gainful*, but *unlawful Trade* of *amazing, confounding, deluding or damning* some *Hundreds* of his MAJESTY's *poor illiterate, and disordered Subjects*, who are here with all persevering Impudence openly encouraged to despise their proper Pastors, and wander from their own Parish-churches.

My LORD, You cannot be so much a Stranger, I think, to what passes in your Diocese, especially in this great and populous *Borough*, as not to have heard of the *Letter from the Mansions above*, which was communicated to this *lower World* in the *Church* aforesaid—the *most remarkable Revelation* perhaps, that has happened these *hundred Years*! For, it seems Mr. *Jones* declares, that before he came there, it was more than so long, since the People of that Place had heard of the *Gospel of Christ*.

The Connexion between your Lordship, and the inspired Pastor, to whom we owe the Publication of this

precious Specimen of new *Gospel-preaching*, made me think it my *Duty* to lay it before your Lordship, tho', I confess, I do it with some Degree of *Reluctance* and *Concern*.

Because, I know it must give your Lordship not a little *Uneasiness*, to reflect, that at your venerable Years, after having maintained through Life the Character of a strenuous *Advocate* for *reasonable* Christianity, your Lordship should be so unfortunate as to defeat your own Purposes, and then so unable to help yourself as to be considered by the undiscerning World, while Things remain in their present State as the *Patron*, and *Protector* of *Enthusiasm*, and *Deceit*.

My LORD, as this your Situation is displeasing to yourself, so it is ungracious to the Eye of every Beholder—to see that *Samson*, who could not be bound down by the Cords of the *Convocation*, so perplexed in the Briers, and hampered in the Nets of our new *Protestant Popery*, as to want the Assistance of that very *Convocation*, and the *old Constitution*, to deliver him from the *Insults* and *Mockery* of a single *Enthusiast*.

There was a Season, my Lord, when the *Ministers* of the *Gospel*, and your Lordship, among the rest, were not ashamed to preach up *Right Reason*, and the *Fitness of Things*, and after the Example of their LORD and MASTER, to *deal out every Man's Salvation according to his Works*: but now the GOSPEL (*variable* as the *Humour* of the Times, if we will let it be so) is to take another Form, it's *Precepts* are to be struck out, as with a Sponge: and the *Terms of Acceptance*, the *Publication*, of which cost your Lordship so much *Pains* and *Care*, and gained you so much *Glory*, are now no more.

The LAWS of the *Gospel* are considered as *Jewish LAWS*, and treated with the same Neglect: and because the *Church of England* insists upon their *divine* Authority, and presses their Observance as necessary to Salvation; she is left as solitary as a *Cottage in a Vineyard*, or a *Lodge in a Garden of Cucumbers*. The *Terms* and *Conditions*, your Lordship once enforced, are become *odious*. Because the *Observation* of *Conditions* implies some *Merit* in it; but if

GOD

GOD hath so *ordained* it; how can it be otherwise? GOD's *Ordinances* these *Conditions* are, written in the GOSPEL in the *largest* Characters, and those, who oppose them are truly *Antichrist*, as magnifying themselves in his House against his Authority, and *opposing themselves* to God himself.

Oh! my LORD,—(you will pardon my *Groaning*, but I think we have more Reason to *groan* than the *Methodists*.) What a strange Face of Things is here? And if these *erratick* Stars, to whom the Scripture attributes the *Blackness of Darkness*, should reach their *Meridian*, what a *dismal* Face of things are those to behold, who shall survive a little longer; your Lordship's Declination towards the *Eve* of Life, as the Clouds are now gathering, leads me rather to felicitate than condole your *occidental* Situation.

For my Lord, as far as I have been able to make Observations on *English* History, and I believe I have studied it as much, as any of my *idle* Countrymen, I never knew an *Innovation*, so extensive as this, begun in the *Church*, but it ended in the *Alteration* of the *State*. These People say, that a *Door* is opened: But let us remember when a strong Door is once flung off the Hinges, if it be a little unweildy, it is not easy to lift it on again, and that then there will be a wide Entrance for great Confusion.

If your Lordship should chance to get out of the Way of this *Mo* and *Hurry*, by another *Translation*. I think the reasonable Part of Mankind, who live to see that Change, may comfort themselves upon your Departure, as *Tully* did himself and Friends upon the Loss of *HORTENSIVS*,

Sed quoniam perpetua quadam felicitate usus ille cessit e vita, suo magis, quam suorum civium tempore, Et tum occidit, cum lugere facilius Rempublicam posset, si viveret, quam juvare: vixitque tamdiu, quam licuit in civitate bene, beateque vivere: nostro incommodo, detrimentoque, si est ita necesse, doleamus: illius vero mortis opportunitatem benevolentia potius, quam misericordia prosequamur, ut, quotiescunque de clarissimo, & beatissimo viro cogitemus, illum potius, quam nosmetipsos, diligere videamur. I wish in this, and every other Trial, if any other await your Lordship; that you may find the Means of Consolation, and am, my Lord, Your ever respectful, and obedient Son and Servant,

Somerset, Feb. 10, 1759.

JOHN FREE.

REMARKS on Mr. Jones's *Letter*, &c.

WERE one to *analyze* this notable *Apology* for Reading in the Pulpit at St. *Saviour's*, the *sham* Letter from the *Mansions* above, the Argument, such as it is, being reduced to an *Epitome* amounts to this.

“ That Mr. *Jones* would have the World “ forgive such an Attempt upon their Understanding, because (Page 8.) he confesses himself to be a foolish Man.” It will be natural I suppose for the Publick to enquire upon this Declaration, whether he takes this whole Defence of his, with all its Decorations, to be a *sensible* Apology? a perplexing Kind of Question! For if he says, that it is *sensible*, they will hardly be prevailed upon to think it *his own*, as coming *confessedly* from a *foolish* Man: And if he says, that it is not *sensible*: would they not be persuaded, that it would have been better for him never to have appeared at all in his own Defence? However, as the Thing is printed, they are to consider its *Merits*. And in Order, to this, I shall briefly lay before them. I. The Letter it self, and my former Remarks upon it, as printed in the *Note*, and *Appendix* of my Sermon II. I shall examine Mr. *Jones's* own Account of the *Means*, by which he got Possession of the

the *Miraculous* Letter, and prove, that it was not capable of being applied to the Uses which he pretends, and therefore, that his real Design must be of another Sort, and suitable to the Letter, which was to delude the People. III. I shall offer Remarks upon the Credit of the *Affidavits*, and their Deficiency in discovering Mr. *Hayward* deceased to have been the Author or Contriver of the Letter. IV. I shall consider the heavy *Complaints* about the *Charge* of *Forgery* and *Imposture*, and then conclude with Mr. *Stinstra's* Reflexions on the *Temper* and *Effects* of *Enthusiasm* in general as it has shewn itself in all RELIGIONS, &c.

SECTION I. *Contains the miraculous Letter with Dr. Free's former Remarks upon it, as they stand in the Note, and Appendix of his Sermon.*

IN my Sermon before the *University* of OXFORD, on *Whitsunday*, 1758, I observed (Page 9) that our *Saviour* in his Account of the *Operations* of the Spirit, says not a Word of any unintelligible *inward Feelings*, *distorting Agonies*, or frightful *Convulsions*. For these he knew might proceed from bodily Disorders; and *Enthusiasts* have no Mark to distinguish when they do not. Whereas a good Life can proceed but from
 one

one Cause ; and therefore is a *solid Testimony* that God is with us, &c.

Upon the Words *solid Testimony*, is the following *Note*.

But not content with this, the *Methodists* have carried their *Curiosity* so far in hunting for extraordinary *Marks*, and *Revelations*, whereby to know the State of the Soul ; that one of their Teachers, in Order to gratify their Humour, and take as great an Advantage of it as he could, is *said* to have *forged* a Letter; *from the Mansions above*, which he read without Shame in the Pulpit, to the People of St. Saviour's Southwark.

NUMBER II.

From the Appendix of Dr. Free's Sermon.

HERE follows as an Instance of *direct REVELATION*, the famous Letter, which was read in Sermon Time at St. Saviour's the biggest Church in *Southwark*, and then crouded with *Methodists*, by one Mr. Jones, who since the Death of Dr. Slocock, has had *Permission* to act as *Chaplain* there, it is taken from the printed Copy, publickly sold in the *Borough*, for the Edification of such of the *Parishioners* as were absent, they being generally excluded their Seats by the Rabble, who are his Followers.

From

*From the Mansions above,
My dear Christian Friend and Brother,*

SUCH you was, when I was cloath'd with Mortality, and such you are yet, though I am now in an unbodied State. The Change there is made as to me, makes no Alteration as to the Relation there is between us. We are both Members of Christ's mystical Body. We were both Members of the Church militant together, and we shall both join the Church triumphant. I am only come hither a little before you, soon shall I see my dear *Fido*, and my other dear weeping Friends, and rejoice with them for ever. Don't be afraid. Jesus Christ is a faithful Saviour. He will keep that which you have committed to him. You may trust him both in Life and Death. Death is the most trying Season ; but here the dear Mediator will not fail you. I am an *Evidence* of it. There is a Solemnity in Death which cannot be expressed, yet the Passage is safe. Oh what a glorious Change ! What new surprizing Scenes appear ! No sooner was my Breath gone, but a Convoy of ministering Spirits, who were attending, conducted me to the Mansions of Glory ; where the ever adorable Jesus, with a Smile inconceivably transporting, invited me to take Possession of that Happiness which he purchased at so dear a Rate as his own Blood. And now, my Brother, think, yea think if

you can, what I now feel, what I now enjoy ! Did *Paul* say it was better to be with Christ than in the Body ? I now know it. Did the distant View of Glory, make *Moses* refuse the Grandeur of *Egypt* ? No Wonder, when it is so great, so great that none can tell it. Oh the Exchange I have made ! Oh ! the Happiness that Grace has exalted me to ! I am now no more watering my Couch with Tears, but filled with Fulness of Joys which will remain for evermore. I am now no more sipping at the Streams, but drinking a full Draught at the Fountain-Head. I am no more clogged with a Lump of Clay, or pining under Disorders and Pains of Body ; I am set at full and perfect Liberty, and am got where Sorrow never comes. I am now perfect in Holiness. I am no more subject to Sin ; every Faculty of my Soul is freed from the sad Contagion, and all find sweet Employment in the noble Services of Heaven. Now I see clearly that mysterious, but glorious Scheme of Salvation through Jesus Christ ; its Beauties ravish my Soul, and fill me with Admiration. I now see the various Beauties of Providence, and find the highest Entertainment in the Views of what once so much puzzled and perplexed me. I now feel a divine Ardor filling my whole Soul, and running through every Service, without that Slothfulness and Indolence which once attended me, and was but feebly

feebly complained of, I am no more that formal, indifferent, languishing Creature I was on Earth, but my Soul now feels the Fire of Divine Love, which burns with a perpetual and uninterrupted Flame, being fed with the constant and glorious Manifestations of the Love of him that sitteth upon the Throne and the Lamb. Here I have found your dear *Parent*, and many of my dear and valuable Friends. What a numerous Assembly, and all harmonious. Here's no Envy, no Jealousy, no Shyness or Coldness, but perfect Love, and a sweet Contentment, who shall strike the loudest String, and sing Grace! Grace! the loudest. Here are no depreciating Speeches of Jesus Christ, no Attempts to rob him of his Glory; but all, as with one Voice, cry out, *Worthy is the Lamb to receive*, &c. Oh where am I got! What is my Happiness! Beyond Expression! I was once a Warrior, now a Conqueror, yea, more than a Conqueror. No more upon Mount *Pisgab*. I have got over *Jordan*. I am beholding the Glory of Christ; and, in fine, my Vessel is as full as it will hold. My Pen cannot describe the Glories of Paradise. Oh, my Friend, be trimming your Lamp. Hasten the Time, fly away ye lingering Moments, and bring my dear *Fido*, and my other dear Friends, to the Arms of Jesus, to see and enjoy what I enjoy.

And now what wait I for ? To see my dear Friends with me, to see the Number of God's Elect compleated, and to hear the Trumpet sound on the glorious Resurrection Morning. What is my Employment but to love, adore, and praise throughout Eternity ? Farewel till I see you here. Go on your Way rejoicing. Christ has your Inheritance safe in his Hands, and you shall surely have it. Oh love him, love him more and more, and lay out yourself for him. My Love to your dear Companion ; tell her to press forward, and she shall not be disappointed.

Adieu, adieu,

*Your eternally affectionate Friend,
And triumphant Brother,*

SAMUEL HAYWARD.

My First REMARKS upon the LETTER.

As this *Letter* has thus undergone a double *Publication*, the FIRST from the *Pulpit*, the OTHER from the *Press*, we must imagine, that the *Publisher* was heartily concerned, that the World should believe the Contents of it. But if so, let us enquire whether he believed the Contents of it himself, to wit ; that it came from the Place from whence it was dated, *i. e.* the *Mansions above*, that it was a *true* and *real* Description of *Transactions* in the *other World*,
penned,

penned, and composed and *communicated* by the Ministry of the Spirit of a Person departed, as it is plainly, and in direct Terms *asserted* in the Letter itself.

If he *did believe* all this, he his a *Mad-man*, and a very dangerous Leader to such of his Followers as are in the same Condition: *But if he did not believe it*, then his *Character* must appear much blacker; because, if he was not *mad*, the whole *Affair* was the Effect of some *Design*, and that a very bad one, *impious* with Respect to God, and *villainous* with Respect to Men, as being no other than to try how far the *common People* might be imposed upon, and made subservient to evil Purposes:

But if it be a *curst* Thing to lead those, who are deprived of their Bodily Sight from the safe Way that is direct before them: How much more unpardonable must it be to seduce a Number of poor *blind Souls* from the Paths of right Reason? and when they were expecting to hear, what they call the *true Gospel* of CHRIST, to make such a cruel Experiment upon their *Credulity*, by presenting them a *Revelation* of another *Sort*, and in the pretended Character of their *Pastor*, and *Guide*, to ascend the Pulpit, and deliver that as an *Oracle of God*, which he knew in his Heart to be an *abominable Lie*.

With

With what HORROR must all *honest* and *sensible* Men behold this *Hypocrite*; in the very *Act of Delusion*, lifting up his Eyes to *Heaven*, and thundring out *Damnation* to *others*, while he *himself* was offending against common *Honesty*.

Were there no *Officers* of the Parish to take Notice of his Conduct, and report it to his *Superiors*?

No *Superior* to restrain such an IMPOSTOR as this? who could thus abuse his Trust, and prostitute his *Character* as a *Priest* of the Church of ENGLAND to serve the *vildest* Purposes, to delude the People he undertook to instruct, and make Religion a Jest, by mixing it with *lying Tales* and *pretended REVELATIONS*.

SECTION II. *Containing an Examination of Mr. Jones's own Account of the Means, by which he got Possession of the miraculous Letter, and of the Use he made of it among the People: by which it will appear, that he could not read such a strange Device in the Pulpit, but with a very bad Design; namely, to make a Trial, how how far he could delude the ignorant Part of the Congregation.*

THE preceding *Section* contains, what I formerly urged against Mr. Jones, and his *miraculous Letter*. When it was published

lished from his Copy with those *Remarks* upon it, in the *Appendix* to my SERMON, his Friends in the *Borough* were in a great Ferment and Confusion; and the first *Excuse* then formed and propagated in the *Hurry* was, that Mr. *Jones* had *dreamed*, on the *Saturday* Night, of receiving such a *Letter*, or of having a Conversation with Mr. *Hayward* deceased, the same in *Substance* with what is contained in the Letter; which affected him so much, that on the *Sunday* Morning he wrote it down, and it still harrassing his *Imagination*, he could not forbear reading it in the Afternoon to the People.

There was another *Report* at the same Time, which shewed, that this Letter was then spoke of as coming *immediately* in some Shape or other from Mr. *Hayward*. For it is said, that Mrs. *Hayward*, the Widow of the deceased, hearing of the Liberties, which Mr. *Jones* took with the Name of her dead Husband, and being grieved at the same, went to a certain worthy Magistrate to inquire, if there was no *Remedy at Law* against him; since the Matter related was such, as she could in no wise believe; her Husband having never intrusted any such Letter to her Care, or given the least Intimation, that any other Person had been entrusted with it. And I have been, since well informed, that tho' Mr. *Hayward* died

at

at his own House, she persists to this Day, to declare, that she knows nothing about it. Moreover, At the Time when my first Remarks were published, there was no mention made of any *intermediate Messengers* or *Coadjutors*, such as Messrs. *Pearson*, *Webber*, or others; the PLOT all lay very *snug* between the deceased Mr. *Hayward* and Mr. *Jones*; and there it had been better, that it should have rested; if Mr. *Hayward* had chanced to have been like to other dead Men, a Person that told no Tales.

But now, as Mr. *Jones* has put his Defence upon *another* Footing, I proceed to examine it in its *present* Form.

He confesses, that “*he read this very Letter in Sermon-Time, in the Pulpit; in the Manner, that I have related: but denies, That he was concerned, directly or indirectly, in the Printing of it;*” gives his own Account, how he came to the Possession of it, and the Use he made of it, and to clear himself from the Suspicion of *Forgery*, would have us believe, that Mr. *Hayward* was the Author, upon the Strength of the *Depositions*, which he has procured for that Purpose. These are the *Heads* of his Defence.

As for denying his being concerned in the *Printing* of it, he must not expect to be credited; unless he had *sworn*, in his own Person, or produced others to *swear*, that
it

it was done *entirely without his Knowledge or Consent* : because it is reported, by Persons of Veracity, that printed Copies of this Letter were distributed to the † *Congregation* as they came out of *St. Saviour's Church*, which affords a strong Presumption, that this Way of publishing it had at least his Permission, or Approbation.

Thus much, *by the Way*, concerning the *Printing* of it ; now let us hear, what he has to say about the *Author* of the Letter, and how it came into *his Hands*. He tells you, * “ That *Mr. Hayward*, a *Dissenting* “ Minister, towards the Close of his last “ Illness, wrote it, and gave it to a *Friend* ” —Very well ! — Pray, who was this *Friend* of *Mr. Hayward's* ? Why is not his *Name* mentioned throughout the whole *Narrative*, since the Appearance of this *Principal* Person is so *material*, that his *Testimony* would have gone much farther than *Mr. Pearson's* has done, to fix the *Forgery* upon *Mr. Hayward*, and prove that *Mr. Jones* was clear of the first *Conspiracy*, namely, the *Composition* of the Letter ; the Want of this *material* Witness then, makes a great *Deficiency* in the *Evidence*, and throws a dark and dismal *Cloud* upon the *Whole*.—

* *Mr. Jones's Letter to Dr. FREE. Page. 5.*

† In like Manner his *late LETTER* to me, was hawked about among his Followers at the Church-Door, on the 30th of *January* last, and will any one affect to doubt, whether this was done with his *Approbation* ?

Well!—but Mr. *Hayward* gave this Letter to *this Friend of his*, (which is no where to be found out, being no where described, or named, and who perhaps never existed,) with an Injunction to send it, but not till after his Decease—*Quære*. Why not till *after his Decease*? unless it was to favour the Deception of bringing News from the *Mansions* above? Well! — “ To Mr. *Pearson*, a “ Linnen-draper in *Cheapside*. The Letter, “ accordingly, soon after Mr. *Hayward's* “ Decease, was received by Mr. *Pearson*, “ and he not a little surpris'd at the kind “ *Artifice* his *Pastor* had us'd to convey such “ *spiritual Advice and Comfort*.” — But I don't see any Matter for *Surprise*, if the Letter be considered as a *Fable*; for then the *Artifice* or *Trick* was very mean, and silly; and the spiritual Advice and Comfort just none at all: because in this View, it was all a *Fiction*, from Beginning to End.

Now for the *Use* he made of this Letter ter, let us hear how he relates it himself, “ *he procured, he says, a Copy, which agrees with that, which I have printed in every Respect, except the Word FIDO, which stands in the Room of Mr. Pearson's Christian Name, which was in the Original.*” — *he owns this Letter affected him.*—Pray how did it affect him? as a *Fable* or as a *Truth*? If, as a *Fable*; he was affected, as other *Hypocrites* may pretend to be, by a *silly LYE*: — but
if

if he was affected with it, as a TRUTH ; why then he published it as a *true Letter*, that is, as a Letter, *really* sent from the *Mansions above*, which is confessing the Fact, that I charge him with.

As for what he now says on the other Side, “ *that he told the People distinctly and plainly, that the MINISTER wrote it before he died, and gave it to a Friend to convey to Mr. P—— after his Decease.*”—— there is good Reason to think, that it is entirely false, and that he never told the People any such Thing. Because his *Deponents* have not *sworn*, that he made any such *Declaration* ; a Circumstance, which would never have been omitted in the *Affidavit* of Messieurs *Collison, Adams and Roberts* ; if they could any way have been prevailed upon to have vouched it to be true.

But now for the MOTIVE, which induced him to attempt this strange Publication of the Letter.—“ *He thought it would not be amiss to read it in the Pulpit †— and introduced it in the following Manner—he took Occasion to speak of the solid Comforts real Religion, inspires against the Fears of Death*”—And would have it believed, that he produced the Letter to this End ; namely, to shew *the Supports and solid Comforts*,

† Mr. JONES's Letter to Dr. FREE, Pag. 7.

which real Religion inspires against the Fear of Death—for that the Author of that Letter was then, “*in the near and certain Prospect of it?*”—But how could he argue *this* from the Letter, when the Letter represents the Man to be in *Heaven*. He could not be in two different *States* at the same Time; if he were on *Earth*, in the near and *certain Prospect* of Death, as Mr. Jones says, he told the People, that he was,—then, the LETTER *contradicted* Mr. JONES, by saying, that he was in *Heaven*. Is it possible, that any one should go about to *prove the Truth* of what he says, by alledging something, that absolutely *contradicts* it? From Mr. Jones’s own Account it appears, that his *Introduction* to the Letter, and the Letter itself were *contradictory*; and therefore it is *impossible*, that the Letter should serve as a PROOF of the *Introduction*. It is plain then, that the Story is *incredible* in itself, and never can be made *credible* by any *Testimony* whatever. It may *disgrace* any Man’s *Testimony*, but no Man’s *Testimony* can procure it *Respect*, or *Credit*, where it is so deficient in *itself*.

Well!—After giving us this *incredible* Account of the *Squabble* in the PULPIT, between the Letter and *himself*, about which should be most believed by the Congregation—he pleads——“*that when it is considered how favourable a Reception Mrs.*
“ ROWE’S

“ ROWE’S *Letters from the Dead to the*
 “ *Living have met with from Persons of all*
 “ *Ranks, Dr. Free might, surely, have pass’d*
 “ *it by; at least but slightly censured it, as*
 “ *a pardonable Crime.*”

These *Letters* of Mrs. ROWE’S, if so favourably received, as he represents, were yet never received in any other Light, I suppose, than as *ingenious FABLES*, and thus much may be said of *Æsop’s Fables*, *Don Quivèdo’s* *Vilions*, or any other instructive Romance; but these are never carried into the *Pulpit*. There is a great deal of *Difference* then, between the *private Use* of Mrs. ROWE’S *Letters*, which are confessedly *Fabulous*, and a *Letter promised to a Person* before a Man’s *Decease*, *expected* by the *Living* after his *Death*, *transmitted*, and *received* at the *Time appointed*, and then read to an ignorant *Multitude* as *actually* dated from the *Mansions above*. For these are *pompous* and *uncommon Circumstances*, and shew a bold *Effort* towards the *Introduction* and *Revival* of those *Miracles*, which never could gain Credit in this *Country*, but in *Times of deep Popery*, to which these *Practices* may soon give a fresh *Establishment*.

FURTHER, besides the utter *Unsuitableness* of the *Letter* to serve the *Purpose*, for which Mr. *Jones* pretends to have made Use of it, there are *Circumstances*, both in
 his

his own *Account*, and in the *Affidavits*, which shew it's *Intention* to have been of another Sort.

It is there said, that this Letter was not expected to appear till after the Person's *Decease*. For *why*? Because a Person could not, with any *Propriety*, pretend to give a real and exact Detail of the *Joys of Heaven*, till he was supposed to *have arrived there*. This is an *additional* Proof, that there was a *Design* in the Case; the *Time* of delivering the Letter was to give it an *Air* of really coming from the *other* WORLD: for otherwise no Cause can be assigned, why it might not as well have been delivered, while the Man was in *This*.

I say this *Management* of TIMES and APPEARANCES, so as to make them *coincide* exactly in their *Order*, the *one* after the *other*, is such a *Regulation* of *Circumstances* as evidently shews a *Design*, and a *Design* that was a very *bad* one, The *Evidence* of which is not a little *confirmed* by the *Practice* and *Character* of the Person then *performing* his Part, *to wit*, a notorious GATHERER of the *Mob*, who were then actually surrounding him, subservient to his Purpose, and all *agape* to swallow his Delusions. I think the *Consideration* of these *Circumstances* will enable any of the weakest Understanding to judge of the present *Question*. For should any of those *Deceivers*, which are vulgarly called
Gamblers

Gamblers be detected at a *Gaming House* in the Use of *false Dice* could any Body doubt, but that his Design was to *defraud* and *cheat* with them? In just the same Manner should a *spiritual Deceiver*, as notorious in his Way, be detected with his *Tokens of Deceit* in his *Hand*, and *actually using* them, would any but *Fools*, or his *Brother Knaves* pretend to doubt, whether his *End and Design* was *Deception*? In Truth there are some *Actions*, which speak their own *Design*, without any additional *Explication*; and again some *Tokens*, which you cannot mistake the *Use* of.

For with Regard to this Letter, it is as evident a *Token of Deceit* in it's *Kind*, as a *false Die*, in the Hands of a *Gambler*.

It is granted by these *Advocates* themselves, that it was a *Fiction*. And we can make it appear, that it was a *Fiction intended to delude*, and therefore an *Instrument of Delusion*. This is evident from the very *strong Expressions*, which are made Use of throughout to encourage the People to a *serious Belief* of it.

For it professes, in most *solemn* and affecting Terms,——“ That it come from the
 “ *Mansions above*; it describes the State of
 “ Things there; the Condition of particular
 “ Persons in those *Regions* of Bliss, deals out
 “ Revelations concerning the *State of others*,
 “ who were to *arrive* hereafter: and declares
 “ that the Author of it was then, at the
 “ Time

“ Time of that Writing in *this Triumphant State*; and says in order to be believed, as much as a Man can say in a Court of Judicature, when formally called upon to give his Testimony,—— That he is an EVI-
“ DENCE of these Things.”

Can any *Expression* in the World be *stronger*? the *internal Evidence* or *Composition* of the Letter shews, that the Author endeavours as far as the Force of Words could carry him, to make the Articles therein contained to be believed. And that the *Vulgar* are capable of being misled by the *grossest Errors and Delusions* is remarkably plain in the Case of *James Nayler*, who in the Year 1656, for *personating* our Saviour, and suffering his *Followers* to *worship* him, and pay him divine Honours, was sentenced to be set in the *Pillory*, and to have his Tongue bored thro’ with a red hot Iron, and to be whipped, and stigmatized in the Forehead with the Letter *B.* that is, BLASPHEMER.

And I make no Doubt, but that this Attempt of Mr. *Jones*, and his *Associates* upon the *Methodists*, if it had not been stopt in Time, and brow-beat by some troublesome Inquiries and Reflexions, would have prepared the Way for an whole PACKET of *Intelligence* upon the Death of Mr. *Hervey*. For why should not his *Correspondence* have been credited as well as Mr. *Hayward’s*? when this first Communication as they confess

fects themselves, made such an *Impression* upon the Minds of the People, that *Copies* of the Letter could not be obtained fast enough by *writing*, and that therefore they were obliged to *print* it, to gratify their *Curiosity*.

Upon the whole then, it appears, that this Letter from the Mansions above was a *false Token*, or an *Instrument of Error and Deception*, and he, that could give it such a *serious Recommendation* as to read it from the Pulpit, *knowing it to be such*, was thereby guilty of a *solemn Endeavour to delude the People*.

How near this will come to *Forgery* and *Imposture*, I shall consider in it's proper Place; I now proceed from Mr. *Jones's* Account of this Matter, to examine the *Testimony* of his Friends.

SECTION III. *Containing Remarks upon the Credit of the AFFIDAVITS, and their Deficiency in discovering Mr. Hayward deceased, to have been the Author or Contriver of the miraculous Letter.*

THAT the Reader may have a fair Opportunity of judging upon the Case, I shall first introduce the *Affidavits* themselves; and then subjoin my *Censure* upon the same, to which he may give his Assent, as he finds Occasion.

JAMES Pearson of *Cheapside*, in the Parish of *St. Michael Le Querne*, Linnen-Draper, maketh Oath, and saith, that He, this Deponent, was at *Lymington*, in the County of *Southampton*, in the Month of *July*, 1757; and then and there did see and converse with, the late Rev. Mr. *Samuel Hayward*, who was at that Time, and had been for a long Time before, in a very ill State of Health. And as this Deponent was conversing with the said *Samuel Hayward*, among other Things, the said *Samuel Hayward* said, if I should die, I have left a Letter for You to be delivered to You after my Decease. And this Deponent farther saith, that after the Decease of the said Mr. *Hayward*, which happened about three Weeks after the said Conversation, He this Deponent received a Letter by the Post from a Relation of the said Mr. *Hayward*'s, then at *Pool*, in *Dorsetshire*, which inclosed another Letter signed *Samuel Hayward*. Which last mentioned Letter this Deponent verily believes to be the proper Hand-Writing of the said *Samuel Hayward*; He, the said Deponent, having many Times seen him write, and corresponded with Him many Years before his Death; and which said Letter is the same in Substance with that which is published in a certain late Pamphlet, said to be written by the Rev. Dr. *Free*, there being no other Alteration than in the proper
Name

Name of the Person to whom it was addressed, And which said Letter the Rev, Mr. *Jones* is charged to have read in the Pulpit of *St. Saviour's Southwark*.

LONDON. Sworn
Jan. 19, 1759, before me.
R. LADBROKE.

James Pearson.

N U M B E R II.

EDWARD Webber, of *Leadenball-street*, in the Parish of *St. Peter's Cornhill*, Stationer, maketh Oath and faith, that He, this Deponent, on or about the thirtieth of *July 1757*, was at the Funeral of *Samuel Hayward*, together with Mr. *James Pearson* of *Cheapside*, Linen-Draper. And this Deponent farther faith, that as He was returning from the said Funeral, in Company with the said Mr. *Pearson*, the said Mr. *Pearson* told this Deponent, that he had received from *Pool* in *Dorsetshire*, a Letter, which the said late Mr. *Hayward* told him He would leave for Him at his Decease; and the said Mr. *Pearson* did then and there deliver into the Hands of this Deponent a certain Letter, signed *Samuel Hayward*; and which said Letter this Deponent read, and this Deponent does verily believe the said Letter to be the proper Hand-Writing of the said late Mr. *Hayward*; He, this Deponent, having often seen Mr. *Hayward* write, and having often corresponded with him by Letter. And this Deponent further faith,

faith, that the said Letter is the same in Substance with that which is published in a certain late Pamphlet, said to be written by the Rev. Dr. *Free*, save only the Alteration of the Name of the Person to whom the said Letter is addressed ; and which the Rev. Mr. *Jones* is charged to have read in the Pulpit of *St. Saviour's Southwark*.

MIDDLESEX,
Sworn Jan. 19, 1759.
Before THOMAS QUARRELL.

Edward Webber.

N U M B E R I I I .

WILLIAM *Collison*, of *St. Olave's, Southwark*, Brewer ; *Henry Adam*, of *St. Saviour's Southwark*, Hosier ; *James Roberts*, of the Parish of *St. Saviour's Southwark*, Coal-Merchant ; severally make Oath and say.

And first, this Deponent, *William Collison*, for Himself, saith, that sometime in the Month of *August*, in the Year 1757, as this Deponent believes, he was at the Parish Church of *St. Saviour's Southwark*, and did then and there hear a Sermon from the Rev. Mr. *Thomas Jones*, one of the Chaplains of the said Parish ; during which, He, the said Deponent did hear the said Mr. *Jones* read a certain Paper, the Contents of which are, as near as this Deponent can recollect, the same in substance with that which this Deponent has since seen in a certain

certain

certain Pamphlet, said to be written by the Rev. Dr. *Free*. And this Deponent farther saith, that he did not hear the said Mr. *Jones* use any Expressions in Order to induce the Auditory to believe that He, the said Mr. *Jones*, thought the Contents of the said Paper came from the other World, or to persuade any Person then present that did it : But this Deponent saith, that the Manner in which the said Mr. *Jones* introduced the reading of the said Paper, was as follows: After speaking of the Comforts true Religion will afford Persons in a dying Condition, and the Happiness of a firm Persuasion of future Bliss; He, the said Mr. *Jones*, then holding a Paper in his Hand, said, He could produce an Instance of it in a Person lately deceased, who was a faithful Minister of *Christ*; and who left behind Him a Letter to be delivered to a Friend after his Decease; a Copy whereof, He, Mr. *Jones*, said, He had in his Hand; with these or the like Expressions, He, the said Mr. *Jones*, introduced the Reading of the said Letter; and this Deponent farther saith, that the said Mr. *Jones*, either before or after Reading the said Letter as aforesaid, did not, to this Deponent's Knowledge or Belief, make Use of any Expressions to any other Purpose than as aforesaid. And the said *Henry Adams* and *James Roberts* do for themselves, say, that They were present with the said

William

William Collifon, at the Time and Place
aforesaid ; and that they do verily believe
that what the said *William Collifon* has above
sworn is strictly true.

SURRY.

Sworn this 18th Day of
January, 1759. Before Me
W. HAMMOND.

William Collifon,
Henry Adam,
James Roberts

After the Perusal of these *Affidavits*, it
may not be improper, for the *Reader's* In-
formation, to offer in the *first* Place, some
general Remarks upon the Nature of *legal*
EVIDENCE ; and then more *particular* OB-
SERVATIONS upon the *Merit* of these.

There are two *Things* then necessary to
the *Credit* of every TESTIMONY : the *per-*
sonal CHARACTER of the *Witness* is ONE ;
the OTHER, the *Clearness* or *Probability* of
the THING related.

The *Character* of the *Witness* depends
upon the *Knowledge* of his PRINCIPLES. If
these are suspected to be *bad*, which every
Man may dispute in Court, as he sees Oc-
casion ; the suspected Party is set aside ; as
a Person unfit to give a Testimony, so soon
as the *Suspicion* of his bad Principles is
confirmed against him, by the *Objections* of
another *Evidence*.

As to the two first of these Deponents
Mr. *Pearson* and Mr. *Webber* ; I do not recol-
lect, that I have the least *Knowledge* of their
Characters, or their *Persons*, and conse-
quently

quently have no *Assurance* of their *Credit* : but I have this to observe, that if they are Methodists ; that is, profess the Tenets of some Persons of that Name ; particularly of that *mad* BLASPHEMER Mr. *Hervey*, whom the Methodists in their *funeral* Sermons have so universally *canonized* for a SAINT : that then I object to their Principles ; For the Principles I mean are such as these.—“ That there is no Difference
 “ between one Man and another :—No
 “ Difference betwixt the most accomplish-
 “ ed *Gentleman*, and the most infamous
 “ *Scoundrel* :—No Difference betwixt the
 “ most virtuous *Lady*, and the vilest Pro-
 “ stitute :—No Difference betwixt the most
 “ Reverend Judge, and the most odious
 “ Criminal standing convicted before him,
 “ and receiving the just Sentence of Death
 “ at his Mouth :—In a Word, no Diffe-
 “ rence betwixt the most fervent Devotee,
 “ and the greatest Ringleader in Profane-
 “ ness and Excess.”—this being the Case there is no Difference between *Virtue* and *Vice*, and *Right* and *Wrong*. If these Deponents therefore entertain such Opinions, and have moreover an *Interest* in the CAUSE, they may as well *sware wrong*, as *right*. And tho’ some of them should allow that there is *such* a Thing as *wrong*, yet it is of very little Consequence, while they maintain another *Tenet* of the *Methodists*, “ that a *sin-*
gle

gle Act of FAITH *abjures them* of their Wickedness.

*Believe, and all your Sins forgiven ;
Only believe, and Yours is Heaven.*

Method. Hymns.

Men of such *Principles* can have no *Scruple of Conscience* to restrain them from *forging* any STORY: nor is it to be wondered at, if after such an *uncommon*, and *impudent* INVENTION as this, to delude the SIMPLE, there should be *some of them* capable of the more *practicable* Falshood of imitating *another Man's Writing*.

All that these *Deponents* pretend to swear to, is the *Similitude* of the *Hand*; which leads me to make some Observations, upon the *Deficiency* in the MATTER of the EVIDENCE as well as in the PRINCIPLES of the *Witnesses*, supposing them to be *Methodists*.

For, with Regard to the *Matter*, it is required of an *English* Evidence, that he swear *the whole Truth*, as well as, *nothing but the Truth*. Whereas these People have not brought *the whole*; they have made their own Narration *dark* and *defective*, there is a great Gap or Chasim between the prime *Manœuvre* or Operation attributed to Mr. *Hayward* himself, and the Game of the Person, who *played* last into the HAND of Mr. *Pearson*: and I make no Doubt, but if this Affair were to come

to a *Trial*, but it would be demanded in *Court* of this *Mr. Pearson* (provided his *Evidence*, as a *Methodist*, could it be taken) to declare; and produce the *Person*, who *inclosed*, and sent *him* this *Letter*. For being *inclosed*, there could be no *Post-mark* upon it, to ascertain the *Place* it came from in this *lower World*——Those from *above*, perhaps have no such *Mark* upon them. —But we are now speaking of *human CORRESPONDENCE*, and in this *Case* the *Person* being produced who *inclosed* it, it will be necessary for him likewise to *declare on Oath*, in order to prove, that it came from *Mr. Hayward*; that he either received it from *him* himself, or he must trace it *ultimately* to those, who had a *Charge* of it from *him in Person*.

As the *Case* now stands,

Here is a *dead Man* charged with sending a *Letter* to *Mr. Pearson*, and yet no *living Creature* produced, who saw the *deceased Person deliver* such a *Letter*, or who can say, that they took *Charge* of it; nor indeed so much as the *PERSON named*, who is said to have *inclosed* it.

MOREOVER, there is in *Mr. WEBBER'S Affidavit* notwithstanding the Mention of *Mr. HAYWARD'S Funeral*, such a *studied Concealment* of the *Place*, where he was *buried*, as cannot well be attributed to any other Cause; than the Desire of *avoiding*

Questions, that might arise from comparing the Circumstances of *Time* and *Place*.

For as to the *TIME* of the *Date*, they give us *none*; perhaps the *new Style* may not yet be *received* in HEAVEN. So that upon the whole their Testimony is very *deficient* and very *scandalous*; as they charge a *Faët*, not at all to his Credit, upon a Person dead and defenceless, which, with all their affected *Solemnity*, they have not been able to prove. Because, for *any Thing*, *that is deposed*, this *Letter*, and it's Process, may yet have been contrived by the *Enthusiastick* Mr. JONES, or an *Imp* might have brought it *long ago* from the *Tabernacle*——“God knoweth”—But in either Case it will not be Mr. *Hayward's* Composition: and these People contrary to the *third* Commandment, (which being considered as a *Jewish Law*, is not perhaps to be regarded by *Gospel-followers*) will have taken *GOD's Name in vain*.

And so for the Present, the *Witnesses* Mr. JAMES PEARSON and Mr. EDWARD WEBBER may go *out of Court*; that in their Turn we may attend to the Evidence, or *cross examine*, if there be Occasion, *William Collison* of St. Olave's *Southwark*, Brewer; *Henry Adam* of St. Saviour's *Southwark*, Hosier; and *James Roberts* of St. Saviour's *Southwark*, Coal-merchant, severally

rally (or rather jointly) making Oath as before related.

Observations upon their *Affidavit*.

Mt. JONES says of this *Affidavit*, that it will clear him of endeavouring to make People believe that the Letter came from the “Mansions above.”—How so? when by his Account and by the *Affidavit*, he told them it came from the *Mansions above*. Is not this attempting to make them believe it?—But let any one attend to the *Affidavit*, and he will soon see how little it will answer Mr. JONES’s *Expectation*. And first in Regard to a *Fact*, which in his own Account he has so roundly asserted—“that he told the People distinctly and plainly, that the Minister wrote the Letter (from the Mansions above) before he died, and gave it to a Friend to convey it to Mr. P. after his Decease.”

But these *Affidavit-men* swear to no such Matter, and therefore, I think this Omision is a Circumstance, so far from giving Satisfaction, that their Silence upon a Point so *material*, especially as they were all so well disposed to serve him, must be to Mr. JONES, as it is to the *World*, a terrible *Disappointment*.

2dly, By swearing that Mr. JONES attempted to *prove* a Proposition, or make

good his Argument by *contradicting* it (as is before asserted in his own Account, which I have already examined, Pag. 20.)—they swear to an Action which proves him to be ignorant of the very ELEMENTS, of *Argumentation*, and void of common Sense.

A very strange Way of appearing to the Credit of a Man! What a *blind LEADER*, and *blind FOLLOWERS* are these? The *Friendship*, they profess would induce one to believe, that they came to give a *Testimony*, that would do him *Reputation*: but while they mean and profess to do *one Thing* they go and do *another*; but People that mean to do *one Thing*, and against *their Intention* go and do *another*, must be mighty *deficient* in their *Understanding*. Here then Mr. JONES's Credit depends upon the Testimony of *three Men mighty deficient in their Understanding*.

And 3dly, To give You the strongest Proof, that they are so, their DEPOSITION *contradicts* itself.

For they *first* swear, that *they heard* Mr. JONES read the *Letter*, I have printed; by the *very first Words* then, they heard him declare that it came *from the Mansions above*——and then immediately after they swear as boldly, that they *did not hear him use any Expressions* to persuade any Person then present *that it did*——So they did hear him——and yet they did not hear him,
Sure

Sure the *Justice* must wonder at such a wretched *Deposition* as this.

“ You See, Sir, says Mr. JONES to me, what I have offered in my Defence,”——
see INDEED!——and I suppose the World sees it, *to wit*; that the only *Fact*, which is clearly made out by these *Depositions* is, that Mr. Jones *actually* read the Letter *from the Mansions above*, in the Manner that has been related, with which shocking Blasphemy and Imposition he seems so little affected, that he calls the *Propagation* of these *Lies* and *Falshoods* promoting a Sense of Religion, and says, that their sole Aim is the Glory of *God*.

To glorify God in this Manner, by destroying all SENSE of his *Wisdom*, *Justice*, *Truth*, and other ATTRIBUTES, is paying him much such a Sort of *Reverence* as those *rebel* Subjects shew to a KING, who levy *Forces* in his own NAME to wage War against his PERSON, and drive him from his Throne.

How dangerous is this *Insensibility*, whether *real* or *affected*? After all these *Affidavits* to the contrary, he still shews a Propensity for making this horrid Contrivance what they call the *Work of God*, and wonders at my giving them *Opposition* in a Thing, that tended so much to his *Glory*.

In the *Conclusion* too, he mixes Threats and Menaces with a *pretended Prayer*.

Here

Here is rare *Hypocrisy* for you! will any but Fools be caught with such bare-faced Deceit as this? Is this the *Spirit* of Prayer amongst the Methodists? to *pray* and *threaten* in a Breath?

He says that I have given him *Advantages*-- If he means by this, that I have given him ADVANTAGES in Disputation, he is welcome to *take* them where he *can find* them; for I believe they are only to be observed by himself: But if he means Advantages in a Court of Law; he is welcome to take them likewise, after he and his Counsellor have considered, what I have to say in the next Section upon the Subject of *Forgery*, and *Imposture*.

SECTION IV. *Contains an Examination of the Grounds of Mr. JONES's Complaints about the Charge of Forgery and Imposture, and what Reasons there may be for him to esteem himself so innocent.*

MR. JONES complains (Page 4 of his Letter) that I charged him with forging Mr. *Hayward's* Letter, &c.—which is *straining* of my Words a little *dishonestly*. The Reader may see Page 8 (of these Remarks) that the Expression is—"he is *said* to have *forged a Letter*, &c." that is, the World charged him with the *Forgery*; and if they do so still, can I help it? As Things stand at present, there is not any great

great *Shew* of a *Clearance*, which I believe any one will be inclined to confess, who shall peruse the following Observations upon *Forgery* and *Imposture*.

The Word *Forgery* is derived, according to some, from the *German* *fürgeben*, to *allege*, or *pretend*; according to others from the *French* *Forger* to *forge*. If from the latter, the Word originally signifies something made ductile or pliable in the Fire, so as to take such a Form upon the Anvil as the *Craftsman* shall please to give it. From this general Meaning, the Word *Forgery* becomes applicable to any Sort of Contrivance, which is attended with some cunning Device, Invention, or Deceit. Hence it may signify a *false* COPY of a *true* ORIGINAL. Or an *original Writing* is a *Forgery*, where there is contained any *Matter* or *Subject* tending to *Imposition* or *Deceit*: because that *Matter* or *Subject* did never *exist*, but was *hammered* out of the Man's own Brain, to delude and mislead his Neighbours; which the *Law* supposes to be a *Trespass*; because *Error* of every Sort is generally attended with some *Hurt*: and for this Reason the *Mosaick Law* fixes a CURSE upon those, who *remove a Landmark*, or *lead the Blind out of his Way*. Because such *Deceits* may produce *Errors* of very *bad Consequence*: the one to the *Pro-*
perty.

perty, the *other* to the *Person* of the *Man* that's *injured*.

It is the *Importance* of the *Error*, which makes a *FORGERY* of *great* or *little* Consequence. *If a Man dates a Letter from Rome, and yet writes it at Oxford, and sends it inclosed in another Letter to a Correspondent: so that wanting the Post-Mark it may be delivered in London, as a Letter coming from Rome inclosed in another Packet, and it describe Things passing there, which yet are fabulous; as for Instance, the Burning of the VATICAN, the Death of the POPE, or the Departure of the PRETENDER:—*——why this *Letter* is a *forged Letter*, and the *HURT* it does, when *published*, for the *HURT* lies in the *Publishing*, will be estimated by the *Damage* occasioned by the *Error*.

Again, “*If a MAN invent a Letter from Heaven, and send it to another signed by his own Hand, and sealed with his own Signet, giving the other certain Information, that there is an * Estate actually fallen to him in the other WORLD, and that the Steward had procured him Seisin in Law, or right Possession, without any Fealty, Fine, or Condition, exacted by the † LORD of the Manor; and that he is an Evidence of the Transaction; and the other deluded by this false Account*
makes

* The Letter from the *Mansions*, &c. says, it is an *inheritance*.

† God Almighty.

*makes himself easy about the Conditions, and when he comes to take Possession of the Estate finds himself excluded, and ousted, and then imprisoned in most horrid Darkneſs, for offending the LORD of the Manor, in neglecting HOMAGE, and other CONDITIONS: by Reason that his lying Correspondent told him that the * Steward would do all that for him without any Trouble of his, which the Steward never ſaid, nay had left a † Writing to the contrary.” — Why here is a forged LETTER, and the Offence will be eſtimated by the Damage, or Danger, attending ſuch an Error: For this falſe Intelligence (to drop the Allegory) is really HURT to the Souls of Men, deluding them in the great Affair of Salvation; ſo far of greater Concern, than any earthly Loſs or Damage, that our Saviour, making an Eſtimate of the Damage, ſays, what ſhall it profit a Man if he gain the whole World, and loſe his own Soul? Matt. xvi. 26.*

And if our LAW has been careful to ſecure to us, our earthly PROPERTY, by puniſhing thoſe, who ſhall be guilty of certain falſe Practices to defraud us of it; it is not to be doubted, but that it intends to make the ſame Sort of Practices as criminal, to diſtinguiſh them by the ſame infamous Name, and load them with the ſame heavy Punishment, where the Object of the

* The Mediator JESUS CHRIST.

† The Goſpel.

Fraud is *deluding* us in the *Title*, not to any *temporal Possession*, but to one, more *valuable*, which is *eternal* in the HEAVENS.

Let us here then examine a *Law* of one of our greatest *Princes*, the famous *Statute* of *Queen ELISABETH*, and learn, what are the *Circumstances*, in the *Eye of the Law*, which make a *Forgery*: and then let any one judge, whether the *Essential Articles* of the *Crime* are not to be found in the *Case* before us; with no other *Difference* than the *Object*: the *Contrivances* in one *Case* being supposed to rob us only of our *temporal PROPERTY*, but in the other, the *Delusion* affects our *eternal WELFARE*. To judge of this Reasoning, let any one attend to the *Words of the Act*.

By which it is enacted, “ That if any *Person* upon his own *Head and Imagination*, or by *false Conspiracy and Fraud with others*, shall willingly, subtilly, and falsly forge or make, or subtilly cause, or willingly assent to be forged or made, any *false Deed, Charter, or Writing sealed, Court-roll, or the Will of any Person in Writing, to the Intent that the State of Freehold or Inheritance of any Person, of any Lands, Tenements, or Hereditaments, Freehold or Copyhold, or the Right, Title, or Interest of any Person in the same may be molested, troubled, defeated, recovered, or charged; or shall*

pro-

pronounce, publish, or shew forth in Evidence *the same as true*, knowing the same to be false or forged, *to the Intent as above* —; and shall be thereof convicted, *either upon Action at the Suit of the Party, or otherwise according to the Order and due Course of the Laws of this Realm, — he shall pay to the Party double Costs and Damages, and be set in the Pillory, and have both his Ears cut off, and his Nostrils slit, and seared with an hot Iron, and shall forfeit the Profits of his Land during Life, and be imprisoned also during Life.*" Sect. 2.

And all Justices of Oyer and Terminer, and Justices of Assize, shall have Power to enquire of, hear, and determine all Offences in this Act."

Let any one only observe in the Act, the Words—*pronounce, publish, or shew forth in Evidence* — and he will see how the Letter corresponds to a Title. For it says, it comes in Evidence—"I am an Evidence"—are the express Terms.

I imagine by this Time, that the Reader begins to think that Mr. JONES has been a little guilty, since in the Reason of the Thing, and by all the Analogy of Law he comes within the Intention and Letter of the STATUTE, and that, tho' I may acquit him; yet, if he were tried in form, there are Circumstances in the Statute, which would bear hard against him. For tho' the

Ideas of the *common LAW* are in these Cases a little *confused*; by Reason, that some of our *Lawyers* of late Years, wanting the *Education* of COKE or SELDEN, are not acquainted with the *primary Signification* of *Law-words*, which conveyed the *strict* Notions of *antient Practice*, yet the *Ideas* in the *Statute* are *determinate* and *clear*, and where the *common LAW* is wanting in *Precision*, it helps itself out, in these Cases, by trying the Person for a *Misdemeanor*, as an IMPOSTOR, or a CHEAT.

And upon this Issue Mr. JONES's denying himself to be the *first* FRAMER, or COMPOSER of the Letter will not *avail* him, any more, than in the Case of FORGERY above related: it will be sufficient for his Conviction, that he *published*, or in his own PERSON *promoted* the DECEIT.

For as in the Case of *counterfeit MONEY*, which is likewise a *Species* of FORGERY, the Person who *utters* it, knowing it to be Counterfeit, as well as the *Coiner* becomes a *Principal* in the Treason or Plot; so in the Case of *Falshood* by *Prophecy*, or *religious Falshood*; the Person *publishing* the *Prophecy*, as well as the *Maker* of it becomes a *principal* CHEAT. For by the Clause of the Statute of Queen Eliz. which is printed in the 27th Page of my Notes upon Mr. Wesley's first Letter, it is declared, "that if any Person, shall advi-
" sedly

“ sedly and directly advance, *publish* and
 “ *set forth* by Writing, Printing, Singing,
 “ or any other *open Speech* or Deed, any
 “ fond, fantastical, or false Prophecy; there-
 “ by to make any Dissention, or other Di-
 “ sturbances in the Realm, he shall for the
 “ *first* Offence be *imprisoned* for a Year,
 “ and *forfeit* ten Pounds; and for the *se-*
 “ *cond* Offence be *imprisoned for Life*, and
 “ *forfeit his* Goods; half the *Forfeitures* to
 “ the KING, and half to *him*, who shall
 “ sue for them in any Court of Record.”
 5 *Eliz. c. 15.*

This is the *Law*: and as Mr. *Jones* has
 now furnished the World with *Affidavits* to
 shew the *certainty* of the *Fact*, by him
 committed, which moreover he *confesses* in
 Print; I think, every *Man of Sense* has *Ma-*
terials enough to judge in this Affair for
himself, without *my* interposing any farther
 upon the *Subject*: only I could wish, that
 after the READER has *decided* upon this *par-*
ticular Case; as the *Distemper* of the Times
 runs so *high*, and may be nursed and in-
 flamed, by some Hands, which *we can-*
not see, he would be so good as to give some
Attention to what I have further to relate
 in the *Conclusion*, which may make him
 more *aware* of our *present* DANGER.

The *Relations* following are not my *own*,
 but, as they fit the *Times*, I thought they might
 be quite of as much *Service* to the *Pub-*
lick,

46 Mr. STINSTRA's Reflexions upon
lick, though they came from another *Quarter*.

CONCLUSION, containing Mr. Stin-
stra's REFLECTIONS upon the Temper and
Effects of Enthusiasm in general: to
which are added some particular RELA-
TIONS of the Troubles in Germany, and
the Exit of a strange Enthusiast in ENG-
LAND.

“THE last Means, says the Author, which
I have to lay before you, for securing
you against the *Snares* of FANATICISM, is,
that you should consider, that this MONSTER
has insinuated itself into all *Religions* and
Sects; and always with the same *Character*
and *essential Qualities*, though it has as-
sumed different *Forms* at different *Times*.
This *Consideration* will prevent your being
surprised at seeing *this Spirit of Delusion*
appear again in our DAYS. You will be
less amazed at the *marvellous Things*, that
attend it, and easily comprehend, that these
Marvels are far from being a Proof of it's
Truth and *Divinity*, because the *Fanaticks*,
who in this Respect, don't in the least
give way to each other, nevertheless main-
tain *contradictory Propositions*.”

“The *Heathens* had formerly their *Fa-
ticks* in their *Priests* and *Priestesses*, who,
when they were, according to their Opi-
nion, possess'd or influenced by their *Gods*,
made

made the strongest Motions, falling into Convulsive-Fits, foaming with Rage, and running up and down like mad People: All these Signs of Madness and Fury were then most visible, when they delivered their pretended *Oracles*. We find that the same *Spirit* reigns to this Day in modern *Paganism*; and that in many Places, the *blind Multitude* is miserably cheated by *Impostors*, who perswade *them to any Thing* they please. Many of the *Ancient Philosophers* following the *Chimera's* of their *Imagination* more than *Reason* were caught in the same *Snares*. They dreamt of, I know not what *Revelations*, *Illuminations*, secret *Conversations*, with divers Sorts of *Spirits* of the first Order, and imaginary *Deities*. They boasted hereby to come at *Perfection*, and by a certain *magical Power*, to bring many *surprising Things* to pass."

" This dangerous Practice communicated itself from the Philosophers to the Christians, among whom it soon made a fatal Progress. Faith became sophisticated, Manners corrupted. and the Church disfigured: So that St. *Paul* had more than one Reason to exhort the *Colossians*, to beware, lest any Man should spoil them, through such a philosophy and vain Deceit. It seems that the Apostles themselves, had in their Time, to struggle against *Fanaticism*: For what Necessity was there else to admonish the Faith-

Faithful, not to believe every Spirit. From this poisonous source, all the foolish Opinions of the Hereticks afterwards sprung forth. The same Spirit made JULIAN to become an *Apostate*. Fanaticism chiefly fixed itself in *Egypt*, and continuing gradually to make greater Progress; it arrived at last to its highest Pitch, in those *dark Ages*, when the Religion of CHRISTIANS consisted in nothing more than *Fables*, and *Imaginations*, or *ridiculous CEREMONIES*.

“ *Monachism*, or the *Institution* of Monks and *Friars*, took its Rise from *Fanaticism*. This is the *Origin* of that Number of *religious Orders*, which the Church of ROME is over-burthen’d with. The Founders of most of them were superstitious and enthusiastick Persons. They establish’d their different Institutions upon Revelations, they fancied to have received. Fanaticism in one and the same *Century*, viz. the *Thirteenth*, made appear all the EXTRAVAGANCY ’tis capable of, in *Francis*, who preached to *Swallows* and *Fishes*? and all its FURY and BARBARITY in *Dominicus*, who was the first *Author* of the *Inquisition*. Each of them made an *infinite Number* of DISCIPLES; and thus forming two great *Parties*, they by their *Jealousy*, *Envy*, and *Hatred*, have oftentimes been prompted to attack one another with *Fierceness* and *Fury*. Has there ever been a more rank and silly FANA-

TICK than the famous *Spaniard*, IGNATIUS LOYOLA, Founder of that powerful and formidable *Order of the JESUITS*, who through the many villainous and execrable Undertakings they have been guilty of, have justly drawn upon themselves the *Hatred* of all, that love *Virtue, Religion and Peace*. 'Tis by that same Spirit of *Enthusiasm*, that *Francis Xaverius*, and others, have acquired so great Power to their *Society in the Indies*".

"The *Jansenists*, who are the greatest Enemies the Order of *Jesuits* can have in the Church of *Rome*, have nevertheless not been more free from the *Infection* of FANATICISM. What Scenes have the *Convulsionists* of that Party not played in our *Days*, on the Tomb of ABBOT *de Paris*? Very little Time however was sufficient for seeing these *Prodigies* vanish into *Smoke*.

The same *Spirit* has also often shewed itself in the *Protestant CHURCHES*: Even the *Times* of the REFORMATION were not free from it. The *Lutherans* had a *Jacob Boehm*, with his Adherents, besides a *Swarm* of corrupted *Pietists*.

Among the *Calvinists*, what Advantage did not the crafty CROMWELL draw from *Fanaticism*, with Respect to the Part, he chose to act? And how powerfully did the same Spirit operate in the last *Century*, in the *Society of the Quakers*? They talk'd of no-

thing but *Inspirations, Visions, and Dreams*; and shewed an incredible *Zeal* for propagating their Sect. They found but too many Followers in those *Provinces*, and even in our *Communion*. There are old *People* who still remember *Antoinette de Bourignon*; she, *Labadie*, and *Poiret*, made in their Time as much Noise as any *Fanatick* in our Days can make.

Don't be surpris'd at my telling you, that *Mahomet* was not only an *Impostor*, but also an *Enthusiast*, and great *Fanatick*. The HISTORY of his *Life*, and what is contained in his *Alccran*, leave no Room to doubt of it.

The *Cabala* of the *Jews*, what is it else but a *Production* of disordered *Brains*, a Medley of *Imaginations*, and a *Chaos* of *Dreams*, on the different *Orders of Spirits*, and their *marvellous Operations*?

Compare all these different *Appearances* of *Fanaticism* with one another, and you will find, that though it has varied in a great many *Respects*, and has not always carried its *Extravagancies* to the same Degree; it has nevertheless, always had the same *distinguishing CHARACTER*, and the same *essential Qualities*. By these Means, I am apt to believe, you will be secured from *sacrificing* the *reasonable Faith*, which you make *Profession* of, to its *wild and chimerical Opinions*.

“ Thus

“ Thus I think I have made good what I proposed. All that remains for me to do, is *to beseech Almighty God to pour forth his Blessing on this Work*, that it may be to *many an effectual Preservative against the Infection of Fanaticism*. As for those, that *actually* are the Sport of its *Illusions*, my *Exhortations* are not directed to them. I rather fear that my Letter will *exasperate* and *incense* them against me, instead curing them. Nor do I know, what means I could make use of, with an Appearance of Success, to bring about this last *Effect*. GOOD SENSE SOLID REASON only could reclaim them: But all this is to them an *Object of Contempt*, and sometimes even of the *highest Aversion*. The strongest *Arguments* are in vain, as soon as they imagine they *feel* within themselves the *contrary*. They take this *Sensation*, or *Feeling*, for a *sufficient Answer* to all, that is *objected* to them. When a Man is come once to this Pass, we must expect his *Recovery* only from the *Grace of God*; from some *lucid Interval*, which may give his *Imagination* Time to *cool*, from the *Assistance*, which *Medicines* afford in such Cases; or, in short, from *sorrowful Conviction* of his *Folly*, produced by *Experience*.

“ For such as are *Brain-sick*, deserve more our Pity and Compassion, than to be hated

and persecuted. Are they not indeed to be *lamented*, who have not the Use of their *Reason* in Things of the *highest Importance*, that is in *Religion*, or which is the same Thing, who perswade themselves that its *Use* in such Matters, is *forbidden them*?

PERSECUTION for religious Opinions is always very unjust, and consequently is not permitted to be made use of against *Fanatics*, unless they *disturb the publick Tranquillity*, or *openly violate the Laws* of the CIVIL Society.

“ Such as boast of having *within* themselves an *infallible Spirit*, whose *Decisions* they set on the same *Level* with the *written Word of God*, and *openly and designedly seek to discredit Virtue*, can have no *Pretence to be tolerated in our Churches*, or to hold a brotherly *Communion* with us: For the *Holy Scripture* is the *Rule and Basis* of that *Tolerance and Communion*; and as they join to its *Authority* another *Authority as infallible*, they form of their own *ACCORD*, a *separate Society*: And besides, this *Demand* can so much the less be granted, as their *Tenets* utterly destroy the very *Nature and Essence* of all *rational RELIGION*”. See Page 98 of a PASTORAL Letter against Fanaticism, to the People of Friesland, by Mr. Stinstra, one of their Ministers at Harlingen.

I chose

I chose that this worthy *Foreigner* should speak in his *Words* the *very Sentiments*, which in the *Dedication* of my SERMON, I last Year submitted to the Consideration of his GRACE the Archbishop of *Canterbury*; to shew that I am not singular in my Opinion, but that by the Estimation of others in the like Circumstances the State of our national *Religion* is really such at present, as demands some *immediate* Effort for it's PRESERVATION.

The CHURCH must certainly from its *original Constitution* have been invested with Powers to defend itself against any *Adversary*; at least against those *pretending* to be of its own *Communion*: because, if it have not AUTHORITY sufficient, to keep its DOCTRINES *uniform*, and preserve its *internal Peace*; the *established Religion* would be left more defenceless than any of our *tolerated Societies*, who have all of them a *Power to restrain*, or *separate* from them *rebellious Members*: For otherwise their Society could not subsist. Therefore, I say, as the *establish'd Church* requires in this Particular, *as high a Degree* of the *Protection* of the STATE as is enjoyed by *Dissenters*: an *Authority* of this Sort must be *somewhere* lodged in our *Ecclesiastical SYSTEM*. And since the *People*, to whom it most properly belongs, to make this Enquiry, are many of them so
bashful

bashful and *unwilling* to exert themselves upon this Occasion: I could wish that some *Gentleman* of the LAW, well affected to the CHURCH, or some Priest of *Eminence*, who has *Leisure* and *Fortune* would be pleased to take into Consideration, and communicate what he thinks the *proper Constitutional Means* for suppressing this Disorder in the Church, which otherwise may soon effect its Downfall.

For that the SPIRIT of *Enthusiasm* will not rest, but push on either to *it's own* or to *our Destruction*; I shall give the *Reader* convincing Proofs, from the following *Extracts* both of GERMAN and ENGLISH History.

Troubles in Germany.

THE Boors in the Abby of Kempten in SWABIA rose in a Body, Anno 1524, against their Superiors, upon whom they exercised barbarous Cruelties; they massacred many Persons of Distinction, without Regard to *Sex* or *Age*, roasted the *Nobility* and *Gentry* on Spits, and forced their *Ladies* to turn them at the Fire, ravishing all the *Nuns*, and other *Virgins*. Nor was this unparalell'd Rebellion only in *Swabia*, but, like a Plague, in a short Time it infected the greatest Part of *Germany*; for in THURINGIA flourish'd their Chief and Ringleader,
an

an impudent *Priest*, call'd *Thomas Munzer*, who perswaded the poor and silly People, that *They were God's redeemed ones, and should not therefore abide Slaves to Men, but assert their glorious Liberty*; nay, he even boasted he would catch the *Cannon-Balls* in his *Gown-Sleeve*, and assured them, that in *Battle none of the Elect should be hurt*, with a vast deal more of such whimsical Stuff. But at length the neighbouring Princes utterly routed and destroy'd this disorderly Mob, when *Munzer* and his Companion *Pfeiffer* were catch'd and beheaded for a couple of audacious Knaves, and after above 100000 of the unhappy Boors were slain, the Uproar was quell'd, and the rebellious Disease by much Bloodshed cured.

Anno 1522 began the new *Sect* of the ANNABAPTISTS in *Switzerland*, under *Grebel* and *Mans* which was much opposed by *ZWINGLIUS* the Reformer, and also in *Saxony* by *Nicholas Stork*; and *Anno 1524*, they were pretty numerous in *Germany* and the *Netherlands*; but as from Time to Time they increased in Numbers, they fell into a vast Variety of Enthusiastical and ridiculous Opinions, which very often proved dangerous to the State, as well as pernicious to themselves: For, *Anno 1533*, some of the Disciples of the said *Munzer*, and of *Melchior Hoffman*,

Hoffman, and *John Matthison* the Baker of *Harlem*, made themselves Masters of the City of *MUNSTER* in *Westphalia*, which having early shook of the *Pope's* Yoke, they pitch'd upon it as their Place of Refuge, and *Capital*; and having assembled vast Numbers of their Sect from all Parts, they soon became too strong for the *Magistrates*, whom they banish'd with the *Clergy* and *Burghers* that would not submit to their Madness. The *Principals* of this Rebellion, besides the said *Matthison*, (who called himself *ENOCH*,) were *JOHN* of *Leyden*, *Knipperdoling*, *Retman*, *van Kampen*, and *van Geelen*, who plunder'd the Churches, and the Goods of all that fled or were driven out of *Munster*, burnt all Sorts of Books, except the *Bible*, violated all the *Virgins* above fourteen Years old, and openly declared for *Polygamy*, and that every Thing should be common amongst them.

Soon after the Bishop of *Munster* laid Siege to the City, *Matthison* was killed in a Sally: And the said *JOHN* of *Leyden* a Taylor, and afterwards a Comedian, having run about stark naked by the Influence of the Spirit, (as he said) took upon him first to appoint twelve *Judges* to govern this new Republick of *Israel*; and having massacred fifty one Persons that conspired against him,
by

by *Knipperdoling* his Executioner, he proclaimed himself *John*, King of *Sion*, and during the Siege was obey'd as a King, and served in Royal State ; took to himself fifteen Wives, but made *Matthison's* Widow his Queen, and had a Crown of Gold set upon her Head ; told the deluded People that God had presented him with the three Cities of *Amsterdam*, *Deventer*, and *Wesel* ; sent forth privately about twenty-eight *Apostles*, who were mostly seized and put to death, constituted his Accomplice *van Kempen* the Bishop of *Amsterdam*, and *van Geelen* the General of the Anabaptists, whom he sent to *Holland* and *Friezeland* with a great Sum of Money, (tho' both of them fail'd of their Plots, and were executed with their Accomplices ;) publish'd his Book call'd, *The Work of Restoration*, in which he assur'd his Subjects, that the Kingdom of Christ was soon to be establish'd, in which the Godly or *Elect* should reign, and all the Wicked be rooted out ; and that he was to prepare the World for that Kingdom, by subduing it to himself, and divided amongst his Followers the several Parts of the Empire, which they were, like Princes, to take Possession of, as soon as the Siege was raised, and he could march abroad for that Purpose with them.

But this King *John* of *Munster*, having heard of the ill Success of his Plot upon *Amsterdam*, with the Death of his said Bishop and General, he was much perplexed in his Mind, and his Matters run into the utmost Confusion ; yet kept the City as long as possible ; for the Siege lasted eighteen Months, King *John* having not only fortify'd it much, but furnish'd it also with an incredible Quantity of Provisions. At last the Famine began, and increas'd apace, and when People saw that those Succours, which King *John* had so often prophesied and assured them of, were 'not like to arrive, one of his Officers offered to go out for Provisions, and took the Opportunity of betraying the City to the Commander of the Bishop's Army, who, by his Guidance, surpriz'd it, and took the *Mock* King Prisoner alive on the 28th of *May* ; and when brought before the Bishop of *Munster*, *John* propos'd that the Bishop might well reimburse himself the Charges of the Siege, by sending him *about in a Cage for a Show, and by receiving a Penny from every one for the Sight of him* : But the Bishop was above any Advice from him ; and therefore on the 23d of *January*, 1535, ordered his Body to be pinched with red-hot Pincers for the Space of an Hour, and then being stabb'd to the Heart with a Dagger, he

he was hang'd upon the Top of the Steeple of *Munster* between his two Friends *Knipperdoling* and *Mattheo*.

Dr. FREE's Remarks upon these Passages in *German HISTORY*.

From this View of their *own HISTORY*, if they ever read it, one would think, that all *German Princes*, and their *Descendants* should be particularly *afraid* of giving *Encouragement* to *ENTHUSIASM*; which made such dreadful *Havock* in their own *COUNTRY*; it would have done the same in *ENGLAND*, in that very *Century*, had not the *wise PRINCESS Elizabeth* been upon the *Throne*, who considering the Meaning of *Principiis obsta*—applied the *Remedy* in due Time, securing the *Ringleaders*, as you see in the following History of *William Hacket*, related by the great Mr. *Camden*, in the *Annals* of her *REIGN*.

This *Hacket* was a Man of the vulgar Sort, born at *Oundle*, in the County of *Northampton*, unlearned, insolent, cruel, and so eager upon Revenge, that he bit off his honest Schoolmaster's Nose as he embraced him in token of renewing their Love, and like a Dog (as they report) eat it down before the poor deformed Man's Face, while he intreated him to restore it to him, that it might be sowed on again whilst the Hurt was yet fresh and green. So averse was he

from all Piety, that the heavenly Doctrine which he had heard in Sermons he repeated amongst his drunken Companions at their Cups, to be derided and abused. Afterwards, when he had riotously wasted his Estate which he had with his Wife, a Widow, he suddenly took upon him the pretended Disguise of one of admirable Sanctity, spent all his Time in hearing of Sermons, and being acquainted with the Scriptures ; and by pretending I know not what Revelations to be made him from Heaven, and an extraordinary Call, he insinuated himself into certain Divines which with a burning Zeal laboured to bring the Presbyterian Discipline of the Church of *Geneva* into *England* : amongst whom was one *Wiggington*, a silly brain-sick Minister, and a Despiser and Enemy of Magistrates. By this *Wiggington's* Means he became familiarly acquainted with *Edmund Coppinger*, a Gentleman of a good Family, who had perswaded first himself, and then *Arthington*, a great Admirer of that Discipline, that he also was extraordinarily called by God for the Good of the Church, and that a Way was revealed to him from Heaven to draw the Queen and Council to a better Mind, meaning, to admit of the Discipline of *Geneva*, he himself having been taught by some Ministers, that God daily raiseth up extraordinary

extraordinary Labourers in his Church. And this (triumphing as it were in Spirit) he joyfully imparted to *Hacket*; who, by his counterfeit Holiness, his unceasing and fervent Praying *ex tempore*, his Fasting upon the Lord's Day, his frequent Boasting that he had been buffeted by Satan, and by pretending Revelations and often Conferences with God, which with most vehement and direful Imprecations, by the Salvation and Damnation of his Soul he swore to be true and real, found such Credit with these two, that they believed and affirmed him to be the best beloved of God, and greater than *Moses* and Saint *John*. And he himself openly avowed that he was the Prophet of God's Vengeance wheresoever Mercy is rejected; prophesying that from thenceforth there should be no more Popes, and that *England* should this Year be most lamentably afflicted with Famine, Pestilence and War, except the *Discipline of the Lord* (for so he called it) and *Reformation* were admitted in the Realm. To bring in this therefore, they conspired (as was proved by their own Letters) to accuse the Archbishop of *Canterbury* and the Lord *Chancellor* of Treason, who were Men that opposed Innovations; to kill them and some others, if they should give Sentence in the *Star-Chamber* against those Ministers who were

Innovators;

Innovators ; to stir up the Multitude to Rebellion by printed Rythms, wherein amongst other Things they maintained. that it was lawful for a true Christian, though a Country Peasant, to inform Kings how to sway the Sceptre, and to depose the Queen herself, unless she would advance the Reformation. That *Hacket* bare an implacable Hatred against the Queen appeareth by this, that he had often given out that she had forfeited her Right to the Crown, and had in a Rage defaced her Arms and Picture drawn upon a Board, striking his Dagger through the Breast of it. And no Marvel : for he had persuaded himself that he was ordained by God to be King of all *Europe*, and could not brook a Consort ; and he made *Coppinger* and *Arthington* believe that they were inspired not only with a Prophe- tical, but even with an Angelical Spirit. Who now being full of the Spirit, as they thought, performed all Obedience to him as their King ordained by God, and endeavoured to raise Sedition. To which Purpose in the Month of *July* they came to a Nobleman, offered him the highest Command under the Queen, and presented him with a Description of *Hacket's* Life, together with *Arthington's* Prophecy : But he being busy about something else rejected the Men. Not long after they told *Wig-*
ginton,

ginton, " That *Christ* had appeared to them
" the Night before, not in that body
" wherewith he dwelleth in the Heavens,
" but with that principal Spirit wherewith
" he inhabiteth in *Hacket* more fully than
" in any other : and that *Hacket* was
" that very Angel which was to come
" before the last Day with his Fan and
" Sheep-hook, to separate the Goats
" from the Sheep ; and that he should
" tread down Satan under his Feet, and
" totally subvert the Kingdom of *Anti-*
" *christ*." From *Wigginton* they betook
themselves to *Hacket*, near to whom, as
he lay in his Bed, they cast themselves
prostrate on the Ground, and poured forth
most fervent Prayers. *Hacket* arising joined
with them, praying earnestly with many
Words, that the Spirit would direct them
to God's Glory, and then went to Bed
again.

Arthington presently advised *Coppinger** to
anoint the King with the Holy Ghost in the
Name

* Whether it was for the BUSINESS of *Anointing*,
or not, we cannot tell, but on ~~the~~ *Monday* the 12th
of *February*, 1759, in the *Evening*, there was a
MEETING, as it is said, of very *strange* PERSONAGES,
at a Woman's in the BOROUGH, who is one of the
People called QUAKERS. *Joseph Rule* formerly a
Waterman, who goes about in a broad-trimmed white
Hat,

64 *The History of WILLIAM HACKET.*

Name of the Lord *Jesus Christ*. *Coppinger*, with all Lowliness, kissing the Floor thrice, and bending the Knee with all Reverence, came to *Hacket*, who put him back, saying, You need not anoint me, for the Holy Ghost hath anointed me already. Do ye my Commandments. Go and tell through the City, that *Jesus Christ* is come with his Fan in his Hand to judge the World. If any ask where he is, shew him this Place ;
and

Hat, with long Beard, and white Cloaths, and used to preach on *Walworth-Common* against the *established Church*, was seen to *attend* upon the *Occasion*. Whether he *presided* in the Assembly, or Mr. JONES, or Mr. JONES's Wife, or either of the two COUNTES's, who were supposed to come in *one Coach*, is uncertain ; but there they were all together. The Meeting continued THREE Hours, the *Business* of it is unknown ; but if it was that of anointing, they were all well oiled in that time to be sure. I make this Matter publick, that any Officer of the State, who bears true Allegiance to his Sovereign, and Affection to his House, may farther inform himself of the Fact, and report it to the ROYAL EAR, to the end that these Countesses, if *they were such*, may be forbid his MAJESTY's Court, and likewise that of the PRINCE of *Wales*, and PRINCESS DOWAGER.

For if Women of this RANK are permitted to have nocturnal Cabals with such Sort of *People* as these, and likewise *Admission* and *free Access* at the several COURTS of our KING and PRINCES, it will cause very ugly *Suspensions*, and be *detrimental* to the *Interest* of his MAJESTY's *Successor*, his ROYAL HIGHNESS the PRINCE of *Wales*.

and if they will not believe let them come and kill me if they can. As it is most certain that God is in Heaven, so is it no less true that *Christ* is now come to Judgment. Scarce had he spoken the Word, but presently they rushed forth, crying through the Streets that *Christ* was come, and what other Things he had commanded them, oftentimes redoubling with a loud Voice, *Repent, Repent*, untill they were come to the * principal Street of the City. Where, by reason of the Throng of People, they climed up into a Cart, and partly by Help of their Memories, partly out of a written Paper, proclaimed aloud, "That *Hacket* in a glorified Body participated with *Christ* by his principal Spirit, and was now come with his Fan to propagate the Gospel throughout *Europe*, and to establish a *Discipline* and Commonwealth in *England*. And these things they affirmed upon the Salvation of their Souls to be certainly true. They added farther, "That *Hacket* was the highest and supreme Monarch, and that all the Kings of *Europe* did hold their Kingdoms of him as his Vassals: that he alone therefore was to be obeyed, and the Queen to be deposed. Lastly they cursed the Archbishop and the Chancellor to the Pit of Hell, as *Opposers* of the sincere Religion.

Shortly after being apprehended, they behaved themselves so contemptuously and insolently towards the Queen's Council and the Magistrates, that they would not uncover their Heads to them, and answered saucily and peremptorily, that they were above all Magistrates. *Hacket* being afterwards indicted of Treason confessed himself guilty, and by his blasphemous Answers struck the Auditors into Horror and Astonishment: which perhaps, was done craftily, to make the Judges of Opinion that he was mad; whereas notwithstanding by his other Gestures, and a kind of composed Gravity, he shewed no sign of a Mad-man. Being condemned he was laid upon a Hurdle, and drawn to the chief Place of the City, incessantly roaring out with a dreadful Noise, *Jehova Messias, Jehova Messias; Behold the Heaven open, behold the Son of the most High descending to deliver me.* At the Gallows, being admonished to acknowledge his Sin against God and the Queen, the execrable Wretch, inveighing most bitterly and contumeliously against the Queen, cried out with a Stentor's Voice, *O heavenly God, Almighty Jehovah, Alpha and Omega, Lord of Lords, King of Kings, God everlasting, thou knowest that I am the true Jehovah whom thou hast sent, shew some Miracle out of the Clouds to convert these Infidels, and rescue me from mine Enemies. But if not (I tremble to repeat it)*

it) *I will set the Heavens on Fire, and with these Hands pluck thee from thy Throne.* Turning to the Hangman as he was putting the Rope about him, *Thou Bastard,* (said he) *wilt thou then hang Hacket thy King?* Having the Rope about his Neck, he lifted up his Eyes to Heaven, and grinning said, *Dost thou repay me this instead of a Kingdom? I come to revenge it.*

F I N I S,



A CATALOGUE of BOOKS, which have been written by the Rev. Dr. FREE, and sold by William Sandby, at the Ship, opposite St. Dunstan's Church in Fleet-Street.

I. **H**ISTORY of the *English* Tongue, with the Author's intended Dedication to his Royal Highness Prince GEORGE; now Prince of *Wales*, PART I, printed in 1749, and containing an Account,

I. Of the *Roman* or *Latin* Tongue, as once spoken in *Britain*.

II. Of the *British* or *Welsh*, and it's ancient and present *Limits*.

III. Of the *Pyctas*, corruptly called *Picts*, by the ROMANS; their Settlement in the *North* of BRITAIN; the *Original* of their NAME, and the *Nature*, *Extent*, and *Duration* of their LANGUAGE.

IV. Of the SCOTS from *Ireland*; and the Extent of the *Eerse* Language; in order to distinguish it from the *English* in the *North* of BRITAIN, which vulgarly passes under the Name of *Broad Scotch*.

A CATALOGUE of BOOKS, &c.

2. A *Volume* of SERMONS preached before the University of *Oxford*, printed in 1750. With a *Preface* tending to reform some remarkably bad Practices, both in *Church* and *State*; to the Neglect of which, we principally owe our present Misfortunes.

3. *Political* SERMONS; and DISCOURSES, collected into one Volume, under the Title of the *Sentiments* of a true ANTIGALLICAN; and dedicated to his *Royal Highness* the DUKE, 1756.

4. A second ANTIGALLICAN Sermon preached in the Year, 1756, upon the Terms of *National Unanimity*: With a *Genealogical* Table, shewing his MAJESTY'S ancient Connexions, with the Crowns of these Kingdoms, long antecedent in Time, to the Marriage of his Ancestor with the *Steward* Family.

5. POEMS upon several Occasions, the second Edition 1757, containing an ODE to the King of *Prussia*, an ODE of *Consolation* to his R.H. the DUKE. *Jephtha* an Oratorio set to Musick by Mr. STANLEY. Advice to the Fair Sex, &c. To which is prefixed a curious Account of the Origin and peculiar Nature of *English* Poetry, in a Letter to a Member of Parliament.

CONTROVERSY with the Methodists.

6. Certain Articles proposed to the serious Consideration of the Court of Assistants, of the worshipful Company of *Salters*, in *London*, &c. Price Six-pence.

7. The Second EDITION of Rules for the Discovery of false PROPHETS: Or the Dangerous Impositions of the People called *Methodists* detected at the Bar of Scripture and Reason. A Sermon preached before the University at *St. Alary's* in *Oxford*, on *Whitsunday*, 1758. With a Preface in Vindication of certain Articles proposed to the serious Consideration of the Company of *Salters* in *London*: And an Appendix, containing authentick *Vouchers*; from the Writings of the *Methodists*, &c. in Support of the Charge which has been brought against them.

8. Dr. *Free's* Edition of Mr. *Wesley's* first 'Penny-Letter, with *Notes* upon the original *Text*, &c. and a Dedication to the Reverend Author.

9. REMARKS upon Mr. *Jones's* Letter, &c.

T H E
W H O L E S P E E C H,

Which was delivered to the Reverend *Clergy* of
the Great City of LONDON.

On *Tuesday* the 8th of *May*, 1759, being the
Day appointed for their *Anniversary* Meeting
at *Sion* College.

To which is prefixed,

A *Remonstrance* to the Right Reverend the Lord Bishop
of *Winchester*, complaining of *Persecution* from the
Methodists : And likewise a *Letter* to his Lordship, re-
lating to the same Subject.

By JOHN FREE, D. D. Sir JOHN LEMAN'S
Lecturer at *St. Mary Hill*, in LONDON.

NOLUMUS LEGES ANGLIÆ MUTARI.

Dictum ANGLORUM *veterum.*



L O N D O N :

Printed for the Author, and sold by *Jonathan Scott*, at the
Black Swan in *Pater-noster-Row*, (Price Six-pence.)

To the Right Reverend Father in God, Benjamin, by Divine Permission, Lord Bishop of Winchester, &c. &c.

The Remonstrance of the Reverend John Free, Doctor in Divinity, &c. complaining of Persecution from the People called Methodists.

May it please your Lordship,

BY the Advice of my Brethren of the Clergy, I beg leave to inform Your Lordship, that in the Morning, on Sunday the 29th of April, in the Parish Church of St. Mary Magdalene Bermondsey, being then and there preaching the Gospel of *Jesus Christ*, to wit, explaining his own Words concerning the new Commandment, which he gave to his Disciples, "*to love one another*", I was from the Time of naming the Text, to the End of the Sermon, in continual and most imminent Danger of being murdered by the *Methodists*.

They had often, since I have been a Parishioner in that Place, by the Artifice of some of their Persuasion, who are concerned in the * Direction of a *Charity-School*, introduced their Preachers into the Pulpit at Charity Sermons,

* *The Reader is desired to take Notice from this Passage; what a dangerous Error it must be, in the Minister and Inhabitants of a Parish, to suffer these People to be Directors, or, even to have an Hand in a Matter of such Consequence, as the Education of the Charity-Children. For they may be sure, that Methodists will endeavour to propagate Methodism. And they can never give them a fairer Opportunity than by putting it into their Power to invert the Use of these publick SEMENARIES for the lower Class of People, and deprive the Church of so great a Part of the rising Generation, by poisoning their Minds with Enthusiasm in the very Place of their Education. For in Consequence of this Liberty, it seems, they have found the Means to put into the Hands of the Children of Bermondsey a Methodist Catechism instead of the Catechism*

to the great Dissatisfaction and Annoyance of many of the principal Inhabitants, and of the Minister himself, who about a Year ago expressed his Concern to me upon their being then admitted: Notwithstanding which, in his Absence, these People, persevering in their Design to insult and undermine the Church of *England*, took an Occasion to make an Attempt of the same Nature, but being disappointed by the *Church-warden*, who interposed his Authority, and interrogated the Preacher about his Licence, they began to shew the diabolical Spirit of their Religion, the Moment, that I delivered out my Text; and upon hearing the Command of their Lord and Master, instead of obeying it, immediately raised this unchristian Uproar; thereby to convince the World, that where People profess to be *saved by Faith alone*, they think there is no Occasion for *Obedience*, nor any *Regard to be paid to Laws DIVINE or HUMAN*.

For the Insult was offered alike to the Laws of God, and the Laws of the Land. The Devotion of the Congregation was immediately disturbed, and the People thrown into the greatest Terror and Confusion, upon seeing the Rabble making their repeated Efforts to force themselves up into the Pulpit, and to do Violence to my Person. In this Manner the Ferment continued, and in it's full Height all the Time of the Sermon, with such Vociferation from Men and Women, such continual Tumult, and Excess of Phrenzy, that we could

of the Church of England: So that at this Rate, the Parish are to support by their Subscriptions and Expence, what will be in Fact a School for the Methodists. Rare Management in People professing themselves to be Members of the established Church!

expect

expect nothing but Bloodshed every Moment; and which could never have been prevented, but by the Diligence of the Peace Officers, who from Time to Time opposed themselves to the fiercest of these religious Savages, and confined some of them in the Vestry, but new Disorders still arising, and requiring perpetual Attendance near the Pulpit, those, who were before in hold, found an Opportunity to break away.

Sermon being ended, when after long tarrying, I ventured to go from the Pulpit to the Vestry, the *Church-warden* informed me, that they spit upon us as we passed along, and not stopping here, they pursued us into the Vestry, and sullenly persisted to remain there, till the Parishioners obliged them to retire, by threatening to take them into Custody.

And when we imagined, that we might securely get away, there were still Parties in the *Church* and *Church-yard*, who gathered about the Rev. Mr. *Maltus* and myself, and pursued us with bitter Abuses to the very Door of his House.

I think it my Duty to give your Lordship this Information, that communicating it to the Lords the Archbishops, and Bishops, you may together be pleased to make it an Occasion of procuring such better Security for the Regular established Ministry of the Church of *England*, as their defenceless Condition may seem to demand, and as Prelates of your Affection to the Constitution, in your great Wisdom and Goodness shall think most fit,

I am, Right Reverend Father,

Your most obedient,

Son and Servant,

John Free.

A

LETTER to the Right Revd.
the Lord Bishop of *Winchester*, &c.

MY LORD,

BESIDE the Remonstrance, which I have here inclosed to your Lordship, and which I make in the publick Character of a Minister! an insulted Minister of the Church of *England*; I have a Petition to prefer in a private Capacity, as a Parishioner of the Parish of *St. Mary Magdalene Bermondsey*; to wit; that I may not for the future be driven from my Parish Church, either through Fear of *Danger to my Person*; or of having my *Mind* disturbed and offended by the blasphemous Preaching of ignorant or delusive Men.

My Lord, I make my Request in this Shape, not barely because an Argument of this Sort is most likely to secure me from being annoyed by these People, in the Place of my publick Devotions, and at my very Doors: but also because I think the Matter set in this Light must shew your Lordship, that here is a Case (whether mine or that of another Parishioner) which if not attended to, must do great Injury to your own Reputation.

For if your Lordship should scruple to exert your Authority at this critical Season, and permit

mit ſuch Teachers as theſe to drive the ſober Inhabitants from their ſtated Place of publick Worſhip, in the Manner that they have lately done: the World may be apt to ſuſpect by your Silence and Inaction that you are inclined to leave it in the Power of theſe People to force the Members of the Church of *England* from it's Communion.

For there can be no Communion without a Place of Communion: and where are the People to find that Place, if they are to be thus excluded from their own Pariſh Churches?

I would therefore for your Lordſhip's Sake, and for my own, as a Pariſhioner of the Pariſh of *Bermondſey* further requeſt of your Lordſhip, in Behalf of myſelf and others of my Neighbours, who are well-affected to the Church of *England*, that you would be pleaſed to ſecure to us for the future, the free and quiet Uſe of our Pariſh-Chutch, by ſending a ſtanding Order to the Church Wardens, to forbid all notorious *Entuſiaſts* Acceſs to the Pulpit: and moreover to require of the ſaid Officers, that they uſe the Authority given them by the Canon againſt every ſtrange Clergyman, who ſhall be ſuſpected from the Rabble, that attend him, or other Circumſtances, to be an Abetter of the Doctrines of thoſe malignant Teachers, which are uſually diſtinguiſhed by the Name of *Methodiſts*.

Such an Order as this coming from your Lordſhip would give great Countenance to the faithful Pariſh Officer in the Diſcharge of his Truſt, and defend him from the Slander of his Enemies; at the ſame Time, that it will oblige
those

those, who are infected with † *Enthusiasm*, tho' it be against their Inclination, to do their Duty.

If your Lordship therefore, would be pleased in this Particular to attend to my Request, I should have Occasion, in the Capacity of a Parishioner of *Bermondsey*, to write myself

Your Lordship's

most obliged,

and obedient,

humble Servant,

JOHN FREE.

Bermondsey,
May 22, 1759.

† *This Precaution must appear to be very necessary, in Case that a Minister should be so overseen, so imposed upon by others, or so apt to impose upon himself, as to choose a notorious Methodist for his own Church Warden.*

Dr. FREE'S SPEECH

TO THE

London Clergy, &c.

DEAR GENTLEMEN,

THE Times require, that I now accost you as *Fellow-soldiers*, as well as *Fellow-Christians*.

You will wonder perhaps at the Solemnity of such Appellations, as they seem to found an Alarm in these Quarters, where we were accustomed to enjoy the profoundest Peace, *and eat our meat with gladness and singleness of heart*. But I use them to bespeak your Attention to Matters of such Importance, as, if not regarded in due Time, will effectually put an End to your Being as Clergy: and *the place that knew you, will know you no more*.

I take this Opportunity of introducing such Discourse, because I imagine, that the pious FOUNDER of the College, where we are now assembled, had a View, by Means of this Annual Festivity to give us an Opportunity of conversing together upon the *State of Religion* in this Metropolis, as well as of enlarging our Acquaintance with each other, and promoting a stricter

B

Friend-

to Dr. FREE's *Speech to the London-Clergy*,
Friendship among ourselves : a Thing very desirable; no doubt upon its own Account ; but far the more so, as this mutual Intercourse, which results from Friendship, must be naturally productive of Intelligence, and may thereby enable us the better to lay our Measures for the public Good.

As this seems to be the Design of the Institution, it can be no unfit Season to put you in Mind of the present Danger of the Church of *England*, which I have often insisted on in the Course of my Contróversy with the Methodists ; wherein, though otherwise unsupported, I have from Time to Time had the Pleasure to receive, from one Quarter or another, your Approbation or your Thanks.

WHEREFORE I am the more emboldened to tell you, that you have now a fair Opportunity of taking this Subject into your serious Consideration, of communicating your Sentiments, I should think, without Reserve, and of forming some kind of Resolution, how to proceed in a Matter of such Importance, and which so apparently requires your immediate Attention.

THE advanced Age of our present excellent Diocesan, though it may not have impaired the Vigour of his Soul, has yet occasioned great bodily Weakness, the natural but sad Effect of Time upon our mortal Frame ; which has deprived us, in great measure, of the Succours, which we might expect from him ; at a Time when we not only stand in need of his Advice,
but

asssembled at Sion-College, May 8, 1759. 11
but also of his Activity, and a real Exertion of his Power for our Protection.

IN this forlorn, unfriended, and unlucky situation, we must apply to the GREAT SHEPHERD for the Divine Assistance;—and in our earthly Measures chiefly look to find our Safety and Success in Union. For Confederacy gives Strength and Boldness against an Enemy, affords that Encouragement from our Companions, which solitary Heroism cannot supply; and moreover administers a Variety of Counsel, for the Support of the common Cause, which we are to give and take without Ceremony, when there comes to be such a pressing Occasion. This immediate Necessity for some Expedient was what prompted me, in my last * Pamphlet to observe, “That the Church must certainly, from its original Constitution, have been invested with Powers to defend itself against any common Adversary, (at least against those pretending to be of its own Communion;) because if it have not Authority sufficient to keep its Doctrines uniform, and preserve its internal Peace, the established Religion would be left more defenceless than any of our tolerated Societies, who have all of them a Power to restrain, or separate from them rebellious Members; for otherwise, their Communities could not subsist: therefore, I say, as the Established Church requires in this Particular as high a Degree of the Protection of the State as is enjoyed by Dissenters: an Authority
of

* Dr. FREE's Remarks upon Mr. Jones's Letters, p. 53.

12 Dr. FREE's *Speech to the London-Clergy*, of this Sort must be somewhere odged in our Church-systẽm; and since, many of them to whom it most properly belongs to make this Enquiry, have been unwilling to exert themselves, I expressed my Wishes that some of the Gentlemen of the Law, well affected to the Establishment, or some Priest of Eminence, who had Leisure and Fortune, would have been pleased to take into Consideration, and to communicate, what he thought the proper constitutional Means for suppressing this Disorder in the Church, which otherwise may soon effect its Downfal."

BUT as it does not appear since the Publication of this, that any Gentlemen have been prevailed upon to give us their Advice; the Task, I was willing to have shifted off, reverts unexpectedly to myself, and obliges me, since Necessity so requires, to contribute what little Information I am able, till better Lights shall interpose, and more effectually dispel our Fears and Difficulties.

Dicam equidem, quoniam institui, petamque à vobis ne has meas ineptias effèratis, quanquam moderabor ipse, ne ut quidam magister atque artifex, sed quasi unus è togatorum numero, atque ex usu ecclesiastico homo mediocris, neque omnino rudis videar non ipse aliquid à me prompsisse, sed jortuito in vestrum sermonem incidisse.*

Now then to the Question.—What are the properest CONSTITUTIONAL Means for suppressing the Disorders in the Church, occasioned by the

* *Forensi. Tull. De Oratore, Lib. 1.*

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the Methodists? I answer, that the first and *principal*, the most proper, and truly *constitutional*, would be the Meeting of the CONVOCATION.

THIS is *constitutional*, in whatever Sense we understand the Word, whether as respecting the Customs and Government of the Church itself, that is, the intrinsic Fabric of ecclesiastical Polity, as it stood at first unmixed, and *independent* of any Alliance; or secondly, as it has been since connected, incorporated, and *co-established* with any State, and most particularly with the State of *England*.

FOR the *Use* of such Assemblies belongs to the Church in *general*: they have been coeval with it from its Beginning; are essential to its Constitution, if it exist at all, and therefore these Privileges have always been indulged to it in some Degree, more or less, wherever it has been fortunate enough to obtain Establishment or Toleration. These Observations then must put us in Mind, that the Divine Authority of these Assemblies is more ancient than their civil, and bears Date from their first Institution in the Time of the Apostles, who convened them by Virtue of the Powers committed to them by JESUS CHRIST.

THE first, which we read of, is the Council of *Jerusalem*, described in the Acts of the Apostles. It appears, by the Description, to have been of the very same Form with the Convocation in the Church of *England*, consisting of the Two
superior

14 Dr. FREE's *Speech to the London-Clergy*, superior Orders, the Apostles there mentioned, corresponding to their Successors, the Bishops; and the Elders, to our Priests or Priesthood *, *Judas and Silas* Legates to the Gentile Christians, προφῆται ὄντες seem to have been Prolocutors; but, as they are called ἡγούμενοι they were probably of the Upper House.

IN the Epistle to the *Galatians*, St. Paul also seems to give a Detail of this, or as some think, of another Council, where the Matter in controversy was nearly the same: it happened, because of *false Brethren unawares brought in*: who, he says, came *in privily to spy out our Liberty, which we have in Christ, that they might bring us into Bondage*. He relates, who were the *Pillars* or Presidents of the Council; who the Assessors; mentions some that opposed him, to whom he would not give Place by Subjection, *no not for an Hour, that the Truth of the Gospel might continue to you*. He tells us, these were they, who seemed to be something; what they really were, he does not discover; observing that it was a Matter of no great Consequence, *as God accepteth no Man's Person*, and as these People, who seemed to be somewhat, when the Conference was opened, did not think proper to contradict him.

IT

* See a further Account of them in an *Ordination Sermon* preached by the Author in the Cathedral of *Christ-Church* in *Oxford*, Sept. 23, 1739, before the Right Reverend the Lord Bishop of *Oxford*, now his GRACE the Lord Archbishop of *Canterbury*.

asssembled at Sion-College, May 8, 1759. 15

It is worthy Observation here, that by the Apostle's Account, the *Cause* of these ecclesiastical Councils or Meetings was, that *the Truth in CHRIST might continue* to Posterity, and indeed considering the *Heresies* predicted to follow, the grievous Wolves that were to make havock of the Flock, the Ignorance of the silly Multitude, running Giddily from one Extreme to another, and often growing Refractory, unless reduced to order, and restrained by the Wisdom and Authority of such Assemblies; I say, these Things considered, it was almost impossible, that the Truth in CHRIST should for any long Time together, subsist without them.

AND so sensible of this are all People of all Denominations of Christians, that with the View of maintaining, what each of these contending Parties take to be the Truth in CHRIST, they not only admit of these Assemblies, where they have that Liberty allowed; but to the utmost of their Powers support them.

WHEREFORE a very eminent * Writer of our Church, who has displayed much Learning and Eloquence in treating upon this Subject, very justly observes, " That so far are the Clergy of *England* from being unreasonable and singular in their Desire of such Meetings, that there is no Part of the Reformed Church besides, that does not duly hold them; they are constantly kept up in the *United Provinces*; and even in *France* they were never denied the Protestants

in

* The Rights, &c. of an *English* Convocation.

16 Dr. FREE's *Speech to the London-Clergy*,
in the Time of *Lewis XIV*, so long as the Use
of their Religion was allowed them; these As-
semblies having been always esteemed by all
Christians, as the best and properest Means
for the Preservation of Unity, and the Suppres-
sion of Errors and Disorders in the Church of
God.

To draw nearer home, what we plead for
has been allowed the present Scotch Kirk; nay,
and something more than we plead for. I hope
it will not be thought foreign to my Subject, if
I stop to give some short Account of it. Their
Assembly has sat often * since the Revolution,
and done Business with a Witness: If a thorough
Purging of Churches and Universities; if exer-
cising their ecclesiastical Jurisdiction, over the
whole Kingdom (as well over those, who re-
nounced their Government, as those who owned
it) be doing Business; if to excommunicate,
suspend and deprive at Pleasure; if to be Patron
General of all the Livings of the Kingdom, and
to induct, as well as eject, what Persons they
thought fit; if by an Act of theirs (for so the
Stile runs) to appoint national Fasts, and to settle
general Rules for Church-Discipline and Go-
vernment, without so much as asking Leave of
the Civil Power, be doing Business; then I say,
the *Scotch* Assembly have within these ten Years
last

* I am informed that they sit yearly; and that His Ma-
jesty on these Occasions, honours them with his Letter,
appears from their Address of this Year, to be seen at the
End of this Speech.

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last past effectually done it. They have acted up to the utmost Extent of their divine Charter of Privileges, and have scarce been withstood in any one Branch of it: for though the King's Commissioner has sat with them, yet has he not been allowed either to interpose in their Debates, or to have a Negative upon their Resolutions: No, nor so much as to confirm them. And when he pretended to adjourn or dissolve the Synod, they protested against it; and appointed a new Meeting without any Regard to his Authority: and in the Intervals of their Sessions, they have had a standing Committee of their Members, who have been, as it were, a perpetual Assembly. These are the high Favours and Indulgences, that have, with a liberal Hand, been bestowed on our Neighbours in *Scotland*.

AND the same Author observes, that those of the congregational Way here at home, have not wanted the Indulgence of a Convocation, as regular and full, though not so open as may be desired by the Members of the Church of *England*.

NAY, the Privilege we claim is not denied to any the most wild and extravagant Sects among us. The Quakers have their annual Meetings for ecclesiastical Affairs: they are known to have, and are allowed to hold them," And I may add, that, by their own Accounts. the same Liberties are taken by the Methodists.

SHALL Schism and Enthusiasm enjoy their Consultations for the Propagation of their Interest, and for the Destruction of the Church?

C

and

18 Dr. FREE's *Speech to the London-Clergy*,
and shall an apostolic and established Church,
where its Preservation requires this Immunity,
be restrained ; be forced to want it ? God forbid !

I believe we shall not, if we properly apply
for Relief ; for, the Two Houses of Convocation
are as much a Part of the *English* Constitution
as the Two Houses of Parliament ; and there-
fore neither the one nor the other can be totally
disused. It has antiently been an Objection to
the Conduct of some of our * Princes, that they
laid aside the Use of the Convocation ; to others,
that they laid aside the Use of Parliaments. The
afore-mentioned writer assigns, as a Reason for
this, that the Case is the same in our Church
Assemblies, as in our great Lay Conventions ;
the assembling of which is not only a Part of the
Prince's Prerogative, but of the Subject's Right ;
“ That Intermissions must not be supposed to
take away the Right of Assembling, except they
are withal supposed to take the Right of Conven-
ing : so that the provincial Inferiors may well de-
mand to be assembled, as soon as those Reasons im-
pedient shall cease, and much more, when stronger
Reasons shall arise on the other Side, such as
would justify the Clergy's Desire of an extraor-
dinary Convention, if they had not an ordinary
one to claim.”

THESE

* William Rufus. *Concilia non permittit celebrari in
Regno suo, ex quo Rex factus est, jam per 13 Annos.*
Antelm. l. 13 Ep. 46. And what the Consequence of
this Intermision was, the Synod which met at the Be-
ginning of Henry I. declares : *Multis vero Annis Syrodali
cultura cessante vitiorum vepribus succrescentibus, Christianæ
Religionis Pervor in Anglia nimis refrigerat.* Ladmer, p. 67.

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THESE Observations lead me now to consider the high Antiquity of the civil Authority of these Assemblies of the Clergy, and how far they have received the Countenance and Concurrence of the State in *England*.

THEY were in Use here in the Times of the *Britons*, before our *English* Ancestors arrived from *Germany*. *Bede* relates, how the Bishops of the *Britons* formed themselves into a Convocation to attend the Propositions of *Austin*, who came over by order of Pope *Gregory*, to convert the *English Saxons*, who then were Heathens. And though it may be objected, that the Church of *Britain*, and the *British* Government, such as it was, have both been destroyed and made way for the *English*, now more than a thousand Years ago, yet this Account of their Affairs shews the *Antiquity* of such Usages in the Church of CHRIST, wheresoever planted among different People, and for the Matter of *civil* Establishment, we have no need to go to the *Britons* for *Prescription* and *Authority*, having such a Series of *Acts* and *Monuments* to produce, since our own Settlement in this Island.

THE *English Saxons*, whose Descendents we are, and whose Laws and Customs make that Constitution, of which, as far as we retain it, we may justly boast, gave an early Establishment to Christianity, and established it with all its Privileges. *Ethelbert* King of *Kent* (for then the *English* were divided into seven Kingdoms) first introduced it into his Dominions. As the

26 Dr. FREE's *Speech to the London-Clergy*,
Men of *Kent* made the first *English* Kingdom,
so they were the first *English* Christians; and
one of the first Immunities granted by this Prince
to the infant Church of *England* was of the
very Sort, of which I am now speaking: for
he afforded *Austin* his Assistance and Authority,
which was very great among the *Britons*, to
procure some of their Bishops to give the
Meeting; and form a Convocation with his own
Ecclesiastics.

BUT, though *Ethelbert* was the first, the
other Monarchs of the Heptarchy were not far
behind him in propagating the Gospel, and
lending it such Assistance from the State, as
might give Force and Authority to its Ordi-
nances, and prevent their being neglected, op-
posed or overturned by the Intrigues of knavish
and designing Men, working upon the Caprice
or Humour of the common People.

IN the Year 694, *Wightred* his Successor in
the fourth Descent, as soon as he came to the
Crown, assembled a mykel Council or mykel
Mote, for regulating the Affairs of the Church.
There is a pompous Account of this Convoca-
tion, in the *Saxon Chronicle*, which being in
the Form of short Annals seldom relates an
Event in a Manner so circumstantial and parti-
cular. The Speech of the King himself is very
remarkable; and shews the Piety of the true
old * *Saxon English*. WHICH

Saxon in English Characters.

* Forþen ic Wihtrcd eorþlic Cing fram heofenlice Cinge
onberȝed & mid andan there Rihtwisniſſe aneold of tran
alderan

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WHICH Piety was not confined to the Kingdom of *Kent* alone. It appears among the Laws of King *Ina*, that there was another Convocation about 547, which was honoured with the Style and Title of the great Assembly of the Servants of God. *Magna Servorum Dei Frequentia*.

AND in 747, *Ethelbald* King of the *Mercians*, held a Church-mote or Synod, wherein it was ordered, that the Lord's Prayer and the Creed, should be taught in the *English Saxon* * or Mother Tongue.

WE read in the Compass of a few Years more of another summoned at *Whitby*, by the Authority of *Oswy* King of *Northumberland*: at which the King himself was present, and *Cedda* the new made Bishop appeared, as Prolocutor.

THUS you see the Practice was general throughout the *seven English* Kingdoms in their separate State.

alderan Fœderan ic habbe geleornod, &c. One may see also in these Words a Specimen of the ancient *English* Oratory, which if expressed *verbatim*, as near as our modern Language will admit, will signify as follows:

— “For that I Wihtred earthly King by the heavenly King incited, and with the Spirit of Justice fir'd; which of our older Fathers I have learned, &c.”

Here the modern *English* gives us the *Latin* Word *Spirit* for *Andan*, and *Latin* Word *Justice* for *Rightwiseness*, &c. whereas the old Language borrowed nothing from foreign Tongues, having such Plenty of its own, of Words the most expressive.

* Uther, *de Scripturis & sacris Vernaculis*, p. 197.

22 Dr. FREE's *Speech to the London-Clergy*,
State. And when the *Heptarchy* came to unite
and submit to the Direction of one powerful
Prince, whose Title was *King of all England*;
we find that the Conduct of the supreme Mo-
narch was just the same. *Anno 975.*

EDGAR, one of our most glorious *English*
Kings, not only convoked his Clergy, but did
them the Honour to make a Speech to them
himself †. And that these Privileges were not
violated by any of the true *English* or *Saxon*
Kings, till their Succession was interrupted by
the few *Norman* Princes, appears from the De-
scription of the Office of a King of *England*, as
it stands in the Laws of *Edward the Confessor*.
Rex quasi vicarius summi regis ad hoc constituitur,
ut regnum, terram & populum domini, & super
omnia sanctam ecclesiam ejus veneretur & regat,
& ab injuriis defendat.

It is mentioned indeed as a Reproach upon
the Memory of the second King of the *Norman*
Race, that for thirteen Years in his Time, there
were no Convocations; which Omissions gave
rise to great Disorders in the Kingdom.

BUT at the Restoration of the *Saxon* Line,
Things went well again, and in their own
Channel. For about 1175, a Synod or Con-
vocation was holden at *London*, at which, King
Henry the Second, the great Ancestor of his
present Majesty appeared in Person; and by the
Authority

† Usher, *de Scripturis & sacris Vernaculis*, p. 126.

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Authority of the King and Synod, it was decreed, "That every Patron taking a Reward for any Presentation, should for ever lose the Patronage of the same."

IN the Reign of King *John* (*Anno Domini* 1255) all the Rights of the Church of *England* were confirmed by the first Article of *Magna Charta*; the Words are very strong and expressive.—"The Church of *England* shall be free, and enjoy her Rights entire, and Liberties inviolable. And we will have them to be so observed, that it may appear from hence, that the Freedom of Elections, which was reckoned most necessary for the Church of *England*, and which we granted and confirmed by our Charter, before the Discord between us and our Barons was granted of mere free Will; which Charter we shall observe, and do will it to be faithfully observed by our Heirs for ever."

To the same Purpose is the Charter of King *Henry* the Third, as it stands confirmed by *Edward* the First.

"*Inprimis concessimus Deo, & hac presenti charta nostra confirmavimus, pro nobis, & heredibus nostris in perpetuum, quod ecclesia Anglicana libera sit, & habeat omnia jura sua integra & libertates suas illæsas.*"

AND what our Kings understood in these their Charters, Oaths, and Laws by the Church of *England*, was that Church or ecclesiastical Constitution, which they found established by Law, when they came to the Crown of *England*.

From

24 Dr. FREE's *Speech to the London-Clergy*,
From which in all these *Descents*, the Right of
Convocation as *essential* to its Constitution, was
never separated: but remained notwithstanding
the *Variations* in *Modes* of Faith and Worship,
to all Effects and Purposes the same. Nay, the
Privileges of this Assembly were still confirmed
by succeeding Princes, though some of them
were open Enemies to the *Papal Power*.

IN the VIIIth Year of *Henry* the Sixth, it
was enacted, "That all the Clergy from hence-
forth to be called to the *Convocation* by the
King's Writ, and their Servants and Familiars
shall for ever hereafter fully use and enjoy such
Liberty and Immunity, in coming, tarrying,
and returning, as the great Men or Commonalty
of the Realm of *England*, called or to be called
to the King's Parliament have used or ought to
have or enjoy." * Nay, *Henry* the VIIth not-
withstanding his Opposition to the See of *Rome*,
allows the Authority of the *English Convocation*,
in Subordination to the Crown: as likewise the
antient Constitutions made in their provincial
Synods, by the Legate's Otho or Othobon, or
the several Archbishops of *Canterbury*.

AND with respect to the Immunities, which
I am now speaking of, no succeeding Times,
not even the great Events of the Reformation
in Religion, or the last Revolution in the State,
have made any material Difference.

QUEEN ELIZABETH, a few Days after her
coming to the Crown held a Parliament.
wherein

* *Geddes*, p. 589.

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wherein it was enacted, that she and her Successors might correct all Manner of Errors, Heresies, Schisms, Abuses, and Enormities, *using the Assent of the Clergy of England asssembled in a Synod*; who were to determine by the Scriptures, Councils, and Authority of Parliament, what was Heresy.

The Revolution made no Alteration in this Article; for the * Coronation-Oath of King *William* and *Mary* Queen Regent confirm all the Rights and Privileges of the Church of *England*. And the Settlement of the Crown upon the *Old Saxon* Line in the House of *Hanover*, which was effected by the *Policy* of the said King *William* of Glorious Memory, was a Declaration to the World, that in his Opinion, the Princes of the House of *Hanover* would be such, as would follow his example, and maintain the same inviolable Attachments to the fundamental Laws and Constitutions of *England*.

* The Coronation-Oath of WILLIAM and MARY was tendered unto them by the *Bishop of Salisbury* in three ARTICLES: The last of which has Respect to the Maintenance of the *Rights and Privileges of the Church*, and was proposed in the following Words.

Bishop Will you to the utmost of your Power maintain the LAWS of GOD, the *true Profession* of the *Gospel*, and the *Protestant* reformed Religion *as established by Law*? And will you preserve unto the *Bishops and Clergy* of this Realm, and to the *Churches* committed to their Charge, all such *Rights and Privileges*, as by *Law* do, or shall appertain unto them, or any of them?

KING and QUEEN. *All this I promise to do.*

After this, the King and Queen laying their Hands upon the Holy Gospels, said, *the Things, which I have before promised I will perform, and keep. So help me God.* Then the King and Queen kissed the Book.

D

Such

26 Dr. FREE's *Speech to the London-Clergy,*

Such being the Laws of *England*, and such the good Opinion of the Disposition of our Prince, I would beg Leave to propose it to your Consideration, whether it would not be the best Measure we can take, to petition our Superiors, and in particular our Diocesan, who is Dean of the Province of *Canterbury*, to concur with the Clergy of the City of *London* in an Address to his Majesty; most humbly beseeching him; “ That
“ he would be graciously pleased to permit the
“ two Houses of Convocation to sit, and provide
“ for the better security of the Church of *Eng-*
“ *land*, now in great Danger from licentious En-
“ thusiasts, under the Direction of certain malig-
“ nant Preachers, distinguished by the Name of
“ Methodists.”

There can be nothing disloyal in this Attempt; because, by preserving the Church, we preserve one of the best Supports that the Crown has left. Queen *Elizabeth* thought so. For, soon after the Execution of the Impostor *Hacket* for High Treason, Mr. *Camden* observes, that others also, who had hitherto in vain opposed the Discipline of the Church of *England*, by condemning the Calling of Bishops, now employed their Tongues and Pens against the Authority granted them by the Queen in Ecclesiastical Causes: But she well knowing, that in this Business her Authority was shot at through the Sides of the Bishops, broke the Force of the Assault without any Noise, and maintained the Ecclesiastical Jurisdiction inviolate against all Opposers.

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And to come nearer to our own Times ; I believe, that his present Majesty has found some Support from the Church as well as Queen *Elizabeth*. In the late Rebellion there was a Memorial handed about, drawn, as it was said, by Mr. *Kelly*, or some Ecclesiastick about the Pretender, wherein they complained, and took it very heinously, " That the Pulpits in *England* had " alarmed the Nation, and done great Injury to " their Master's Cause." They had Reason to complain : For as I had a * Share in it, I was an Eye-Witness of the good Effects produced throughout the Kingdom by this timely Service, whereby many of his Majesty's Subjects were excited to take up Arms, and form such Associations, as quite disconcerted and amazed the Enemy.

There were at that Juncture no thin Councils amongst the associating Clergy, whatever there might be in other Places ; no Sickness feigned to hinder their Appearance, no shifting to remote Countries under the Pretence of seeking Safety, no Change in their Faces, no ! nor resigning of Places.

If the Pulpits did his Majesty this signal Service, when his Crown was in Danger, it is not likely (were our Case but properly represented) that his Majesty could forget the Pulpits, those little Fortresses, which during that Scene of Anarchy and Confusion held out so faithfully, and protected his Person, Family, and Crown.

But besides the Hopes, we may conceive from

* Sermon before the University of Oxford, Nov. 5, 1745, &c.

28 Dr. FREE's *Speech to the London-Clergy*,
his Majesty's known Goodness, there are others
which arise from as long Experience of his un-
questionable Justice. *Magna Charta* secures
from Violation the Liberties of the Church of
England; the Bill of Rights gives us the high
Privilege to address our Sovereign upon this Oc-
casion; and the same *Magna Charta* assures us,
“ That in a Case of Right and Justice, the Kings
“ of *England* shall deny no Man, and make no
“ Delay.”

As there can be nothing in this Undertaking
disloyal to our Sovereign; so neither can it give
any Disturbance to the public Peace. The
Meeting of the Convocation is entirely legal, it is
constitutional; and the great Prelate, whose
Right it is to preside in it, is one, whose known Mo-
deration and great Prudence must take away all
Suspicion of his ever straining the Power of the
Church so far, as to give the least Umbrage or
Disquiet to the State.

So that there is a Felicity in these Circum-
stances presaging an happy Meeting; and for the
Business in Deliberation, it is the Maintenance of
the gentle inoffensive Church of *England*; the at-
tracting Centre, which keeps in *Equilibrio* and
Tranquillity the several adverse Sectaries, which
otherwise by their extreme Doctrines, opposite
Usages, and high Animosity would start asunder,
burst the Bonds of the Community, and fly into
Confusion.

The Church then being confessedly the Instru-
ment of preserving Peace among all the numer-
ous

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ous Sorts of Recufants, which settle amongst us ; to preserve the Peace of this useful Church is to preserve the religious Peace of his Majesty's whole Dominions.—Well ! and to secure the Peace of the Church, and thereby the Peace of the Nation are the Ends, for which the Convocation is ordained to meet : Therefore, where these are both become so extremely necessary, is not the Meeting of the Convocation also necessary ?

It may be insinuated by our Adversaries, that a Convocation shall produce Effects of another Nature : but the Idleness of this Objection would be fully shewed, and all Apprehensions of that Sort entirely removed, if we desired at the same Time, that the Business of the Session might be limited to the Decision of particular Points, which most immediately require Attention. And what can more immediately require Attention than such an Article as this ? which to the Scandal of this Nation has lately been made a Question amongst us ; to wit ; Whether the Opinion, “ That Men
“ are to be saved without Morality be (as the
“ Methodists say) a Doctrine of the * Church
of

* One *Mr. Elliot a Bachelor of Arts*, then Chaplain to *St. George's Hospital at Hide-park Corner*, published a Sermon preached at *Christ-Church, Spital-Fields, January 21, 1759*, with this Title—*Encouragement for Sinners: or Righteousness attainable without Works.*—Very good *Encouragement* indeed ! The Sermon was of a Piece with the Title—For he declares Page 10. “ That our *Repentance—Duties, and best Endeavours* are hereby *utterly rejected.*”—This Gentleman as I have heard, has since been discharged by the Governors.

But *James Hervey* Master of Arts, Rector of *Wesley-Fawell in Northampton-*

30 Dr. FREE's *Speech to the London-Clergy.*

“ of *England?*” an Opinion so destructive to a State ! so opposite to the Being and Attributes of GOD, and our Saviour's own Account of a future Judgment ?

You see, Gentlemen, the Peril of the Times and the Importance of the Subjects, which are laid before you. It were to be wished, that you

Northamptonshire was permitted to go on in his own Way, till Death put a stop to his *Blasphemies*.

In his Book called *Theron and Aspasin*, he had the Assurance to declare to the World among other Articles full as surprizing, “ That the Gospel runs counter to the Light of Nature.” Vol. I. Dial. 6. P. 273.

“ That both Grace and *Faith* stand in direct Opposition to Works; all Works whatever. Whether they be Works of the Law or Works of the Gospel; Exercises of the Heart or Actions of the Life; done in a State of Nature, or under the Influences of Grace; they are all, and every of them equally set aside in this great Affair.

“ That the Bill of Exclusion is thus Extensive, &c.”

And to convince us that he takes these to be the Doctrines of the Church of *England*, he affirms in the xx Page of his *Preface*, “ That he cannot but reflect with a peculiar Pleasure, that every Doctrine of Note, maintained in these Dialogues and Letters, is either implied in our *Liturgy*, asserted in our *Articles*, or taught in our *Homilies*, &c.”

Again, that ignorant and shameless Impostor Mr. Jones in his *Exposition*, as he calls it, of the *Church-catechism* the 1st Edition P. 7. says, that our moral Gentlemen in the tenderest and softest Manner recommend it to You, to tread in the primrose Paths of Virtue, and not to stray in the slippery Tracts of Vice: but notwithstanding if we believe our Bibles, we can never come into their Scheme, &c.

Will not the Bible permit us to tread in the Paths of Virtue? Was ever Virtue so infamously ridiculed, or the Word of God so openly blasphemed in any Country? and to add to the flagrantty of the Deed, this Declaration is made, in what he calls an *Exposition* of the *Catechism* of the national Church? Good Heaven is there no King in *Israel*? no Church? no Pastors of the Church? no Legislature? That for the Honour of God and their Country will step forth, and stop such open Blasphemy as this? nor resent such a villainous Libel upon our national Religion, which must make it scandalous to all the *Christian* and the *Heathen* World?

would

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would begin to confer upon them without Delay; while you are here together in a Body; that, if possible, some previous Resolutions might even now be formed, and Measures concerted, which might seem to have had the Sanction of public Suffrage, or common Consent.

And more effectually to give your Counsels this Appearance; suppose the Clergy of this Metropolis were to enter into a public Association, as they heretofore did in this very Place, when each engaged to take his Part, and all heartily united in the Defence of the Church against the Advances of Popery under King *James II.* This would be attended with great Advantages; for hereby such as meant well, would be enabled to distinguish Friends from Enemies: which would keep them from misplacing their Confidence, and give them, in other Respects, greater Influence: for, acting in a Body, no odium could so easily be fixed by the adverse Party upon particular Persons: besides, that they must stand more in awe of a collected Force, and decline, through Fear or Prudence, many an Attack, to which they might be invited by the Weakness of single Combatants. We may see the Utility of this measure of associating in every Step that we can propose to take, particularly in the following Instance, which I think ought to be one of your first Resolutions.

Suppose the City-Clergy were, one and all, to agree never to admit a Methodist or vagrant Teacher to play the Prize-Fighter in their Pulpits,

32 Dr. FREE's *Speech to the London-Clergy*,
pits, at that favourite Diversion of the Mob, a
Charity-Sermon? why then, no Church-War-
den who had been seduced, nor Trustee of a
School of the enthusiastic Turn, could pretend
to take offence at their Doctor, as they call him,
for his particular Refusal: because in this Case,
tho' the Denial came from a single Person, it
would be considered, as the Act and Deed of
the whole Body of the Clergy, by whom any
Person, offending against the established Rule,
must expect (and the world would expect the
same) to be censured and excluded the Society,
as a Time-serving, false and unworthy Brother.
In a Word, so great is the Utility of associating,
that I beg Leave to recommend it as the very
first Measure you should chuse to pursue; being
persuaded that no Measures however important,
can ever succeed without it.

In this step you may be followed by the Clergy
in every County, I might say Diocese, but that
must explain itself; I mean the country Clergy,
many of which are Men of great Learning; great
Honesty, great Leisure, and great Abilities;
who, in a crisis, may by their Writings prove
the Stay of the Church of *England*. This we
may expect from them: While they on their
Part expect, that, as our Situation is in the Capi-
tal, we should be the most Vigilant, and see the
farthest. And since there is no Time for Delay;
Gentlemen, forgive me, if I press you this very
Day, in some Form or other, to make some be-
ginning. If you hesitate, the Thing is over and
past

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past Recovery: Remember the Words of the *Athenian* Patriot and Orator *Demosthenes*, and apply them to the Church and to yourselves.

τὸ πρᾶτον τῷ λέγειν καὶ χειροτονεῖν ὑπερον ὃν τῇ τάξει, πρότερον τῇ δυνάμει καὶ κρείττον ἐστι· τὰτ' ἐν δὲ προσεῖναι, τὰ δ' ἄλλα ὑπάρχει· καὶ γὰρ εἶπεν τὰ δέοντα παρ' ὑμῖν, εἰσιν, ὧ ἄνδρες Ἀθηναῖοι, δυνάμενοι, καὶ γινώσκοντες πάντων ὑμεῖς ὀξύτατοι τὰ ῥηθέντα· καὶ πράξαι δὲ δύνησθε· νῦν, εἰν ὀρθῶς ποιῆτε. τίνα γὰρ χρόνον ἢ τίνα καιρὸν, ὧ ἄνδρες Ἀθηναῖοι, τῷ παρόντος βελτίως ζητᾶτε; ἢ πότε, ἃ δεῖ, πράξετε, εἰ μὴ νῦν; Οὐχ ἅπαντα μὲν ἡμῶν τὰ χωρία προέληφεν ὁ ἐχθρὸς; εἰ δὲ καὶ ταύτης κύριος τῆς χώρας γενήσεται πάντων αἰχίστα πεισόμεθα. [Second Olynthiack.]

If we make this Case our own, and it is but too similar; it will appear that something ought to be done immediately, or it must be left undone for ever. By permitting these enthusiastick Teachers to have Access to your Pulpits, and swallowing the delusive Maxim of your Enemies to let them alone, till they shall decay of themselves; you have suffered them, like Weeds neglected, to grow so high and extend themselves so far, that they boast of the Notice, nay, the Protection and fostering Care of some People in Power, who may think that they have an Interest in ruining the Church of *England*: Why else should they endeavour by working with such Tools as these, to make its Discipline contemptible, and its Doctrines odious? that so the wise and honest Part of Mankind, may grow ashamed

4 Dr. FREE's *Speech to the London-Clergy*,
of a Religion so disfigured and deformed,
and remove from its Communion. And thus
while the Name of the Church of *England* sub-
sists, it will insensibly take another Form, and
be bereaved of all its ancient Members. There
may be some Cunning in this Design; yet it is
not laid so deep, but that it may be discerned.

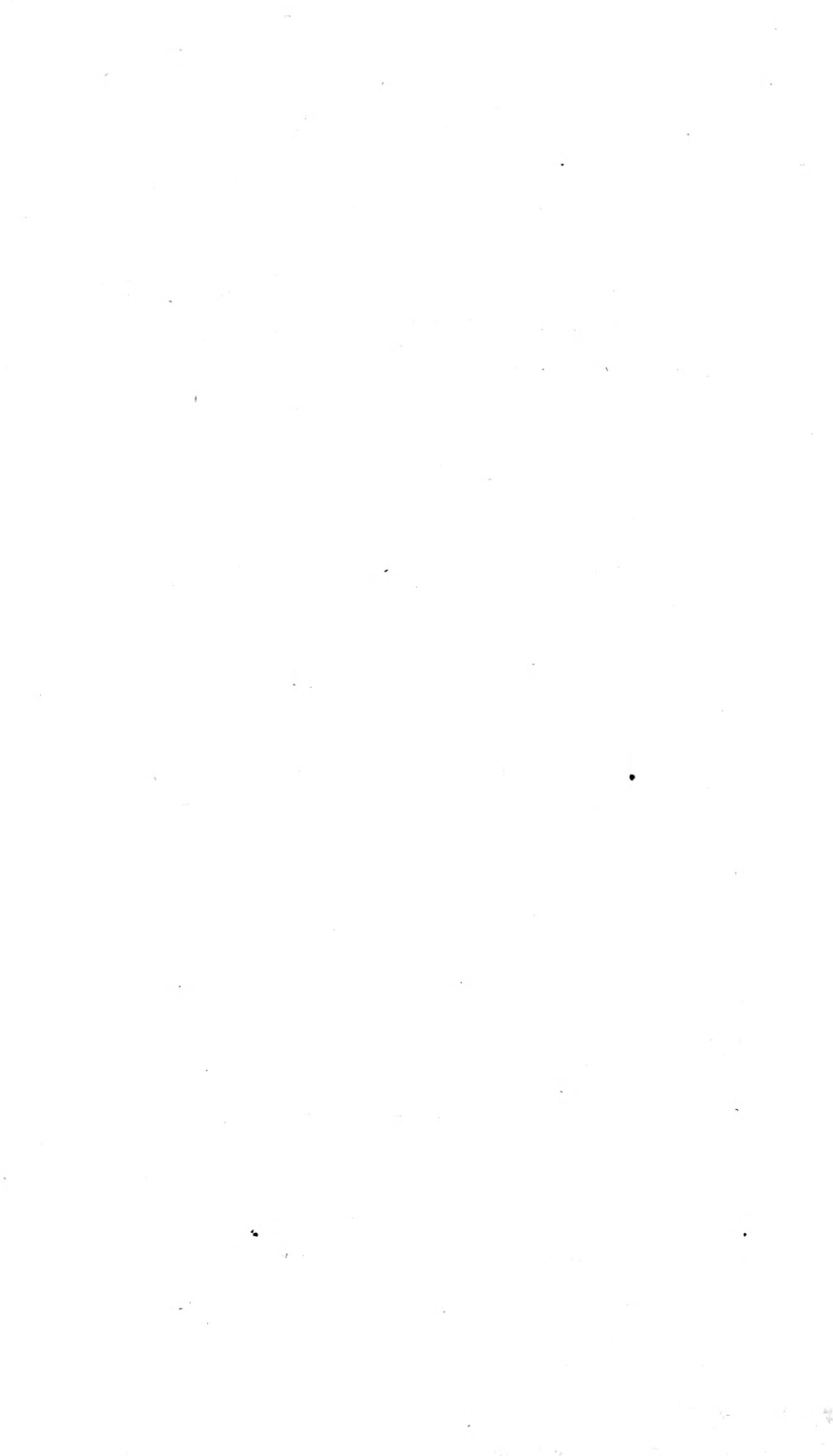
I have shewn in my Writings, and every Day
produces fresh Instances to the same effect, that
there are already Doctrines propagated under the
Name of Doctrines of the Church of *England*,
which for their Irreligion, the heathen Nations
were afraid to own, and for their gross Tendency,
even *Mahometans* would be ashamed to adopt.

What is it to the rational Members of a Com-
monwealth, (and those are the most valuable
Members) if the publick Religion be made up
of Iniquity, Blasphemy and Delusion, whether
that Composition be imported from *Geneva*,
Germany or *Rome*; whether it be the Invention
of Pope *Calvin*, Pope *Zinzendorf*, or Pope *Be-
nedict*. The Impiety of every religious Delu-
sion, being still the same; the Delusion will be
upon its account, alike offensive, let the Authors
of it be, who they will.

Where such shocking Errors are avowedly
propagated, and yet connived at by the People in
Authority, a Man will begin to look upon all *Na-
tional* Religion as a *Farce*, he may be obliged
indeed, as in *Papish* Countries to attend to it as a
publick Interlude or *Pantomime* of State: But he
must make the Recesses of his own Heart the
Place

assembled at Sion-College, May 8, 1759. 35
Place of his Devotion, and retire to that little
Chapel, or sequestered Cell, which Heaven has
providentially secured from the rude Intrusions of
the Vulgar, and reserved even in Revolutions of
Government, and the worst of Times for the
very Service of the very God.

F I N I S.





This Address is printed here to shew the World, that the KIRK of *Scotland* is not abridged of this necessary Privilege. Why then especially in Times of Danger should it be denied to the CHURCH of *England*? Is not his MAJESTY bound as much to the Maintenance of the Rights of one Church, as of the other?

From the London Gazette.

Kings-ton, June 12. The following Address of the Ministers and Elders of the Church of Scotland having been transmitted by the High Commissioner to the Right Honourable the Earl of *Holderness*, one of his Majesty's Principal Secretaries of State, has by him been presented to his Majesty: which Address his Majesty was pleased to receive very graciously.

May it please your Majesty;

YOUR Majesty's most gracious Letter to this Assembly was received with that humble Respect and Gratitude, which is due from loyal and happy Subjects to the best of Sovereigns.

It must animate us with more ardent Zeal to discharge our Duty to God and your Majesty, that the Conduct of former Assemblies is honoured with your Royal Approbation, and that your Majesty is pleased to take favourable Notice of our undoubted Loyalty and Attachment to your Person and Government.

Your Majesty's countenancing the Meeting of this Assembly with your Royal Authority and Approbation, is a fresh Instance of your paternal Regard to this National Church, and of your pious Concern for the Interests of true Religion.

We have an entire Reliance on your Majesty's firm Resolution to maintain the Church of Scotland, as by Law established, in all its just Rights and Privileges; and we humbly beg Leave to assure your Majesty, that thro' the Grace of God, we shall be directed by the same good Principles and Dispositions as heretofore; by these we are prompted to exert ourselves to utmost, in Defence of your Majesty's sacred Person, and in Support of that happy Constitution and auspicious Government, under which we enjoy so many inestimable Blessings.

The Choice your Majesty has been pleased to make of the Lord

Lord *Catchcart*, to represent your Royal Person in this Assembly, gives the highest Satisfaction to us, and to every Member of the Church. The repeated Proofs your Majesty has had of his Abilities, Fidelity, and Prudence; and the Knowledge we have of his Zeal for your Majesty's Service, as well as affectionate Concern for the Welfare and Prosperity of the Church of *Scotland*, cannot but render him intirely acceptable to us, and to all the true Friends of our happy Establishment in Church and State.

Your Majesty's Renewal of your Royal Bounty, for the reformation of the Highlands and Islands, and Places where Ignorance and Popery still too much abound, we accept with all Thankfulness; and shall employ the most proper and effectual Means, in our Power, for answering the important Ends of so pious and charitable a Donation.

To justify the Confidence your Majesty is pleased to repose in us, your Majesty may be assured, that we shall most heartily concur in our Endeavours, to advance the Interests of Religion and Virtue, which is the great End of our present Meeting.

That the God of all Grace, the Father of Mercies, may pour down his choicest Blessings upon your Majesty's Person and Royal Family; That your precious Life may be long preserved for a Blessing to these Realms; That your Councils may be directed by Divine Wisdom; That your Fleets and Armies, under the Conduct of the Lord of Hosts, may be successful and victorious; and that the Calamities of War may be soon and happily terminated by a safe and honourable Peace; That God may abundantly bless their Royal Hignesses *George* Prince of *Wales*, the Princess Dowager of *Wales*, the Duke, the Princesses, and all the Branches of your Royal Family; and that after a long and prosperous Reign upon Earth, you may at last be received into that Kingdom, which cannot be moved; and that a Race of Kings of your Royal Line, Guardians of Religion, Liberty, and their Country, may always sway the Scepter over these Lands, are the sincere and hearty Prayers of,

May it please your Majesty,

Your Majesty's most Faithful,

Most Dutiful, and most Loyal Subjects,

The Ministers and Elders met in this
National Assembly of the Church of
Scotland.

Signed in our Name, in our Presence, and at our Appointment, by

GEORGE HAY, Moderator.

Edinburgh, May 26, 1759.

Brought



Borough of Southwark, June 15, 1759.

PROPOSALS

FOR PRINTING by SUBSCRIPTION,

IN ONE VOLUME, *Octavo*.

Dr. *FREE*'s whole CONTROVERSY with
the *Methodists*.

Whereas the *Enthusiasm* of the present Times, by the *Encouragement* of some People in *Power*, and the *Zeal* of it's *Abettors*, who spare no *Expense* for it's Propagation, is now become dangerous to the *Constitution*, and the Peace of the established Church of *England*; and whereas the Reverend Dr. *Free*, at his own sole Charge, hath from Time to Time, occasionally published several useful Tracts and Discourses, as a *Preservative* against those popular *Delusions*, which Works of his, to the publick Loss, are now chiefly out of Print: Therefore PROPOSALS have been made, and approved of by some Gentlemen in the *Borough of Southwark*, for re-publishing the same, for the Benefit of the People in their Neighbourhood, in the Manner following.

CONDITIONS.

I. THE Whole to be comprised in One Volume, *Octavo*, and to contain,

1st. Certain Articles proposed to the serious Consideration of the Company of *Bakers* in *London*, concerning the Choice of a *Methodist*, &c.

2d. Rules for the *Discovery* of false *Prophecies*, or the dangerous *Impositions* of the People called *Methodists* detected at the Bar of *Scripture* and *Reason*: A SERMON before the the University of *Oxford*: With an ample *Dedication* to his GRACE of *Canterbury*, and a controversial Preface, and Appendix.

3d. Dr. *Free*'s Edition of the Rev. Mr. *J. Wesley*'s first, commonly called the PENNY LETTER, &c. With Notes, and a Dedication to the Reverend Author, &c.

4th. Dr. *Free*'s Edition of the Rev. Mr. *J. Wesley*'s 2d LETTER, &c, in the same Manner:

5th Row

5th. Remarks upon Mr. Jones's Letter ; and the *Affidavits* relating to the *composing*, then *publishing* from the *Pulpit*, and afterwards *printing*, that *scandalous Forgery*, the pretended Letter from the *Mansions above*. Dedicated to the Ld. Bishop of *Winchester*.

6th. The Whole Speech, as it was delivered to the *London Clergy*, assembled at *Sion College*, on *Tuesday* the 8th of *May*, 1759. To which is prefixed a Remonstrance, &c. to the Ld. Bishop of *Winchester*, complaining of *Persecution* from the People called *Methodists*, &c.

II. The Work shall be put to the Press so soon as the Number of *Fifty* Subscribers shall be compleated; and printed off with the greatest Expedition.

III. Each Subscriber to pay One Guinea at the Time of subscribing, for which he shall receive Six Books sewed, or Five Books bound; as he shall signify at the Time of subscribing, by writing after his Name, which of these he makes his Option.

IV. All Persons, who are disposed to give the same Encouragement to this Work, as the Gentlemen in the *Borough of Southwark*, may do it upon the same Terms.

V. The Names of the *Fifty* Subscribers, who first moved and contributed to this re-publication, shall be printed by themselves: And then the Names of such other Subscribers, as shall send them in Time, and express no Objection to their being printed.

VI. Subscribers are desired to send their Payments, Names, and Places of Abode to the Author, at his House, in *King John's Court*, near *Bermondsey Church*, *Southwark*, to Mr. *John Winter*, at the *Savon*, in the *Borough*, or Mr. *J. Scott*, *Book-seller*, in *Pater-noster-Row*.

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